

THE WARS OF THE JEWS
JOSEPH ben MATTHIAS
with the Assumption that this is
THE LOST ARAMAIC VERSION
MINED FROM THE SLAVONIC
RENDERED INTO ENGLISH
BY LEEMING AND LEEMING
AND EDITED BY JACKSON SNYDER
Italicized words supplied for clarity
2019 - 2025

A Readers' Version in Seven Books

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The Source of material is *Josephus' Jewish War and its Slavonic Version: A Synoptic Comparison* Leeming and Leeming & Osinkima: Brill, 2003.
December 1, 2024, July 4, 2025 Jackson Snyder



BOOK I - The Hasmoneans to the Archelaus 167 - 4 BCE

Chapters with the * may be of interest to believers.

The Founding of the Onian Temple

At that time there was discord among the powerful Jews, who were quarreling about status and about power, one being unwilling to submit to another. And while Antiochus called Epiphanes was fighting with Ptolemy VI over the land of Syria, Onias, one of the high priests, having seized power, drove the sons of Tobias out of the country. They fled to Antiochus and begged him to settle them in Judaea. And the king, persuaded by them, did settle them. The high priest Onias, who had sought refuge with Ptolemy and obtained from him a site in Heliopolis, set up a city and a temple similar to Jerusalem.

The Demise of the Eminent Jews and their Uprising

However, the heart of Antiochus, not yet sated with bloodshed and slaughter, imposed pressure on the Jews to break the Torah of their fathers, to keep their children uncircumcised and to offer swine on the altar. This they all defied, and the most eminent ones were put to death. Now Bacchides, Antiochus' commander, having received from him the godless order, did not omit a single kind of iniquity, but every day, taking them one *by one*, he put to death eminent Jews. And one could see ceaselessly throughout the land the sad sight, until the Jews, unable to bear it, attacked him.

The Priestly Hasmoneans Battle Against the Antiochians

And at once Matthias, son of Asamoneus (Hasmon), one of the priests from the town of Modein, taking *five* of his sons, with swords, *slew* Bacchides. The guards at once took fright and fled into the woods. A great number of people *remaining with him* he went on with boldness and, having fought with Antiochus' commanders, he beat them and drove them out of Judaea. And his own loved him for freeing them from the foreigners. And they gave him the leadership. But, after handing over power to his eldest son, he died.

Judah of Hasmon's Victory | Repossessing the Temple

His son, knowing that Antiochus would not stay quiet, was assembling the country's forces and making peace with the Romans. And when Epiphanes again attacked the country, he repulsed him with great losses. Having thus won a victory, he went up against those holding the Upper Town and drove them from there into the Lower *Town*, which is called the Acra. Taking possession of the temple, he consecrated the whole area and walled it, and had new sacred vessels made and put them in the temple. For the first *vessels* had defiled *the altar*: he set up another and began to offer sacrifices.

Conflict at Bethzacharia | The Queer Death of Eleazar

After Antiochus, there ruled Antiochus called Eupator his son, a hater of the Jews. *Having assembled 20 thousand cavalry and 100 thousand infantry and 300 chariots and 55 elephants* he marched through Judaea and took the town of Beth Zur. And at the place called Beth Zacharia, the road being narrow. Here they opposed Antiochus with his force. Before the troops had clashed, Eleazar, Judas' brother, seeing the caparisoned elephants and the archers on them, and seeing an elephant taller than the others, furnished with a great golden wall, and thinking that the king was on it, sprang out of his ranks, and joined those standing opposite. And having killed many of those around the elephant, he tried to reach the supposed king. This was impossible because of its height, so he slipped underneath and stabbed the elephant under the belly, forcing the beast to collapse upon him. It crushed him at once, and he passed away, less anxious for life than for glory. And the man who was driving the elephant even sitting on it was not Antiochus but someone of no note!

The Demise of Judah | John Murdered by the Jews

After this the Jews fought long; but the Antiochians, being greater in number *and* having good fortune, prevailed. And many Jews had been killed. Judas took the remainder and fled to the region of *Gophna*. And Antiochus, having come to Jerusalem, remained in Jerusalem for a few days *then* withdrew because of the scarcity of provisions, leaving behind a garrison *large* enough to guard the

city. But the remainder of his army he sent off to winter in Syria. When Antiochus had gone, Judas did not remain quiet, *since* many of his own had arrived. *Having purified the temple and built up Jerusalem, he celebrated the Passover for Elohim.* He was assembling the rest of the former *volunteers*, he *again* engaged Antiochus' commanders at the town of Acedas. And after demonstrating valor and killing many of them, he *himself* was killed. A few days later, his brother John was killed by Jews *who were the friends of Antiochus.*

The Execution of Jonathan | Simon Becomes High Priest

After the killing of Judas and his brother John, their brother Jonathan then assumed power in that place, and he was wary of the Antiochians. He fortified himself with thoughts for Rome. So he sent ambassadors to Antiochus and sought to make peace with him, but he gained nothing by it; for Trypho the tyrant, favoring Antiochus, had previously been wroth with Jonathan. When Jonathan was on his way to Antiochus with a few soldiers, he was captured at Ptolemais by deceit, and imprisoning him, *Antiochus* made *further* war on the Jews. Angered by Simon, Jonathan's brother, he killed *Jonathan in a rage*, for Simon, who was a powerful ruler, had captured the towns nearby. He drove out the guards from Gazara, Joppa and Jamnia; he aided Antiochus against Trypho. Yet Antiochus soon forgot the favor and sent his commander Cendebaeus against Judaea and against Simon so as to ruin him and enslave him. But Simon, even though he was old, set off to fight like a youth. First off he sent his sons against them with the strongest troops, while he marched secretly through the forest with a small detachment of his army. He came out from behind suddenly and overcame them *all*. That is why the people made *Simon* high priest, for it was he who freed the Jews from Macedonian rule after one hundred and seventy years.

The Murder of Simon by Ptolemy | Ptolemy V. Hyrcanus

Simon's son-in-law Ptolemy gave Simon poison at a banquet and killed him: he kept Simon's wife and two of his sons fettered and dispatched men to kill his third son, Hyrcanus by name. But when news reached the young man, he fled to the city, relying on the

people, and on *their* memory of his father's victory, and their hatred *of Ptolemy*. Ptolemy attempted to enter by another gate, but the people would not admit him, having received Hyrcanus already. He therefore fled to the city of Dagon beyond Jericho. Hyrcanus received the office of the high priesthood, sacrificed to Elohim, and soon after set out against Ptolemy to avenge his mother and his two brothers. Arriving before the town with his army, *Hyrcanus* defeated Ptolemy. But he was himself vanquished solely by a righteous emotion.

Ptolemy Commits Familicide in the Free Year

For Ptolemy, once he had been defeated, led up Hyrcanus' mother with his two brothers onto the ramparts, and in the sight of all, he beat them, and threatened to kill them if Hyrcanus did not withdraw from the town. However, his mother shouted to him: Child, do not spare us but leave us; let him kill us! Just storm the town, seize it and burn it. For us, death is better than life!' Then Hyrcanus attacked! But seeing his mother being tortured, he faltered. While they *endured* a long delaying for that, the free year arrived, according to their custom. Then, when Hyrcanus withdrew, Ptolemy killed his mother and his two brothers, and fled to Zeno surnamed Cotulas, the ruler of Philadelphia.

Hyrcanus Raids the Tomb of David | Takes Syria

Antiochus, recalling what Simon had done to him, assembled his soldiers again, marched on Jerusalem and besieged Hyrcanus. But Hyrcanus opened the tomb of David and took *out* 3000 talents and gave 300 talents to Antiochus. Thus Antiochus was persuaded to relax hostilities. Later on, after Antiochus had set out against the Medes, Hyrcanus learned that his Syrian towns were without soldiers; he attacked them and took Medabe, Samaga, Sichem, Argarizin, the Cuthaeans, Idumaea, Adoreon, Marisa and many other neighboring *towns*. He advanced as far as Samaria, encircled it and stationed *therein* both of his sons, *namely* Aristobulus and Antigonus. While they were fighting, there was such a famine among the Samaritans that they ate unaccustomed *stuff*. They summoned to their aid Antigonus the Aspendian. He responding swiftly, and arrived and fought

Aristobulus and was defeated.

Aristobulus & Antigonus Take Samaria, Scythopolis, Carmel

The two brothers pursued him (whom?) to Scythopolis. As they were returning, the Samaritans, learning *that they were on the road to returning*, shut the gates of the town, but were unable to hold out. The two brothers took it and destroyed it, making captives of the whole. Scythopolis and the land about Carmel were also captured. When the leading men of the town saw the good fortune of Hyrcanus and his two sons, they became envious and stirred up a revolt against them. But Hyrcanus defeated their soldiers and scattered them.

Tribute to Hyrcanus | The Threefold Power | He Dies

Hyrcanus, having lived his remaining years in prosperity and having governed well, *reigned* 37 years, and he died leaving 5 sons. He lived *his life* most truly blessed and without any reproach, and he possessed three outstanding powers: as *King* of the Jews in the *office* of High Priest with the prophetic *voice*. For Elohim always used to converse with him in such a way so that nothing was hidden from him. Also, he prophesied about two *of* his sons, that they would not remain to the end, yet would perish.

The Brutality of Aristobulus

Indeed, after his father's death, Aristobulus, the eldest, turned power into kingship and was the first to put on a crown *exactly* 471 years plus 3 months after the return of the People from Babylon. As for Antigonus, the second brother: *Aristobulus* gave the impression of loving and honoring him as an equal. The other 3 brothers he kept shackled in prison; he also confined their mother who disagreed with him in regards to ruling. Hyrcanus, when he was dying, had gave his mother authority over all. But Aristobulus went so far in his brutality as to kill her by starvation, even while she was bound.

Antigonus' Death - His Own Fault? Or Treachery

Then *Aristobulus* conspired against his brother Antigonus, whom he pretended to love, *by* sharing his kingship with him. It was by

a mischance of *Antigonus*' own *making* that he *was* killed: For when he was coming *to visit*, the nobles slandered him. At first, he did not give attention to them, both out of brotherly affection and making allowance for *their* envy. But one day Antigonus came in his splendor with his friends to the Feast of Skenopegia (Tabernacles). It happened that Aristobulus had fallen ill in those days. Antigonus, not knowing that his brother was ill, went to the temple with his friends and dressed up in his armor with the intention of praying for his brother.

On seeing him, the wicked went up to the king saying, Your brother, not awaiting permission from you and not wanting to be called the King's brother, but seeking the kingship, has come to the temple. Bit by bit *Aristobulus* began unwillingly to believe these words. Lying in a place called Baris (later called Antonia), he ordered his soldiers to go and hide in a dark building where Antigonus might be passing by, If he approaches without arms, accompany him and his friends with kindness, without harming him. But if he is armed, then kill him. He sent word to Antigonus, Come visit me at home, but come unarmed. But the queen, having overheard the royal messengers, held them back and sent her own people instead, to lie to him, Your brother has learned that you have had royal arms made in gold. And I should like to see them, but I am ill. Will you kindly come and show me your armor. Hearing this, Antigonus, whose heart was without guile, went out of love for his brother to show him his armor. And as he passed through the dark building (the Tower of Strato), he was killed by the guards.

The Wisdom of the Essene Prophet Regarding Antigonus

Thus it was shown that slander can cut down and destroy all affection and justice, and that there is no good thing strong enough to stand up to envy in the end! That same day Judas the Essene, a reader of stars, seated there with his *apprentice*, saw Antigonus go by and exclaimed: It would be fitting for me to die because truth is dead already since my prophecy ends *falsely*. For this Antigonus lives; he who ought to have been killed today; and the place destined for his murder, the Tower of Strato, is 600

stades from here! For it is now the fourth hour of the day and the time makes a lie of my prophecy! So saying, the old man was distressed. But soon after, the news came that Antigonus had been killed in a dark place *also* called the Tower of Strato!

Divine Vengeance Upon Aristobulus and his Lament

As for Aristobulus, his illness worsened. Suddenly he was agitated by great distress. His bowels were upset. He hemorrhaged and coughed up blood into a bowl. A servant, who was carrying this bowl out, fell down *right* at the spot that Antigonus had been killed; blood spilled on blood! When the others saw it, they cried out, This has happened by Divine Providence! The king, hearing the clamor, asked the reason; but no one dared speak out. He threatened them and forced them to tell. And they told him. Aristobulus, his eyes full of tears, sighed deeply and said: I could no longer hide my wretched behavior from the mighty eye of Elohim, and vengeance for the blood of my family soon will strike me! Oh my shameless body, how long will you retain a soul already condemned by a mother and a brother? How long shall I be gradually shedding my blood? O Elohim! Command that they take it all at once lest they rejoice at my entrails spilling out little by little! So saying, he died immediately after reigning for one year.

Alexander's Wars and Brutalities

Aristobulus' wife freed his brothers; she set up Alexander as king - he was the oldest. But upon taking power, he slew the brother second to him and ordered the third to live with the esteemed. Later he fought against Ptolemy Lathyrus and Ptolemy defeated him; but Cleopatra, *Ptolemy's* mother, drove him back to Egypt. Yet Alexander recovered and regained his cities, Gadara and Amathus, and the luxurious places of Theodorus. But suddenly Theodorus returned and took what was his: he recovered his kingdom and his property, and killed 10 thousand Jews. Hastening along the sea, Alexander captured Raphia, Gaza and Anthedon. Then the Jews, who were celebrating their feast, rose up against the king. For it is their custom to become unsettled on a feast day. Alexander would not have survived if he had not

armed men from the foreign lands of Cilicia and Pisidia. He slew 6000 of those rebels. He marched against Arabia and captured the Galaadites and Moabites and imposed tribute on them. He returned to Amathus. Then he fought *with Bondas*, the king of Arabia. And as the result of an ambush in Gaulane, he lost all his forces in impassable places because of the great number of camels.

Alexander's Defeat by Demetrius

In anguish, he took refuge in Jerusalem. Right away the Jews rose up against him. But after a great conflict, Alexander defeated *them* and slew 50 thousand. All did not stay with him since he was losing his kingdom and his people. Ceasing arms, he began to make peace with his companions through negotiation. However, they hated his turning back as well as his unstable character. Alexander asked the people, What will we do so that I might make peace with you all?" They said, You die! We cannot make peace with you while you are alive! And they sent *forth* and invited Demetrius (known as King Akairos) to aid them; and mustering, they marched against king Alexander. They possessed 3,000 horsemen and 14,000 foot soldiers. Alexander had 1,000 armed horsemen and eight thousand foot soldiers plus 10 thousand Jews. But before battling, both kings sent to the combatants, each inviting them to *support* him. Many were deceived. There was great unrest. And Demetrius was victorious.

Jews Choose Lesser of Two Evils; Death and Peace

The Jews changed their minds, summoning *Alexander* to their rescue, *resulting in* 6,000 of their best men returning to Alexander. Demetrius understood that the remainder of the Jews were going *over* to Alexander. The simple people were in an uproar. When Alexander's armed men abandoned *him*, they *turned and* attacked. There was fierce fighting until Alexander killed most of them with the remainder having fled to Bemeselis. He destroyed Semfora, took prisoner *those present* and brought them to Jerusalem, for he was a man of such inhumane fury. In the course of a day, he crucified 8 hundred of them in the city center, even put their women and children to death before their

eyes. Then he was himself drinking and reclining with his concubines, making merry as he watched their suffering from aloft. And such terror gripped the people that in one night 80 thousand rebels ran away to another land and remained until Alexander's death. (Alexander often perpetrated other such *rash* deeds! It was only at the end of his life that he gave his realm relief).

Antiochus Dionysus Thwarts the Big Ditch | King Aretus

Now it was Antiochus (called Dionysus) who was the beginning of woes: for the former was going forth to make war on the Arabs and the latter, fearing that the other's men would plunder his land as they passed through, dug an enormous ditch from Antipatris to the coast at Joppa. In front of the ditch *was* a high wall with wooden ramparts to bar their attack. *Alexander* could not defend it; for Antiochus destroyed the wall by filling in the trench, then went on through his land. At that time he did not care to wage war with the one who had hindered him, but marched on against the Arabs. The Arab king on hearing *this* deployed his 10 thousand horsemen in the narrow place. Then, allowing Antiochus and his men to pass through, *Alexander and his minions* suddenly attacked them without warning. And so *the latter slew the former along* with Antiochus. Some few of them lie down, and these were taken prisoner. Afterward the inhabitants of Damascus who hated Ptolemy Mennaeus brought in Aretas *to be* king and installed him in Nether Syria. Mustering his forces, he marched on Judaea, and fought and defeated Alexander. After taking gifts he was pacified.

Alexander's Last Conquests and Death

Alexander captured Pella. Then arriving at Gerasa, surrounded it on three sides and took it; also Gaulane, Seleuceia, Pharega, and Gamala. After waging war for 3 years, he came to Judaea and the people welcomed him with joy because of his victory. After resting there from war, he fell ill with the quartan fever. Wishing to be rid of this ailment, he indulged in restless activity, hunting, and traveling ceaselessly. And since his body was taxed beyond its strength, he died after a reign of 27 years.

The Collusion of the Pharisees with the Wife of Alexander

The aforementioned Alexander (King of Jerusalem) left the kingdom to his wife Alexandra knowing that she had been opposed to his irreverence and had pleaded with him on behalf of the people. She *also* firmly observed the sacred Torah. Of the two sons she had by Alexander, she appointed Hyrcanus (the elder) as high priest, for he was lazy. She gave the younger no honors *at all*. The Pharisees, who pretended to be the most magnanimous of all, and abiding by the Torah, attached themselves to the powerful *one* and she listened to them because *they* honored Elohim greatly. Realizing her simplicity, they were in control of everything. They started to bind and loose, to banish and recall whoever they wanted. They took pleasure in ruling, while Alexandra *had* the worry and the expense. Yet she was wise in foresight. She recruited twice as many warriors as before and engaged many foreigners for pay. She not only strengthened her own land but was the tenor of other monarchs. She ruled all; and the Pharisees ruled her! They begged her to do away with all those who had agreed with the king about those eight hundred who were crucified on *account of* their lack of respect. Fearing Elohim, she gave them orders but they did as they pleased.

Alexandra | Aristobulus & Hyrcanus | Swap Houses

Among those who were of the rank to be killed, they resorted to Aristobulus, and he petitioned his mother. She spared them for her son's sake, *though* she sent them into exile so they would no longer be honored. So this was accomplished. Alexandra, *now* hearing that Tigranes, king of Armenia, had besieged Cleopatra in Ptolemais, sent gifts, troops and her oath, and *thus* subdued him. When Alexandra fell ill, *her* younger son Aristobulus, who had been seeking an opportunity to advance, fled with his companions and took many cities and booties. He recruited many armed men with this wealth and set himself up as king. While Hyrcanus was grieving at this, *his* mother was moved to confine Hyrcanus' wife and children, imprisoning them in the Tower of Antonia near the temple. Afterward she died, having decreed Hyrcanus heir. But Aristobulus did not submit to him. So a battle ensued between the

two brothers at Jericho; the former portion of the people fled to Aristobulus and abandoned Hyrcanus; *he had* seized the wife and children of Aristobulus', and settled *himself* in the Antonia. Later, when wise envoys mediated between the two brothers, they came to an arrangement without ill feelings, that Hyrcanus should be high priest and receive all honors, while Aristobulus would be king. After making this arrangement, as the people stood by, they kissed affectionately and exchanged homes: for Aristobulus went into the royal house and Hyrcanus into Aristobulus' house.

Herod Antipater Seeking Favor from Hyrcanus

Soon after Aristobulus had taken over the kingdom, terror seized those who had previously opposed him; and *terrorized* most of all was Antipater, whom Aristobulus had earlier hated; *the former* was leader of the Idumaeans by virtue of his wealth and power. (Antipater was an Idumaeon by ancestry.) He came to Hyrcanus with the suggestion: that he should flee to Aretas, the king of Arabia, and seek his help to gain the kingdom. Antipater his own self went to Aretas, begging him to receive Hyrcanus and help him. Slandering Aristobulus and praising Hyrcanus, he spoke in this manner: Glorious king, it befits you to lend a hand to the insulted; and the insulted Hyrcanus is fleeing to you. By your power, give him his father's dominion. Having incited Aretas with these words, he took Hyrcanus and they both fled by night from the town. By dawn they reached the city of Petra, where the Arabian realm is *situated*. Here he handed over Hyrcanus to Aretas, giving him many gifts and promising more. He begged Aretas to give him soldiers and *Aretas* did so - *to the number of* 8 thousand foot soldiers with horsemen.

Antipater's Treachery | Collusion with Pompey

The first battle took place; Aristobulus was defeated and fled to Jerusalem. Scaurus, a Roman commander, was sent to inner Syria by Pompey the Great. On his arrival at Damascus (and learning *the hostilities* between the two brothers in Judaea), he pressed on as if for spoils. As soon as he was in the Jewish land, envoys approached him: some requesting assistance for Hyrcanus, others for Aristobulus. But Hyrcanus was unsuccessful, for Aristobulus

had contributed 300 gold talents *to the Roman*. Scaurus, having accepted so much gold, sent to Hyrcanus and Aretas, threatening to bring in Pompey and the Romans against them if they did not withdraw. Learning, Aretas got scared and fled to Philadelphia. Aristobulus, assembling all *his* forces, went in pursuit of them. Then at Papyron, he fought and slew 6000 of them, including Antipater's brother, Phallion. Hyrcanus and Antipater now hung their hopes upon their opponents. They sought Pompey in Damascus for refuge in Damascus. Approaching him without gifts, they spoke of their victory and their rights before him. They begged him to reject Aristobulus' madness and install someone qualified by character and age on the throne. Nor did Aristobulus weaken; but relying on Scarus' readiness to take bribes, he came arrayed in royal robes. Finding it impossible to tolerate being *kept* standing as though a slave, he departed from Diospolis.

Pompey the Great, Roman General | Aristobulus Ruler

Furious at this, Pompey was persuaded by Hyrcanus to take Roman and Syrian forces and hasten against Aristobulus. And arriving at Corcae (where the Jewish lands begin) he heard that Aristobulus had fled to a strong city called Alexandreion, built upon a high mountain. So *Pompey* sent to *Aristobulus*. and ordered him to meet there. Aristobulus was thinking of coming out to him, but as a ruler and not as a slave; but when he saw that the people and his friends were afraid and unwilling, *he went in* to Pompey: and he had a long argument about the kingdom, *claiming* that he should go back into the city. As Pompey did not object, he *went back* twice. He was between hope and fear. *So* he came to Pompey as a petitioner, putting all *confidence* in him, *for* he was returning again to the fortress lest he ruin himself. Pompey ordered him to surrender power and hand over the cities to Hyrcanus and to send a letter to his generals to turn over power. *For* *Aristobulus* had agreed with his *cohort* that they would not put their trust in anything other than his seal. Under compulsion he wrote to them to yield, but he himself fled to Jerusalem and mustered his soldiers, *that they might be* ready to do battle with Pompey. But *Pompey* neither hesitated nor allowed him time to muster his soldiers, but quickly went after him.

The Majority Turns to Hyrcanus | Pompey Cedes Jerusalem

Hearing of the death of Mithridates, *Pompey* made even greater haste! *For he* was in Jericho, *where in* Judaea's lush fields a multitude of dates and balsam is found; *they cut it with sharp stones*, gathering teardrops at the notches. After staying one night there, he marched toward Jerusalem! *Aristobulus*, fearing his sudden arrival, came to him with a proposition, promising great gifts and his submission. *And thus* he pacified Pompey's fury, though he did not do as he promised. Pompey *sent* Gabinius to collect the gifts, but Aristobulus' diplomats did not allow them into the city. Pompey escaped *only* with difficulty. Enraged by this, Pompey besieged Aristobulus. He went around the city looking for a place where he could strike with full force, for he saw the strength of the walls and the impregnability of the city, the most awesome ditches and the temple with its powerful internal defenses providing a secondary refuge for the inhabitants should the outer city be taken. While he was *yet* undecided, there was suddenly unrest among the citizenry. Aristobulus' diplomats wanted to fight, determined to rescue their king *from such threats*, while Hyrcanus' diplomats were *favorable to* surrendering to Pompey in view of the strength of the Romans. In this way Hyrcanus won over the majority while Aristobulus and his followers *retreated* into the temple-town, destroying the bridge connecting the outer town with the inner, intending to resist to the end. *But because* they (the majority) had admitted *Hyrcanus*, the Romans handed over the royal palace to them.

Pompey Awaits the Sabbath Day | Marvels at the Jews

This being the case, Pompey instructed Piso, one of his commanders, to guard the city with his troops while he was attempting to induce them toward peace through conversation. But *since* they did not accept *his offers*, he planned the destruction of the city with the assistance of Hyrcanus and his people. Pompey took up his station on the northern side, and there he filled in the ditch and all the ravines. But it was hard on the soldiers who were carrying dirt and *trying to* fill those untold depths while the Jews with all kinds of equipment were fighting

from above. So Pompey, unable to overcome them in this way and capture the city, waited for the seventh of the week. For the Torah bids *Jews* to refrain from all work on that day. While they were resting from the conflict, the *Roman* embankment was rising higher. When the ravines had been filled in, *Pompey* set parapets above the high banking. Bringing in Tyrian battering rams, they pounded the walls with catapults, but since the walls were so strong both in size and beauty, they had no success. So while the Romans were toiling so hard, Pompey marveled at the Jews: at their endurance and at their observance of their Torah. For just as in a time of profound peace, they offered up to Elohim sacrifice and all the rituals, so even during the war and *while* under arms, *the Jews* continued to fulfill everything.

Jerusalem Conquered by the Romans | Temple Burned

And when *Pompey* had taken the city and *the Jews* were being slain beside the altar, they still did not weaken one bit in the Torah. In the 3rd month of the siege, *the Romans* managed with difficulty to demolish one of the towers and reached the temple by that way. *The* first to climb onto the wall of the porticoes was Cornelius Faustus. son of Sulla, with his own men, with Fabius after him. Surrounding them on all sides, they slaughtered the Jews - some fleeing to the temple while others resisted. Many of the priests, seeing the soldiers advancing on them with swords, stood without fear and were slain as they sacrificed and burnt incense, thinking less of their own lives than of Elohim's service. Many were slain by their kinsmen. Some set fire to the temple chambers and were themselves burned with them. Others hurled themselves down from above into the ravines. The number of those killed was 12 thousand. But the Romans had quite a small *number of men* killed and a few wounded. Nothing distressed the Jews so much as the holy temple, hitherto unseen by foreigners, being profaned by their coming.

Pompey in the Temple | Hyrcanus High Priest

When Pompey and his companions went into the temple, he saw the interior where *only* the high priest was permitted to enter: the Menorah, the table, the altar and the censers, *which were* all made

of pure gold. Also there were plenty of perfumes, and the sacred treasure. But *Pompey* did not even touch any of those sacred vessels. Rather, one day after taking the temple, he ordered the temple servants to cleanse the pollution of the temple and to conduct the usual sacrifices. He himself appointed Hyrcanus high priest since he had assisted him with all his might in the capture of Jerusalem. And he had also deprived Aristobulus of all those who had been ready to fight on his side. As a good commander, he then addressed the people with kind and peaceful words, not fearful or menacing. Then Aristobulus' father-in-law (who was *also* his uncle, was taken prisoner. Pompey put the instigators of the war to the sword.

Honors, Appointments and Investitures Bestowed by Pompey

Pompey honored Faustus and his fellow soldiers with splendid gifts for showing their virtues in this war. He immediately imposed a tribute on the whole of the Judaeen land and on Jerusalem. He took *some* of the towns they had taken from Lower Syria and handed them over to his own commander. He also freed the border and country towns, including Hippos, Scythopolis, Pella, Samaria, Marisa, Azotus, Jamnia, Arethusa, Gaza, Joppa, Dora and Caesarea. He entrusted all to Scaurus: Judaea as far as Egypt and the Euphrates. He allowed *Scaurus* two legions for security. He himself made haste to Rome through Cilicia, taking the captive Aristobulus and his family with him. Aristobulus had two sons and two daughters. One son, Alexander, escaped on the way; the younger, Antigonus, was taken to Rome with his sisters. Scaurus set off against the Arabs and ravaged their territories as far as the narrow ways. And as they were unable to advance, they hungered. But Hyrcanus too was thinking of the troops and appointed Antipater *to see* that everything necessary was brought to them. After consulting Antipater, Scaurus sent to Aretas, king of the Arabs, *saying that* he should rescue his country from war with gifts. *Aretas* was gladdened immediately and undertook *to render* 300 talents of gold.

Alexander of Aristobulus, His Defeat and Appeal to Gabinus

But Aristobulus' son Alexander, who had escaped from Pompey,

assembled a strong company *that* was a terror to Hyrcanus. He started to renew the walls of Jerusalem and rebuild what had been destroyed by Pompey. He would have soon destroyed Hyrcanus had not Gabinius arrived (*who was* sent by Caesar, not Scaurus). Alarmed by this, Alexander gathered a greater force: 10 thousand armed men and one thousand five hundred horse. Then Gabinius assigned to Mark Antony the lesser part of his army and sent him ahead. He followed with all his forces. Antipater, with his friends (even Malichus and Peitholaus), came to Mark *Antony's* assistance to attack Alexander. Gabinius also arrived. Alexander, seeing what enemy forces had been assembled, and not *able* to withstand him, retired. However, when he *came* close to Jerusalem, he was forced to fight. Soon enough three thousand of his soldiers were slain and three thousand taken prisoner. Alexander himself fled to Alexandreion with those who were left. With Gabinius hurrying after him, Alexander, in despair, sent messengers to petition him. He surrendered and abandoned all his men in the city.

Gabinius Divides the Kingdom | Aristobulus Escapes Rome

After this, Gabinius handed over authority to Hyrcanus alone and the direction of the temple. Then he divided the kingdom into five diocese *who were to pay tribute to the Romans*; the first in Jerusalem, the 2nd Gadara, the 3rd Amathus, the 4th Jericho, the 5th Sepphoris. The people were glad that the kingdom had been overthrown and that they were being ruled by commanders and judges. A few days later Aristobulus fled from Rome, once more gathering many soldiers, some of whom were looking for change, while others were his loyal followers. And he began to fortify Alexandreion. And Gabinius dispatched Servilius and Antony with troops. Realizing *this*, Aristobulus fled to Machaerus and dismissed all those who were unsatisfactory. And he took with him but 8 thousand *well-armed* men, one of whom was Peitholaus of Jerusalem.

Aristobulus, *et al* Foiled By Gabinius, *et al*

The Romans did not dawdle, but pursued. A battle ensued in which Aristobulus' forces stood firm until midday. After this they

yielded and 5000 of them fell. Aristobulus, taking one thousand men, made his way through the combatants and escaped to Machaerus. He stayed there for one night hoping to gather another force. He began to fortify the city as the Romans attacked. Though beyond his strength, he resisted for two days. In the end he was captured with his son Antigonus. They fettered them and brought them to Gabinius, who sent them to Rome. There the senators condemned him to prison, but mercifully allowed *his children to return* to Judaea. Gabinius, setting off against the Parthians, found Hyrcanus and Antipater to be collaborating. for they supplied him with arms and wealth and provided troops. When the Syrians then rose up against Gabinius' garrisons, Alexander, Aristobulus' son, seized this most opportune moment, and gathering a large force, he set out to slay those guards who had been stationed by Gabinius in all the towns. But Antipater, sent by Gabinius, marched against him, and a battle was fought. 10 thousands of Alexander's men fell and the remainder were scattered.

The End of Ari & Alex | Antigonus Returns | Ptolemy's Lust

Afterwards *Crassus* was sent against the Parthians. He arrived in Jerusalem and took all the temple gold, consisting of the 200 talents that Pompey had left behind. But he crossed the river Euphrates and perished miserably with his men. Antipater, who had taken a wife from Arabia (Cypros by name), had 4 sons by her: Phasael, Herod, Joseph and Pheroras, and one daughter, Salamina. As he was then at war with Aristobulus (*the king of the Jews, brother of High Priest Hyrcanus*), he entrusted his children to his father-in-law, *Aritus*, the king of Arabia. When Pompey fled from him with the nobles, Caesar Julius released Aristobulus from his bonds, provided him with two better legions, and sent him to Syria, relying on him to subdue Syria and Judaea. But *Caesar's* eagerness was forestalled: the courage of Aristobulus was lost to him, because the friends of Pompey poisoned him. They would not even allow burial! His body lay immersed in honey until Antony wrote to the Jews to lay him in the royal tombs. His son Alexander was killed by the adze at Pompey's orders. At this Ptolemy Mennaeus sent his son Philippion to bring

back Antigonus (Aristobulus' other son) and both his sisters. Seized with passion, *Ptolemy's son* took the younger girl *as a possession*. When Ptolemy his father saw her, finding her beautiful, he coveted the girl. So after killing his son, he took her.

Complaints of Antigonus and Antipater to Caesar

When later Mithridates (*the Roman Commander*) was marching against the Arabs, having had no success at Pelusium, Antipater, arriving with help, took all those territories and handed them over to Mithridates. Then Antigonus, son of Aristobulus, approached Caesar and loudly complained against Hyrcanus and Antipater (*his commander*) saying, They abandoned my father and unlawfully banished me from my fatherland, while they have brought great shame on the whole country by their avarice and violence. If they helped *you* against the Arabs and the Syrians, they did not do this as friends, but from a desire to cover up the original enmity they had towards you *in favoring Pompey*. At this, Antipater arose and stripped off his clothes, revealing the numerous scars on his body. He said: As for my friendship for Caesar I need no witnesses; for even if I remain silent my body cries out. I am amazed at the shamelessness of Antigonus since he is the son of an enemy of the Romans and a fugitive from Rome. Having sensibilities, he has always been hostile to Caesar. Yet now, oblivious to his father's hostility, he stands before a Roman general, speaking against the innocent, trying to achieve some power. Someone who should not even be allowed to live is now seeking power and control over affairs for no other reason than to arouse strife between the Jews and the Romans and to rebel against the one who granted him *such authority*! Yet Mithridates testified before Caesar of the courage of Antipater.

The Honors of Antipater (Father of the Great Herod)

But Caesar, having heard the speeches of both and seeing *Antipater's* wounds suffered in battle, conferred on him the highest Roman rank and permitted him to return to his homeland. By this action, *Caesar* confirmed Hyrcanus' rank as high priest. He conferred the greater honor on Hyrcanus, but granted Antipater freedom to choose whatever power he wished. *But*

when Antipater left the choice to Caesar, *Caesar* appointed him ruler and commander over all Judaea; further, he allowed *Antipater* to rebuild the ruined walls of all the cities. He commanded this honor to be inscribed as a sign of Antipater's uprightness and his bravery in the Capitol. After this Antipater escorted Caesar from Syria and returned to Judaea. Arriving at Jerusalem, Antipater restored the wall of Jerusalem destroyed by Pompey. He quelled popular disturbances, sometimes by threats, sometimes by wise words, telling everyone, If you *will* submit to Hyrcanus, you will have a prosperous and quiet life, keeping your wealth and rejoicing in your homes. But if you entertain the vain hopes of fools who crave conflict, then you will not find me a protector, but a slave-master and tyrant, and the great Caesar will be your enemy. Using such arguments, he stabilized the country.

The Sons of Antipater

Phasael, the elder son, he appointed to commander Jerusalem and vicinity. Herod *was appointed* ruler of Galilee. The latter, who was resourceful by mind and by nature, found things to do that were worthy of his courage. Very soon after, he captured Ezekiel, a bandit chief, who was ravaging the environs of Syria. After capturing him, he slew all his forces. For this they were singing his praises in the cities of Syria. He made the acquaintance of Sextus Caesar, relative of the great Caesar and Syrian governor of that time. His brother Phasael competed with him. He settled the cities and pacified the people, accepting the good while slaying the wicked. Therefore Antipater was paid honor and respect due to a king by all. Yet he himself did not falter in the loyalty and affection he had for Hyrcanus, and he took no initiative or action without the latter's permission. Yet it is impossible to avoid envy in any power. For Hyrcanus pined away and was afflicted with envy because the two young men were receiving great adulation from all the people, and there were many who proclaimed their great success.

Detractors of the Herodians and Hyrcanus

Many of the well-to-do who hated *Antipater* and his son were unhappy. They incited Hyrcanus in these words, You are *king* and

high priest in name only - a king without power! You have surrendered all affairs to Antipater, your commander, and his son. How long will you to be deceived, supporting rival kings who have now rejected you and openly hold power? As for Herod - how many people has he slain without your orders and against Jewish Law? But if he does not claim to be king and calls himself your subject, then send for him and he will answer before you and before the Torah of *our* ancestors for all this slaughter!

Hyrchanus v. Herod | Sextus Caesar | Herod's Popularity

So Hyrcanus' heart was gradually inflamed until, in an outburst of fury, he sent *word*, summoning Herod to court. Urged on by his father and with right on his side, he sent *out a summons* to all parts of Galilee for soldiers and elicited *only* a medium-sized force (lest people should claim he was marching against Hyrcanus and resist a sudden attack. Sextus Caesar was afraid he might be poisoned or treacherously murdered. *So* he wrote to Hyrcanus *these words*: Release Herod from every charge, whether he is guilty or not guilty! Even without Caesar's bidding, Hyrcanus was very fond of Herod and put off *any* the trial. Herod, believing that Hyrcanus himself put off the trial unintentionally, left to join Sextus in Damascus, no longer disposed to comply, should a second summons arrive.

Hyrchanus' Jealousy | Herod's Response | Both Relax

Yet once again malicious people came to inflame Hyrcanus' wrath, saying, Herod left in a fury; he is *now* preparing *to attack* you. Hyrcanus flared up at this report but could do nothing *about it* since he was facing an opponent more powerful than himself. Then Sextus Caesar gave Herod the governorship of Inner Syria and Samaria. The Syrians were very fond *of Herod*. He had attained greater power and become formidable. Soon, recalling his anger against Hyrcanus because of that summons, he mustered a large force and marched on Jerusalem to expel Hyrcanus *from his offices*. And he would have carried out his intention had his father and brother not come forth. They stopped his attack, begging him to spare Hyrcanus since he had promoted them to such *lofty* rank. *Thus they still* demonstrated dread of *Hyrcanus'*

power and fame. *Herod's* fury at being summoned to court was *inappropriate*, considering that the *same* one who summoned him also released him - and *instead* was deserving of gratitude. And they told him, If he distressed you with his summons, did he *not* still spare you? Look here, you are *wanting to* fight unjustly! If you wage war against him, do not even hope for victory, for you are in the wrong, all the more so since you are fighting your friend and master who has always been kind to you and never done you any wrong! But he only summoned you to judgment because of the advice of lawless men; he was not acting for himself! Reassured by these words, Herod subdued his anger.

Sextus Caesar and Julius Caesar Murdered

But at this time there was some internal dissension among the Romans on account of Sextus Caesar's murder by Caecillus Bassus (*who took command of Sextus' forces*). (*Responding, Sextus' other commanders were fighting against those of Bassus.*) *Antipater, feeling ashamed (sent reinforcements to avenge the murder for the sake of his two friends: the great living Caesar and the murdered Caesar.)* As the fighting continued, Mark *Antony* was sent to govern in place of Sextus. Then the great Caesar Julius was suddenly murdered deceitfully by Cassius *and* Brutus also, with other men *of-wealth-and-power* having agreed with Cassius.

Cassius Absconds | Herod' Allies | Antipater Poisoned

Cassius quickly arrived in Syria and took all the legions. He made peace with Mark and visited the wealthy, taking tribute well beyond *their* resources. He also ordered Antipater to produce from Judaea 7 hundred talents of gold. The latter fearing his threats sent his sons and friends throughout the region to collect the gold. First of all, Herod soon brought 100 talents of his apportionment and thereby mollified Cassius to be called his friend. The others who did not contribute in a timely fashion, earned his wrath. He destroyed many cities on account of *not receiving their apportioned gold*. Cassius also sought to kill Malichus, but Antipater gave 100 talents on his behalf and thereby saved him. But Malichus had lawless designs on the one

who did good for him and was seeking for some means of murdering his benefactor. They sent *troops* against Cassius; but *Cassius* assembled troops from Assyria and received Herod as his ally. For this, *Cassius* granted *Herod* the kingship over Syria and promised to make him king of Judaea when victory was *won*. But Herod's strength, success and high rank were the cause of his father's ruin. For Malichus, fearing *Herod's* growing power, bribed Antipater's cup-bearer with gold to poison his wine. And at dinner, soon afterwards, he drank the fatal swallow. So a single servant overthrew a powerful man; one whom all lands feared.

Herod Repays Malichus In Kind

But Malichus, realizing that everyone knew about *his* poisoning *Antipater*, swore, then denied *it*, and gathered troops in fear of Herod. And when the feast came round, Herod, taking men, marched on Jerusalem. And Malichus, aware that *he* was going to *be* attacked, wrote to Hyrcanus these words: Herod is marching against no one else but you. Do not allow either him or his men into the city. Hyrcanus then sent to Herod, saying, It is YHWH's feast; *unclean* foreigners should not be brought into the city. But Herod, despising *both* the feast and the one who gave the order, entered the city by night. Malichus came to him and pretended to mourn Antipater, *Herod's father*. Knowing his enemy, Herod feigned ignorance and restrained his fury. To Malichus he addressed words of condolence but wrote to Cassius against Malichus saying, This man has killed my father! Cassius replied, Exact whatever vengeance you can. So he ordered his commanders to assist Herod if he *so* wished. When morning came, Herod called to dinner both Hyrcanus and Malichus. And *Herod* stationed men behind the door, ordering them to seize Malichus and cut him down. When they had all risen and were going to dinner, Hyrcanus went through with Herod; but Malichus, following him, was seized and slain. Hyrcanus was frightened near to death with terror. Recovering with difficulty, he asked, Who has killed Malichus? They replied, Cassius' order! And he said, Cassius has truly saved me and my country. But I know nothing about the death of Antipater! Whether he spoke out of fear or in truth, no one knows. This was Herod's vengeance,

exacted for the death of his father.

Helix v. Phasael | Antony v. Cassius | Herod Dumps Doris

Cassius had withdrawn from Syria when a disturbance occurred in Jerusalem again. Malichus' brother, Helix, taking men, came against Phasael, Herod's brother, intending to avenge Malichus. At the time Herod was in Damascus in poor health. Phasael fought alone with Helix, who defeated him. He went away and captured 6 cities with the help of Hyrcanus. Herod regained his health, came against Helix and drove him out, recapturing the cities. Then putting away Doris, his wife, he betrothed the daughter of Aristobulus, Hyrcanus' brother, to win greater respect and affection among all the people. In those same days Caesar Augustus sent Antony, *now* his son-in-law, to kill Cassius.

Complainants v. Herod | Antony Addresses Them by Force

When Antony arrived in Bithynia, the Jewish wealthy and *some* centurions approached him complaining against Herod and Phasael, saying, Although Hyrcanus has the title of ruler, he has no power to bind or to loose, to do good or evil. For those two brothers have taken over everything by force. Herod was there and he paid Antony a large amount of money. So those who were *complaining* against Herod got no answer; they then dispersed. And once again, when Antony was in Antioch, 100 men, well-born and eloquent, came against Herod. Appearing before Antony they listed Herod's crimes, his violence and robbery. While Hyrcanus was standing there, Messala, accompanying Herod, gave answer *to them*. *Then* Antony asked, Which men are worthy of governing? Hyrcanus, knowing that Antony loved Herod, named him and his brothers *worthy*, and Antony was pleased. He immediately handed over a tetrarchy to the brothers, entrusting them to hold power and govern the whole of Judaea. When envoys from Jerusalem complained even more against Herod. *Antony* threw 15 of the more eminent into prison and dismissed the rest. Meanwhile, there arose *an* even greater unrest in Jerusalem. So they sent 1000 men to Antony. He ordered the prince of Tyre to imprison and torture *them*! *Then* he provided a commander of his own to escort Herod with his brothers *to* the

throne. Led forward, Herod spoke this way to the Jews, Why do you keep agitating? How long will you be foolish? What are you thinking about - bringing armed conflict down on yourselves and your country - and inviting Antony to attack Jerusalem? When they cried out and railed even more, Antony became furious and sent his men against them. And they stabbed and skewered them with their lances. Still those who escaped were not quiet; but when they were back inside the city, were even more agitated!

Invasion of the Parthians | Pacorus Aids Antigonus

Two years later Pacorus, son of the king of Parthia with prince Barzaphames invaded Syria. Lysanias, the son of Ptolemy, who was ruler of Syna at the time, made peace with them quickly and hinted *about* 1000 talents and 500 virgins if they *would* procure the throne of Jerusalem for Antigonus and overthrow Hyrcanus. Pacorus accepted his proposal and proceeded along the sea while Barzaphames was dispatched inland. And as fighting continued everywhere, many Jews, learning of this, gladly joined Antigonus and marched with him on Jerusalem. But Hyrcanus and Phasaël, acquiring a large force, resisted the Parthians. There was a battle in the market-place and Herod's men took flight and shut themselves up, some in the temple, others in the royal palace. From there they made daily forays, fighting hard.

Herod's Pentecost Massacre | Phasaël & Hyrcanus Make Up

When the feast called Pentecost came round, all the people had assembled as usual, both armed men and ordinary. Herod, taking the rest of *his* men, suddenly broke out of the palace and killed 20 thousand of the people while the rest shut themselves up in the temple. Antigonus and Pacorus begged *them* to make peace. Phasaël did make peace with them and arranged a great banquet, inviting them *all* with their men. He entertained them well and dismissed them with expensive gifts. But Pacorus was seeking by some means to trap Phasaël and Hyrcanus. He arranged a banquet and invited them. Herod sent to Phasaël, telling him to be on his guard against Pacorus and not to put himself in *with* those who desired to kill him, nor to believe the barbarians, even under oath. Phasaël, however, relying on his own righteousness and on *their*

good nature and oath, took Hyrcanus with him and went *on* without any precautions. As they went in to dinner, the two of them apologized, and condemned *Herod's* disloyalty.

Antigonus Surprises Hyrcanus' Ears | Herod Slays Parthians

Antigonus suddenly leapt up! With *his* teeth he bit at both Hyrcanus' ears as he unmanfully begged for his life! Antigonus did this so that he, even should he remain alive, could not go on serving as high priest. For the Law requires the high priest to be without defect! But Phasael, much abusing Pacorus for cruelty, lawlessness and greed, died at his *hands* without even *a word*. Also Pacorus wanted to trap Herod, *so* he sent his cupbearer with letters he wrote pretending that he was Caesar, ordering him to come to him and collect a letter. But *Herod* understood *it to be* a ruse and did not come out *for it*. And there *also* was Hyrcanus' daughter Mariamme, *Herod's* shrewd *betrothed* wife. *She* begged Herod not to go to the barbarians (*i. e.* Parthians) nor to put any trust in them, for their deceit was obvious. So Herod prevented *them*, news having come to him about his brother, Phasael, and Hyrcanus, and he fled by night, taking a different road to Idumaea *than usual*. The next day the Parthians realized *what happened* and chased after him. He left his mother, his younger brother and his betrothed with the older brother and awaited the Parthians. When he encountered them he cut them down like foliage until he arrived at the city of Masada. The inhabitants *there* proved to be worse than the Parthians and more difficult. They kept him out of the city for many days until he fought them, slaying 18,000.

Antigonus Exalted, Hyrcanus' Captured

Herod proceeded to Thresa from there, *where* he left many unarmed Jews. Then he returned to Masada taking 9000 armed men, *leaving* 8 hundred men to guard the women. *He also left* a lot of food. He then pressed on to Arabian Petra. They did not treat Jerusalem and Judaea as true warriors *might, but commenced* killing, looting, butchering and burning *the people of Jerusalem*, trampling women and children underfoot. Meeting no opposition, he set Antigonus on the royal throne, bound Hyrcanus and led him away to Parthian territory.

Herod Received by Cleopatra & Antony | Herod v. the Senate

Herod returned to Egypt and arrived in Alexandria after. There Cleopatra received him with honor, wishing to appoint him a commander of her own. But he begged the queen to release him *instead*. Undeterred by the winter season, he sailed to Rome and came to Antony, who had been his father's friend. Herod was lamenting his and his family's perils, and sobbing, *he related* how he had left his own people in a besieged citadel. Hearing this. Antony was appalled and sympathized with him, remembering all his enterprises and courage. *Antony* determined to make Herod king of Judaea. He hated Antigonus not only because of his father's hostility but also because he was a trouble-maker and, furthermore, he had sought the kingdom not with Roman backing, but Parthian! Antony spoke to Caesar and Caesar was ready, for he remembered the assistance Herod's father had given to his own father - how Antipater had provided food, supplies and troops against Egypt. Summoning the Senate, he presented Herod in their midst. Messala and *Trasantinus* began to praise and extol Herod's intelligence, resourcefulness and endurance in war, his excellent discipline and, above all, his friendship for the Romans. While the senators were listening, Antony came forward and addressed his own, saying, It is right to make Herod king! He will be a leader and an ally against the Parthians!

Herod Inscribed King in the Capitol

When the senators dispersed, Caesar and Antony, with Herod between them, went to the palace. The Roman priests, magistrates and consuls *advanced* to the Capitol to sacrifice and write an inscription regarding Herod's *suitability as a King*. For such is the custom among them, that if Caesar confers a rank on anyone, it is not firm until they record it in the Capitol *by the inscribing*. They royally sacrifice, and thereby it will be confirmed *as done*.

Herod's Family Besieged at Masada | Herod v. Antigonus

On Herod's first day as king, Antony arranged a banquet for him. That year Antigonus besieged Masada and, because of the shortage of water, almost captured Herod's family! Herod's

brother, Joseph, considered fleeing from them, taking two hundred men with him. But there happened to be a heavy rainfall that night and all their vessels were filled with water so they did not flee but came out and fought all the harder against Antigonus. And then Ventidius, a Roman commander, was sent to ward off the Parthians from Syria. He pretended to be coming to Joseph's aid but in fact wanted to get gold and silver. He withdrew and left Sito with a small force so that there would not be clear *evidence* against *them*. But Herod sailed across from Rome and mustered a powerful force from Ptolemais. With all his foreigners, he marched through Galilee against Antigonus. Ventidius and Sito collaborated with him, for Antony had written from Rome: Install Herod on the throne!

Rescue from Masada | Herod v. Joppa & Thresa | Jerusalem

Herod's forces were growing day by day and the whole of Galilee joined him. His first concern was to rescue his *people* at Masada. But the people of Joppa resisted him. So, accompanied by *the Roman Commander Silo*, he marched against *them*. But they came out, fought them, overcame Sito - and he was almost captured. But Herod, swiftly attacking on the left flank, defeated the Joppans, rescued Sito and took Joppa. He *then* proceeded towards Masada to visit his own folk. And the country people, realizing that Herod was now indeed king, came to him with joy. After *rescuing* his own from Masada, he *captured Thresa* and made for Jerusalem. With Silo, he prepared an assault on the western side of the city. And he ordered a proclamation to be made to the citizens, saying, I have come for the good of the city and the salvation of its people! There will be no ill-treatment of my enemies, open or hidden, by me. I forgive everyone for what they have done; and I do not *personally* hold anyone to blame for wrong.

Herod Addresses a Famine

Antigonus' friends, walking on the ramparts *of the city*, were berating and threatening Herod with a great noise. So Herod gave his men orders to shoot at those on the ramparts, and they were soon driven below. But Silo, the Roman commander, took gold

from Antigonus and was intending to desert Herod, his men with him. When Herod asked, Why are you withdrawing? the men, on Silo's instructions, cried out against Herod, saying. You have been starving us and our horses are sick! We have no food to give! If you want us *to remain* here, give us some gold *or* release us, and we will go *winter* where we hear *there is* food. Herod pleaded with Silo, his commander and his men, saying, It is wrong of you to desert me, whom Caesar has named king with Antony and the whole Roman Senate. If you are short of food, I will settle that grievance. And he immediately sent round the villages and cities and they brought in great quantities of wheat, wine, oil, meat and whatever was needed for the horses. The Samaritans, who favored Herod, brought *supplies* themselves, even without urging.

Herod Captures Sepphoris

When Antigonus heard of this, he sent men out to waylay and kill the suppliers on the narrow and woodland ways. But Herod took 5 of his own cohorts, 5 of Romans, 1000 armed men, 100 cavalry and marched on the Jericho region. *He slew 500 of them and freed the rest.* He allowed the Romans to pillage the city, and they sacked it. Leaving a guard in Jericho, *Antigonus* dismissed the Roman troops to winter in Judaea, Galilee and Samaria; and they were fed. Herod, however, was not inactive. He sent 2000 infantry and 400 cavalry to Judaea to keep watch lest *the people* should go over to Antigonus. And he brought his mother and all his *folks* from Masada to Samaria and settled them there. He himself went to Sepphoris where Antigonus' troops were. And they, learning of Herod's *presence*, fled. *Herod* captured Sepphoris without difficulty.

Herod v. Bandits | The Final Action of a Defiant Old Man

From there he marched against the bandits of the caves. There were many of these in the hills. There was no road to them. Herod, unable to do anything to them, thought of a hard action: He constructed boxes (chests); he put his best men in *the boxes and let the ropes* down by the caves. These men (in the boxes) started fires at the entrance to the caves. The *bandits* were suffocated by the smoke. Herod, wishing for his own glory to take

some of them alive, offered them his hand. They laughed at him as they died. One of them, an old man with a wife and seven children, sneered at Herod's weakness and cowardice. The king begged him to spare himself and his children, offering him high rank and a large estate *if they* should come out to him alive. The old man laughed loudly, took his wife by the hair, slaughtered her and his sons, one by one. After this he raised his hand *with* the sword and said, I prefer the death of a free man *than to live in your* kingdom! With these words he plunged the sword into his own entrails.

The Herodians versus the Antigonians

Herod, leaving Ptolemy and his men in Galilee, returned to Samaria intending *to battle* Antigonus. But when Herod left, troublemakers suddenly attacked Ptolemy and killed him. When he heard of this, Herod speedily arrived and slew a great many Galileans, destroying and looting their cities. And since they had made war against him, *Herod* sold them off. He received 100 talents of gold for them. Ventidius, after overcoming the Parthians and killing Pacorus, sent Herod one thousand cavalry, two legions and Commander Machaeras. Antigonus wrote to Machaeras *asking* for assistance against Herod's aggression and promising him gold. Machaeras did not dare to promise to transgress the order of the one who had sent him. Furthermore, Herod was giving him more gold. *Machaeras* did not listen to Antigonus, but feigning peaceful intentions, approached the city *in the hope of* observing Antigonus' force and the citadel. *Being aware of this plan*, Antigonus closed the gates and *began to shoot* at them from the ramparts until he routed them all.

Machaeras and Herod Reconcile | Antony Flatters Herod

Machaeras returned to Herod, burning with rage and slaying every Jew he encountered. Enraged against the Antigonians, he did not spare the Herodians, but killed everyone. Every Jew was an enemy to him. Herod, learning of Antony's arrival, made haste to visit him *in order* to accuse Machaeras of his misconduct. The latter, realizing his fate, chased after king Herod to beg his pardon, and they reconciled. But Herod, who had heard that

Antony besieged Samosata (a strong city situated by the Euphrates), pressed swiftly on, seeing a convenient opportunity to display his valor to Antony and be more loved by him. Very soon after he arrived, the barbarians came out to fight. A battle ensued and Herod slew many of them and captured even more. Antony, who had long admired Herod's valor and fortitude, now admired him all the more. He publicly praised and extolled Herod, saying, You are worthy not only of the title of king *of the Jews*, but of even greater honor *than that*!

Samosata Falls | Joseph Dies | His Headless Body Recovered

After his defeat, King Antiochus was now forced to surrender Samosata to Antony. From there Antony returned to Alexandria. But while Herod was there, his brother Josef disobeyed his brother's instructions. He had fallen, causing Herod upset; for he had put him in charge of everything: his home, the city, his forces, and told him not to fight Antigonus, fearing treachery. But when his brother was already far away, Joseph thought he would like to prove his valor in some way; and taking five cohorts of Romans, he marched on Jericho to trample their crops (*for it was harvest time*). And Antigonus' troops suddenly ambushed them in the woods and narrow ways. Not a single man was left, for they were all new soldiers, not knowing the rules of war. Joseph also perished there. Antigonus was so furious with Joseph that he beat his dead body where it lay. So when his brother Pheroras offered 50 talents *to recover* the body for burial, Antigonus did not keep it but severed the head from the dead body and cast it away.

Herod's Dream and Interpretation

Then the Galilaeans also went over to Antigonus' side. *They bound up Herod's inner circle* and drowned them in the lake. Herod had no news of what had happened, but Antony commended him to Sossius *his commander, with orders* to help him. So Sossius took two legions and sent them ahead with Herod, and he himself followed them with the rest of his forces. While Herod was at Antioch he had a dream revealing to him his brother's death. And this was the dream: There were four ears of corn. The first had been withered by the frost, the second stood,

the third had been attacked by wolves, cut down and dragged off behind them. And the interpretation of the dream was as follows: The first ear was Phasaël, who had been withered up by poison. *Herod* himself was the second ear that remained complete. The third *was* Joseph, his brother, who had been hacked down by soldiers and dragged without burial. His spirit was troubled within him. *All at once* he was terrified and he left his bed at midnight as if *he were* possessed, for his soul (being a spirit) *had earlier understood and was terrified*. Soon after, the sad news reached him.

Herod is Wounded in Battle

After shedding a few tears of anguish, Herod shrugged off his grief and hastened against the enemy. So he came to Lebanon and 8 hundred horsemen joined him; and he proceeded from there to Galilee, where he took over both Roman legions and marched through Jericho in haste to capture his brother's killers. During his stay there, he had an experience of a fearful miracle. After many of his inner circle nobles and dignitaries had taken supper that evening, and when they had all dispersed after supper, the building where they had supped suddenly collapsed! But not one of them suffered injury, since they all had left. He summoned his seers, asking them: What does this mean? And they said: You will encounter various perils, but you will escape and be saved. When it was morning, he roused his troops and marched from there towards Jerusalem. 6000 of the enemy charged through the woods, the defiles and the foothills, throwing stones and hurling spears. Here Herod was hit in the side *with a spear*!

Herod Battles His Way Through Samaria

And Antigonus, wishing to win fame for his *enterprise* and valor, sent Pappus, *one of the inner circle, his commander*, with troops to Samaria. Herod amassed overwhelming strength, both from those who hated Antigonus and those who respected Herod's courage and fortitude. But Pappus, *Antigonus' commander*, seeing Herod was near, drew up his forces. Herod was glad! Immediately, they joined in battle. Herod overcame his enemies in his locale, but *his* other flank was defeated. But Herod was

everywhere and harmed his enemies until he had overcome them all! So many people were killed that the roads and buildings and the city itself were full of corpses! And the enemy could not endure this blow. They fled! So Herod, strengthened by this victory, marched on Jerusalem.

The Sign of the Building's Collapse

He spent the evening in a village called Avion where there was a warm spring. And he went down to bathe with one boy. There were enemy fugitives hiding there; and when Herod approached the bath, those enemies (about 30) came out against him with weapons. Herod stepped back, as if to protect himself, but they did not dare to raise a hand against him. *Upon recognizing him*, they were glad to make their escape. It was here that the sign of the building's collapse became clear.

Herod's Revenge & Marriage

Later Herod beheaded Pappus and sent his head to his brother Pheroras as revenge for Joseph, for *Pappus* was the one who killed Joseph, Herod's brother. After winter, he led his forces against Jerusalem. It was the third year of his reign and he stationed his troops in front of the temple wall, where there was access to the city. Pompey, having previously destroyed that place, sent his men around the villages, ordering the inhabitants to bring soil, and he built embankments upon which *he constructed* walls and ramparts. And here he stationed his best and most efficient companions. He himself left to marry Alexander's daughter who was already his betrothed; for he was no longer concerned about his enemies.

Resistance to Herod in the Siege of Jerusalem

So then after the marriage, he returned with a larger force. Sossius returned with him. And when all the troops were assembled, there were 11 legions of footmen, each legion composed of 5,000 plus 6,000 horsemen apart from the Syrian troops. He stationed them against the northern side. The Jews in the city were troubled by various stresses. Some were disposed to resist. Others were insulted and the dead were defiled, because they had never seen

such a debacle! After this, the unruly turned to robbery. Weeping and lamentation were seen in Jerusalem, for if someone had bread, it was as if he had not. And if he was rich, it was as if he were poor. And whoever had given away what he had was not believed, but was tortured *by those who* demanded of him what he did not possess. Then, seeing that *complete* war was imminent, they *all* joined in resistance. Taking up their station on the ramparts, they harassed those making the embankment and they stationed *slingers* to face the catapults. Below the citadel, they dug to a depth of 60 cubits. But against those on the ramparts Herod deployed archers. He set up ambushes. Against the engineers he used soldiers with fire, checking their progress. But on the other hand, with the Jews striving so hard, it was not *an* easy battle. When Herod drew up his forces in the morning, *the Jews* came out to fight. They returned after suffering heavy losses of 20 thousand. When Herod surrounded the city, they dared not to make any sortie. They endured a siege of 5 months.

Attempt on the Wall | Indescribable Carnage

Then 50 of Herod's men along with 15 Roman soldiers advanced to the wall after arranging *covering* fire at the ramparts along with the pounding of catapults. When they had been put to flight, Herod's *men* set up *many ladders* and climbed *the walls* into the city. *These were* followed by Sossius' centurions on the side of the temple and behind them, all *the rest of* the troops. There was much bloodshed. The Romans were enraged by the long stay, while Herod's Jewish soldiers were bent on leaving not a single enemy *alive*. There was indescribable carnage in the city; in the buildings and courtyards, with no mercy shown to infants, the aged or weak women. Herod sent *his heralds* everywhere *in an attempt* to spare the people and stop the fighting, but not one restrained his right hand. As if possessed - they slew all *clans* and all ages.

The Cowardice of Antigonus

Then Antigonus, as if forgetting his original glory and his erstwhile ardor, climbed down from the tower and fell at the feet of Sossius like any coward. But Sossius showed him no pity

despite his *change of mind* and laughed at him without restraint. He called Antigonus Antigone (*the feminine form of the name*), thus demoting him to womankind. Yet Sossius did not release him as *he might* a woman, but put him in chains and held him in custody.

Herod's Regret | Gifts to the Winners, Death to the Losers

Now the Romans and foreigners wanted to enter the temple and look at the holy place, putting Herod in a cruel predicament. For Herod reckoned he was defeated if such people were to view the holy place. The Torah does not allow the unseen to be viewed *even* by the circumcised ministers, except for the priests. So, now pleading, now threatening to slice them with a sword, he did not allow them to approach the holy place and told them to stop fighting and looting in these words: Over what have you made me king, having stripped the whole city, leaving me to reign in a desert, among stones? Why are you slaughtering so many citizens? Had I known that such would be and the loss so great, I would not have cared either for this power from Caesar or even the whole world! When Sossius replied that the troops had the right to rob the citizens, the king said: From my own wealth I will give the men what each deserves. Recovering the rest of his fatherland *by this means*, he fulfilled his promises and lavishly honored all men, giving each of them his reward *of gold and silver*. To his commanders he gave truly royal gifts. And Sossius was given the most valuable gifts of all. After honoring them with splendid gifts, he dismissed them *all*. But Sossius, having ordered a golden crown and laid it before Elohim in the temple, left Jerusalem, taking Antigonus in bonds, cowardly to the end, but fostering a vain hope. Antony ordered his execution by the ax, befitting his feeble spirit. Then King Herod, after interrogating *all* the citizens, honored whoever favored him with rank and gifts. But the supporters of Antigonus he put to death. He sent countless gifts to Antony and his circle.

Antony and Cleopatra | Death to Herod and Malchus!

When Cleopatra saw these gifts, she became envious! Immediately, she implored Antony to kill the two kings, Herod

and Malchus of Syria, then to hand over these domains to her! Antony, enslaved by passion, in her presence ordered that they should be killed! *But* without her presence, Antony thought that it was unjust to kill two such kings, both good men, take away their lands to give over to her. But Herod *agreed* to give from his treasury 200 gold talents per year. After a short sojourn in Jerusalem, Herod marched against the Arabs.

***Priestly Lamentations and Hopes | Herod, Messiah?**

Immediately the priests started to grieve and complain to one another, saying among themselves in secret what they would not dare to say in public because of Herod's friends. For they were saying, The Torah forbids us to have a foreign king, but we are expecting the Anointed One, the Meek One, of David's line! Yet we know that Herod is an Arab, uncircumcised! The Anointed One will be called meek; but this fellow has filled our whole land with blood. Under the Anointed One the lame were to walk, the blind to see, the poor to prosper. But under this fellow the whole have become lame, those who could see have gone blind, the rich are beggars! What is this? Did the prophets lie somehow? They wrote that we will never lack a prince of Judah until there comes the One to whom it is given back; and in him the nations will hope! But is this *fellow* the hope of nations? We detest his misdeeds! Are the nations going to hope in him? Oh, my! Elohim has abandoned us and we are forgotten by Him, and he wishes to commit us to desolation and ruin *greater than* as in the time of Nebuchadnezzar or Antiochus! For then the prophets were teachers of the people and promised us captivity and return. But now there is no one to ask and no one to console *us!*”

Priests & Scribes Interpreting Daniel's Apocalypse

In reply, the priest Ananus told them: I know all the Writings. When Herod was fighting in front of the city, I never imagined that Elohim would allow him to reign over us. But I now understand that our devastation is already at hand! Consider Daniel's prophecy! For he writes that after the Return, the city of Jerusalem will stand for 70 weeks of years - that is, 400 years and 90 - and will lie waste after those years. They calculated the years

and it was *so*! And the priest Jonathan answering, said: The numbers of years are as I said, but where is the Qadosh Qadoshim (Holiest Place)? For *the Prophet* cannot be calling this Herod holy *since he is* bloodthirsty and foul! But one of them, Levi by name, wishing to appear wiser than them, said whatever occurred to him: not the Scriptures but fairy tales. The scribes, began to seek the time when the Qadosh Qadoshim would appear, and were disgusted by Levi's words, which were: You have broth in your mouth and *bone* in your head. (They said this to him because *Levi* had taken an early breakfast during the night and his head was as heavy as bone with drink.) Humiliated, he hurried *off* to Herod; and he told him the words of the priests *who* had spoken against him.

Herod Retaliates the Insult, Utters an Emboldening Speech

Herod sent *in his men* by night and slew *the priests* in secret, so that they should not cause a riot. He appointed others *to continue their ministries*. When morning came, the whole earth shook and swallowed up an immense number of cattle *along with* 6000 myriad people. (A myriad is thought to be equal to 10,000.) When the Arabs heard what had happened, they felt stronger against the Jews, believing Herod and his men to be terror-stricken. The Arabs invaded. They took many captives and destroyed many cities. When the Herodians (in terror of the earthquake) did not dare to resist and were constantly expecting death, King Herod, seeing them terrified, assembled all; and, standing in their midst, spoke to them thus: O my fighting men who have marched and fought by my side. Herod's helpers! It seems to me that you have no reason for your fears. For if the affliction comes from Elohim, it is right for us to be worried and dispirited. But when misfortune comes from men or from an *enemy*, we should not then grieve or be afraid, but pluck up courage! Be more resolute! Take up arms against the overconfident! Men of Israel! Herod's men-at-arms! Listen to Herod, who has seen, understood and experienced everything and traveled everywhere! I will interpret the meaning of this earthquake *for you*. Elohim did this to mislead the Arabs. For in their arrogance they are relying not on their armor, their hands *or their courage*, but on our misfortune! Hope is slender

when it is not on one's own strength but on another's adversity. For success and misfortune are not fixed on one *side*, *no*, they alternate. We should lift up our minds and *aspire* to brave deeds and show *these* lawless Arabs that neither human cunning nor divine wrath can subdue and humble the fortitude of the Jews as long as they take breath! *Nor let the Arabs rejoice over us as if they were masters* of our goods! Be not dismayed by the movement of inanimate beings. Nor imagine that an earthquake is a sign of some disaster; for the passions of the elements are natural occurrences, and (beyond this), do not bring adversity to mankind. There are signs *for the wise before a hailstorm* and before an earthquake *and before conflicts and before war* - just as news precedes *the arrival of* a king or an army! But once the arrival is finished, all such news *ceases*. Look here! The higher power is with us, since the wretched have slain our envoys while we offered *up* appropriate sacrifices to Elohim on our behalf (even before the battle!); they will not evade His mighty eye and his invincible right hand! Elohim will soon also avenge the offense to our tribal traditions over *and above* if we also move to avenge all those killings! Follow me! Let us fight not for our wives and children, nor against the subjugation of our country; but on account of the treatment of our envoys! For they *will* lead us to battle still - as better *commanders* than *those* who are alive! I will march at your head! You will obey me! For I know your courage in the face of our enemies will be irresistible - if conceit does not harm you.

A Spiteful Herod Bests the Arabs

Having roused his troops with his speech and emboldened them, Herod made sacrifice to Elohim. Soon after, he forded the river Jordan and set up camp at Philadelphia, close to the Arabs. He sent out scouts and they exchanged fire; but they took cover and stood their ground. And a fearful terror possessed them. Elthemus, their commander, was petrified with fear. Herod, advancing towards them, invited them to the field to provoke them. Thus compelled, the Arabs rushed out in disorder, yet in number more than those Jews. But they were deficient in courage and will to fight. While they resisted, not many of them fell. But

when they turned their backs, many fell at the hands of the Jews and many were trampled by their own. 5000 of them were killed and the rest fled to the *island*. Surrounding them, the king tormented them with his weapons *while they suffered* a lack of water. The king despised them. So they undertook to pay 5 hundred gold talents (*for water and a truce*), but the king still despised them. Parched by thirst, they came out in a line and gave themselves up. After *fighting for 5 days*, some bound their commanders while the rest made a desperate armed sortie, and 2000 of them fell. In this way, Herod won a victory over the Arabs. And for this reason, the Arabs sent to Antony and begged Herod to be their champion and protector.

Herod's Relationship with Octavius & the Late Marc Antony

After this, Herod was the sole ruler in Judaea and Arabia. Augustus (Octavius) with his son-in-law Agrippa, leaving Epirus, went instead to the island of Rhodes. King Herod also sailed for Rhodes and came to Caesar without his crown. He was dressed simply and appeared plain, but he had the mind of a king. He concealed nothing of the truth and felt no fear as he said: O Caesar, I was made king by Antony, I tell you: I was for Antony and in every way *devoted to my king*. And I am not afraid of you! I tell you, you would have tested me in arms if I had not been at war with the Arabs! But I sent him aid of wheat, and many myriads, even up to *your victory over him* at Actium; no, I did not desert my benefactor. And although I could not physically help him, I was his sensible adviser. I told him: Your only remaining *hope of relief* is to kill Cleopatra. Then I will provide you with wealth, gold and cities. I myself will give myself to you; and mustering as many troops as I can! I will be the first to march against Caesar! I spoke to him in just this way, but his ears were blocked by his passion for Cleopatra. And by Elohim who entrusted you to reign; I too am defeated with Antony. Laying down my crown, for *it was given me by him*, I stand before you as a commoner! The only hope of salvation I have is my courage. Test me and *you will see* how strong an affection I have kept for Antony! In answer, Caesar said: Do not be ashamed. Be secure and may your reign be firmer. For you are now worthy to rule

over many, since you defend your friendship so well. But try to be a true friend to us too, who have been more fortunate; for I have brilliant expectations of your intelligence! Antony did well *to stay with Cleopatra in spite of hearing from you*, for in you we have gained a friend! Thanks to his iniquity, Ventidius also wrote me about the good you did and how you sent aid to my commanders. And now by decree I will establish your kingdom and I shall make haste to do you good so that you will forget Antony. Having honored the king and placed the crown on his head, *Caesar* confirmed the award with a decree in which he also greatly praised the man before all those listening. After honoring Caesar with great gifts, *Herod leaves the building*.

Many More Additions to Herodian Land and Wealth

Caesar then proceeded to Egypt via Syria wishing also to subdue that land and proclaim his victory. Herod lavished on him every royal wealth and arranged a banquet for Caesar and all his commanders. He supplied the troops with everything they needed. He also provided them with water *during their march* through the arid *places* to Pelusium. *Herod* did the same for *the Romans* on their way back and personally saw to all their needs. Caesar, appreciating his honor and his magnanimity, added to his realm Gadara, Hippos, Samaria, Anthedon, Gaza, Joppa and Strato's Tower. He also restored what Cleopatra had taken away, for both she and Antony were now dead. (He also gave *Herod* 400 *talents* for his *bodyguard*.) From the domains of Zenodorus, *Caesar* also gave *Herod* the Trachonitian land, Batanaca. and Auranitis. He established him over the governors of Syria and as senior over all commanders, *instructing them* to do nothing without his bidding. Caesar kept Herod in his affection foremost after Agrippa. And Agrippa *held him* in his affection after Caesar. Untold wealth came in to him day by day, and he distributed it for his good works... . (Lacuna - missing section)

***The Persians and their Stars Converse with Herod**

Having so spoken, *Herod* sent the Persians off to the innkeepers, escorting them with guards who were to keep watch on them, and also appointing other guards who knew the Persian tongue so as

to hear what they said. So when they were in camera with a Persian, they began to grieve, saying: Our fathers and our children have been excellent astrologers and, watching the stars, never lied. And we too, taught by them, have never distorted the message of the stars. What can this be? Deceit or error? The star image appeared to us signifying the birth of *a* sovereign by whom the whole world will be held. And gazing on that *star* we have been making our way for a year and a half to this city: and we have not found the son of a sovereign one. The star is *now* hidden from us! We have indeed been deceived! But we shall send the gifts we had prepared for the infant to the king and ask him to let us *return* to our fatherland. While they were thus speaking, the guards came to the king and told him everything; and *Herod* sent for the Persians. But while they were on their way, that remarkable star appeared to them again! They were filled with joy, and they went by night to Herod with boldness and he said to them, away from everybody: Why do you sadden my heart and distress my soul by not speaking the truth? Why have you come here? They told him: King, we *speak* no double-talk. We are sons of Persia. Astronomy, which is our science and our craft, our ancestors took over from the Chaldæans. As we gazed on the stars we have never been wrong. This indescribable star appeared to us. It was set-apart from all *the other* stars: For it was not one of the seven planets, not one of the spearmen, not one of the swordsmen, not one of the archers, not one of the comets, but it was exceedingly brilliant like the sun. It was joyful! We have even reached you by gazing on it. And while we were here, the star disappeared right up to the present. But now, as we were coming to you, it appeared *again*. And Herod said: Can you show it to me? And they said: We reckon the whole world sees it. And they stepped out on to an open porch and they showed him the star. When Herod saw it, he marveled greatly. And he worshipped Elohim for he was a devout man. He gave them an escort *composed of* his brother and some nobles, to go and see the one born. But as they were on their way, the star disappeared once more, and they returned again. The Persians begged him to let them go on their own, *promising* that having sought out *the child*, they would come back and tell him. They swore him an oath,

believing that the star would tell them to return by that road. And they followed the star.

***Herod Murders the Babes of Bethlehem**

Herod waited a year for the *Persians*, but they did not even come to *see* him. So he was furious and summoned his advisors the priests and asked if any of them understood that star. They replied, It is written: A star shall shine forth from Jacob and a man shall arise from Judah. And Daniel writes that a priest is to come, but we do not know who this is. We reckon that he will be born without a father. Herod said: How can we discover him? Levi said: Send a message to the entire land of Judaea. Learn how many male infants have been born since the *Persians* saw the star right up to the present day. Kill them all, and *the one in question* will also be killed. Then your kingdom will be secure for you and your sons, and even for your great-grandsons! And immediately he sent forth heralds through the whole land - that all *babes* of the male gender born from now and to the third year back are to be honored and to receive gold. *When* inquiring whether any males had been born without a father, they were to pretend that *Herod* would adopt him as his son and make him a king. And since they did not discover a single such babe, he gave orders to kill all 6 myriad and 3000 infants. When all were weeping and wailing at the shedding of blood, the priests came and begged him to release the innocents: but he threatened them all the more to keep silent. So they fell prostrate and lay to the sixth hour at his feet. And the king's rage prevailed. But later, they rose and told him: Listen to your servants, so that the Most High may favor you. It is written that the Anointed One is born in Bethlehem. Even if you have no mercy on your servants, kill those infants of Bethlehem and let the others go. And Herod gave the order - and they killed all the babes of Bethlehem.

The Rebuilding of the Temple | Founding of Caesarea

In the fifteenth year of his reign, *Herod* built the temple and renovated its walls, enclosing double the ground and spending wealth untold, embellishing it with indescribably beauties: The great monuments, the porticoes and the fortress that stands

towards the north side - all of them he gilded - and he called *the fortress* Antonia in honor of Antony. In his own court he built palaces and erected two buildings, beautiful and gilded, calling one of them Caesareum and the other Agrippaeum. Not only did he give their names and memory to buildings, but his munificence extended to all cities. In Samaria he set up a fine enclosure of 20 stades. He brought in 6,000 men with their households, gave them fertile ground, settled them, and gave them special freedom. IN the midst, he set up a temple on grounds of two and a half stades circumference dedicated to Caesar. There was no place in his kingdom in which he did not honor Caesar. He observed an old city on the coast; namely, Strato's Tower. As it was a beautiful site, he completely restored it with white marble. He brought in water by pipes from two hundred stades *distant*. He erected there a stone pillar in honor of Caesar. It could be seen from a thousand stades out at sea! He founded the city *as capital* for his kingdom, the harbor for the mariners and the honor for Caesar. And he called the name of that city Caesarea.

Herod's Other Great Memorial Building Projects

He also built two hippodromes. - most wonderful works - and covered them with white marble. He also paved the market-places *to the extent of* 20 stades and covered them with magnificent porticoes: he rebuilt Anthedon and named it Agrippaeum. He inscribed his name over the door of the temple. Being more than any other man devoted to his father, he built a city and planted in it every sort of fragrant tree, and brought in rivers and called *it* Antipatris after his father's name, Antipater. In Jericho he built a castle with various beauties and gave it the name of his mother, Cypros. In Jerusalem he erected a tower of wondrous height and beauty and named it Phasael in his brother's memory. Having perpetuated his *kin* and his friends, he was not idle about his own memory, and built citadels in the Arabian mountains, supplying them with white stone, bringing water from afar at great expense, erected very tall columns, building three hundred steps and round towers, magnificent palaces, and gardens, and enclosures and gilding the porticoes. He called this citadel Herodium.

Herod's Works in Foreign Places

He adorned not only his own domains but demonstrated *even more than this* in foreign lands. He built hippodromes in Tripolis, Damascus and Ptolemais. In Babylon he built walls, courthouses, porticoes, temples and market-places; at *Berytus* and Sidon also. He brought water to coastal Laodicea. For some he provided forests and gardens. To others he gave land for building so that settlements should not fail. *He gave corn to all those who needed it.* He gave a large grant to the inhabitants of the island of Rhodes *for the construction of ships.* When the temple of Apolto had burned down at Pytho, he expended much wealth and rebuilt it. He gave a grant to the Pythians in perpetuity. He gave the Lycians, Samians and Ionians everything they needed. The Athenians too, and the Lacedaemonians, the Nicopolitans, the Moni, those of Pergamum and the Mysians fully experienced Herod's beneficence. The Syrian town of Antioch, a muddy, filthy *spot* (where the citizens could not freely move about) was paved by him with white marble pavements not only in the town but also to 20 stades. Above he covered it with costly porticoes for shelter from the rain. When the people of Elis sent to him for help (being unable to mount their traditional spectacle), Herod granted them land together with the tribute in perpetuity as his own memorial. Who can relate how many debts he wrote off and how many taxes he mitigated? *Great was his intellect: the terror and envy of Rome, and a threat to Caesar. For Caesar said that in his reconstruction of foreign cities, he was not without design.*

***Herod's Prowess and Condemnation**

His body was as sturdy as his soul. He was a consummate horseman and hunter. In one day, he himself speared 40 beasts: wild boars, stags and *others.* As a combatant, he was irresistible. Many men marveled, *seeing him* at exercise. For he was a matchless spearman and an accurate archer. And apart from his strength of spirit and agility of body, his good fortune lasted. After every battle he remained unbeaten, except when his commanders did not obey him and took fright, and for another reason that we have already described: the search for the Christ and the slaughter of the infants. And they cursed him, so that he

also might himself be childless.

Herod's Domestic Conspiracies, Strife & Familicide

Soon his external good fortune changed to domestic strife. He began to meet trouble from his wife, from Mariamme, whom he had married after releasing his first, Doris of Jerusalem. Mariamme was the daughter of Alexander and granddaughter of Aristobulus. For earlier he had driven out Antipater, his son by Doris, in favor of two sons he had by Mariamme. He allowed Antipater to come *visit* him only for feast days. Furthermore, he killed Hyrcanus, his wife's grandfather, when he came to him on his return from Parthia, suspecting that he would be plotting against him. For relying on his granddaughter's marriage and wishing to see his native land, he had come back and had been killed, not that he himself had any intention *against* Herod for the kingdom. But Herod was afraid of him because he was worthy of a royal throne. From Mariamme he begot three sons and two daughters. His youngest son was studying philosophy in Rome and had died; the other two brothers had been given a royal upbringing in accordance with their mother's noble birth and also because *Herod* had been king when he had begotten them. Strongest of all in him was his lust for Mariamme. For her he burned *deeply more than fire*, and he did not notice the evil caused by his beloved wife. But the more she hated Herod, the more he loved her. Having a righteous disgust for him after the things *that* had happened and emboldened by *his love for her*, she openly rebuked him for his treatment of her grandfather Hyrcanus and her brother Jonathan. For Herod had not spared him in spite of his youth. He made him high priest at the age of 17. Jonathan had donned the high-priestly robes and the ephod. And the people rejoiced when they saw him, since there was an heir to the paternal office. They shed tears for him. And when Herod was informed of this, he sent his Gauls, who found him at his ablutions in the baths, and drowned him in the pool. Mariamme therefore upbraided him also on this account. She also humiliated his sister and mother by her ill-tempered railing. But Herod was held in check by his passionate love. The women, however, were overcome by bitter anger and hostility. In their attempts to

provoke Herod to fury, they slandered Mariamme, *accusing her* of adultery. They brought in many other matters and slandered her, *saying* that she had her portrait painted and had sent it to Antony in Egypt in the fever of lust, and had shown herself to a man, even though he was far away. Herod had been jealous even before, recalled Cleopatra's adultery, which had led to the death of king Lysanias and Malchus. For in addition to his fears that his wife might be abducted, he *now* began to fear for his own life. Wishing to go and visit Antony, he left her in the care of Joseph, his brother-in-law, secretly instructing him to kill her if Antony were to kill him. Joseph, not being ill-natured, but wishing to show how great was the king's love for Mariamme that even after death he would not be parted from her, revealed the secret to her. But when she received Herod after his return, she asked him while playing with him in bed whether he loved any other woman more than her. And when he swore there was nobody dearer to him *than* her, she said: You truly showed your love for me when you told Joseph to kill me. When the king heard these words he became frantic and appeared to have lost his wits. And he imagined that Joseph could not have told her that secret, unless there had been adultery between them. And he went wild with jealousy. He leapt out of bed and shamelessly stalked around the palace and the court like any madman. And Herod's sister Salome, Joseph's wife, finding this a convenient opportunity, made many false accusations against Mariamme, adding that she had seen *her husband* Joseph (?) committing adultery! And *Herod* immediately ordered they be both killed. And this was done. Soon afterwards the king repented and wept before those present. Leaping up from his throne before all, he cried out: Mariamme! as if possessed. He would rise from his couch and go to Mariamme's bed and talk to the bed as if to his living wife as if he had forgotten her murder until time taught him *to accept* her as loss. He was overcome by a grief which matched his passion and suffered it unwillingly. The two sons became heirs to the maternal rage, accepting in *their* mind *her* aversion. They regarded their father with suspicion as an enemy first when they were studying philosophy in Rome and even more so after their return to Judaea. They matured in mind and body. When the time came for them to

marry, one of them took the daughter of Salome and the other the daughter of Archelaus, king of Cappadocia. And to their hatred they now added a boldness. Their arrogance gave slanderers an excuse, and they openly told the king that both his sons were plotting against him. One, the son-in-law of Archelaus, was preparing to flee to his father-in-law so that they could sail together to Caesar, to denounce the father and accuse him. Constantly fed with slanders, Herod brought back Antipater as a barrier to his *other* two sons and began in every way to honor him more than them,

Herod Honors Antipater Before Caesar | Reconciliation

Conscious of their noble birth, they found it intolerable to watch the change whereby the son (Antipater) of a mother who was a commoner was so honored. Later they could not suppress their rage but showed *it* in public. Every day they met with some loss of esteem while Antipater was paid more honor. He was skillful in flattering his father while framing various calumnies against his brothers. Sometimes he would invent these and repeat them himself and sometimes he would tell his own companions to spread them among the people, until he cut off his brothers' hopes. And soon *Antipater* was sent by his father to Caesar in royal robes, with the retinue and accouterments of a king apart from the crown. With some difficulty he was able to bring his mother (Doris) into Mariamme's bed. Armed against his brothers with two weapons, flattery *and* slander, *Antipater* planted in his father's head the *notion* of having them both killed. *Herod* took his son Alexander to Rome and accused him before Caesar of poisoning *him*. *Alexander*, finding the courage to protest and a wise judge, he concealed with *shame* his father's wrongdoing but gave firm answer on his own behalf and he was clearly innocent, and had been slandered together with his brother. And after this in tears he *told* of his dishonor and Antipater's deceit. He was aided by his innocence and the power of his speech. And *Alexander* finally said: *How sweet it is* that a father should kill both his sons! All were in tears. Caesar understood he was not guilty and reconciled them with Herod. And he ordered the sons to be submissive to their father, and that the father should leave the

kingdom to whichever one he chose.

Herod's Doleful Pretense: Who Will Succeed Him?

Later, on his return from Rome, *Herod* pretended to drop the accusations against his sons, but he *continued his* plot against them. For Antipater, the instigator of his hate, went about with him but concealed his malice, fearing the peacemaker. When they sailed to Cilicia, Archelaus *honored them* greatly, thanked Herod for saving his son-in-law and rejoiced at the reconciliation. For he had written to Caesar and his relatives, *asking them* to defend Alexander. He accompanied them to Zephyrion and gave them gifts worth 30 talents. When Herod came *back* to Jerusalem, he summoned the people and stationing his three sons in front of him and gave an account of his journey. He gave great praise to Elohim and to Caesar who had pacified his household when it had been in turmoil, and who had brought mutual peace to his sons. And *Herod* said, Caesar has made me lord and worthy judge of the kingdom. After considering Caesar's interest and mine, I appoint these three sons of mine kings! I pray that in the first place Elohim will be my counselor, the director of my cause, and then you too. For age would confer the kingdom on the eldest, but noble birth on the younger brothers. The extent of *my* realm *could* satisfy more! But you too, 'guardians of honor,' grant to these whom Caesar has joined together and their father has appointed by in fairness and by seniority. For anyone who favors the junior and demeans the senior will please no one. I shall apportion among them retinue and relatives who can maintain the unanimity. For I know that *the stupidity of a retinue breeds turmoil and wrath*. But if *the princes* themselves will be good and can maintain affection, *they* order not only my sons *but also my commanders and all my people to have confidence in me alone*. For it is not the kingdom that I am granting to my sons, but regal honors. Let them enjoy the pleasure and the service due to royalty. Mine be the burden and care of *state* affairs, even if I do not *so* wish. Consider, all of you, my age, my life and my nobility. I am not *so* very old as to despair; I have not indulged in eating and drinking by which youths are snatched away. I have served Elohim well enough to live many years yet. If anyone does *not*

favor my children *and* is planning my downfall, he will answer to me for himself and for them. It is not because of envy of *those* born of me that I cut away their honors, but *because* I know how power becomes *vain* arrogance in young people. But if each of you remembers that *by* walking without deceit he will get honor from me; but *for* rebelling he will be punished. I think you will all give me - that is to say, my sons - your support. They will benefit as long as I live and I shall benefit if they are all of one mind. As for you, my good sons, first of all bear in mind the sacred nature whence *not* even the beasts learned to love. Secondly, have respect for Caesar, who made peace between you. And, thirdly, for me also, since I am requesting where I could have commanded. And be brothers, remain together! I am now giving you royal robes and retinue. I pray Elohim that He will confirm my decision, if you are of one mind. And having thus spoken he kissed each of his sons lovingly and he dismissed the people. Some of them prayed that his words would be ratified *by events*. Others, desirous of unrest and change, did not *even* pretend to have heard.

Antipater, First Claimant, Resentful by Nature

The brothers separated with great resentment in their hearts, plotting against each other. Alexander and Aristobulus were aggrieved that the king had acknowledged Antipater's prior claim, while Antipater resented them being second in line. But *Antipater*, being deceitful by nature, *had* to hold his tongue and concealed with ample flattery the jealousy he felt for his brothers. They, however, relying on their noble birth, had every thought on the tongue. And many people came along to excite their resentment while many others came to spy for Antipater. Every word spoken by Alexander came to Antipater's ears and through Antipater reached Herod, with additions. Even if the youth made some simple statement, it was not *regarded as* innocent; *but* his words were maliciously distorted so that a minor insolence was exaggerated into a great crime. For Antipater was insistently sending round men to provoke so that his lies would have some real basis, and *just* one word recognized *as true* would be the confirmation of all *his lies*. Now Antipater's companions were

hardhearted by nature; and furthermore, receiving gifts, had sworn never to give away any secrets. Such were the people Antipater sought so that his way of life remained in its wickedness a secret. He approached Alexander's companions, some by gifts and others by flattery, and in this way had complete success. He made them all his traitors and spies. He himself maintained a fraternal pose but would confer secretly with his informers. *And when there was some word against Alexander*, he would then come forward pretending to speak on his side. But when he confidentially presented the report to his father, he would go deeply into *the matter* and induce the king's *anger*. Herod imagined that both his sons were poised to attack him with weapons. Yet Antipater was believed since he was speaking on behalf of his brothers. Thus enraged, Herod added as much honor to Antipater as he took away from the two youths. *It so happened that Alexander* was deserted by his servants, some *left* of their own accord and others under orders: Ptolemy, their most noble friend, the king's two brothers and all the family. And Antipater represented their 'all' and they had eyes only for him.

The Women of the Family Drawn Into the Dispute

Alexander's bitterest *enemy* was Antipater's mother (Doris), who plotted against him worse than a most cruel stepmother, who hated the two princes more than stepsons. Everyone pinned his hopes on Antipater, served him and turned away from them. The young men, unaware of the calumnies, incautiously fell *victim* to them. For their father did not reproach them openly, but they gradually understood their servant's withdrawal, and became more furious. They were also rejected by Pheroras, their uncle, and Salome, *their aunt*. Alexander's wife Glaphyra was also not slow to *express her* hatred: vaunting her noble birth, proudly proclaiming herself the mistress of all the royal womenfolk. On her father's side she was descended from Temenus and on her mother's side from Darius, son of Hystaspes. She greatly taunted Herod's sister and his wives with their low birth, for Herod had chosen them not for their nobility; and there were many of them, for the Torah sanctioned this: and the king gladly took full advantage. All these *women* hated Alexander because of

Glaphyra's insolence and raillery. She also reviled Salome's daughter, Aristobulus' wife, and she in tears told her mother, Alexander's wife is threatening all the women, saying: When I and my husband mount the throne, I will set all these women to weaving and their husbands to teaching children. Both the brothers mourn their mother and curse their father. The king has given Mariamme's dresses to one or other of his later wives, and they are threatening Alexander's wife that, instead of royal robes, they will soon be clad in hair-shirts. Because of all this, the king was afraid but was hoping for their reform. When he was about to sail to Rome, he summoned them and spoke with them. He implored them, now as a king, threatening them to love each other. They rejected the slanderous gossip saying: Untrue reports have been laid against us, but let our true answer be in deed. Moreover, you should ban gossip and not lend your ears to slanderers, for there will be no lack of people telling untrue stories against us nor will these slanderers cease while you give ear to them! And so they pacified their father and escaped his imminent wrath, but they accepted the future as though carefree.

Pheroras' Plan of Exile

They realized the hostility of Salome and Pheroras; for the latter shared *Herod's* royal dignity, apart from the crown. Pheroras had an income of 100 talents and held all the districts of Jordan. He had received *them* as a gift from his brother and had been appointed tetrarch on Caesar's orders. Herod had also arranged a royal marriage for him and had given him his sister-in-law. After her decease he had betrothed his eldest daughter *to him* along with with three hundred talents. But Pheroras had declined this royal marriage for love of a slave girl. At that the king in fury gave her to another brother who was killed by the Parthians. However his anger did not last long and he forgave his passion. But Pheroras also had been falsely accused, while the queen was still alive, of plotting to poison Herod. Then they brought more accusations and Herod, even though he loved his brother, believed the report and was very frightened. He immediately started to torture the lowly and the mighty, including Pheroras' friends. Not one of them confessed to the poisoning; but only that

he was intending to flee to Parthia with his beloved. Salome's husband, Costobarus, had been privy to the plan. And Salome also did not avoid the slander; for Pheroras, her brother, denounced her, *saying* that she had pledged herself to marry Obadas, who was one of the Arabian king's commanders and an enemy of Herod. Convicted of this, she begged and, together with Pheroras, obtained the King's pardon.

Alexander's Boasting; Herod's Terror

The entire storm was now set fast on Alexander's head. The king had three eunuchs who served him honorably. The eldest was his cupbearer, the second his waiter and the third put him to bed. Now Alexander, Herod's son, gave them great presents and led them off to his quarters for copulation. When news of this reached the king, he had them tortured. Under torture they confessed that Alexander had asked them over to lie *with him* and he had been with them. He had seduced them with many promises, telling them they should not rely on Herod, who was a shameless old man *whose hair was going gray and dyed it* so that he would always look young. But I, against his wishes, will take *the* kingdom from him. And I will be avenged on my enemies and repay you - and all my friends - with great honors. They also told *Herod* that his commanders and the more powerful of the people were secretly visiting *Alexander* by night, bringing him gifts, honor and every fitting service. Herod was so terrified by this that he dared not utter a word, but sent in secret and investigated their activities and put those accused to death! The royal court was full of cruel iniquity; for many people, out of enmity or hatred for others, brought them to ruin by this slander. Lies were believed and punishment was swifter than defamation of character. One who started as slanderer became an accuser and together with the man he accused was led off on the same road to death. *Only fear and trembling for his life* cut short the investigations. Herod was so embittered that he had no mercy even on the innocent and banned many persons from entering his court. He cruelly berated those who were beyond the power of his arm.

Alexander's Admissions | The Letter of Three Eunuchs

Antipater, seeing a favorable opportunity, gathered his friends and his relations and did not miss a single wicked stratagem against Alexander. *Exposed* to these ideas and under *his* spell, the king was so terrified *that* he imagined he saw Alexander standing over him with a sword. So *Herod* took him, put him in fetters and started to torture his companions. Many died silent, not knowing what lies to tell. Others, who could not stand the torture, were forced by the pain to lie, saying that both brothers were seeking to kill him when out hunting. Although this statement was not true but made under pressure, the king believed it and drew comfort from it as he would not be thought to have acted unreasonably in imprisoning his son. Alexander, seeing that his father could not deflect his anger from him, even in the midst of the danger, went ahead. He wrote four documents against his enemies and gave them to his father, admitting that he had plotted, but that *among his* fellow-conspirators were noblemen and Pheroras and Salome *as well*. Salome had also come one night to his bed and *he had dallied with her*, even though he had no wish *to do so*! Herod took the documents and read them.

Archelaus' Deception and Advice to Various of the Family

When Archelaus heard what had been written, fearing for his son-in-law and daughter, he hurried to Judaea, and he proved a resourceful champion *who* by his wisdom dispelled the king's threats. For without *even* greeting *Herod*, he began to cry out: Where is my disgusting son-in-law? Where shall I see the head of this patricide, that I may tear it apart with my own hands and couple my daughter with this fine son-in-law of mine? For even if she was not privy to the plot she is tainted because she is known as the wife of such a husband. I am amazed at your forbearance if Alexander is still alive! I hurried here from Cappadocia expecting to find him duly punished and wishing to enquire with you about that daughter of mine, whom I betrothed to him out of regard for you and your *high* rank. But now we have to consider them both. If you, as a father, are unable to put to death your parricide son, let us exchange right hands. By these words, Archelaus overcame and tamed Herod's turbulent heart. Herod gave him Alexander's documents to read. He considered every chapter *until he* made up

his mind. And gradually he deflected the accusations on to *those* mentioned therein and on to Pheroras. Seeing that king *Herod* believed him, Archelaus continued: Let us consider whether the young man was deceived and trapped by all this, and not you by the young man. For I cannot understand why he would fall into such degradation: I see that you provided him with royal pleasures, food and service, and he is expecting to succeed *you*: but I think they are inciting the young man against you and leading his simplicity to revile you. Not only young men but even the old are misled in this and great and splendid houses and kingdoms are overturned. Herod accepted his words as truth. He diverted his anger from Alexander, but became furious with Pheroras. The latter soon realized the king's change and his strong affection for Archelaus, *and* since there was no honorable salvation for him, Pheroras deserted Herod and fled to Archelaus. And Archelaus said: I do not know how I can make excuses for you since you are guilty of crimes without number, both by plotting against the king and by planning all mischief against the young man. But if you wish for forgiveness, refrain from deceit, make obeisance to the king, and confess, in tears, your crime; then I will be your helper. Pheroras took his advice. He put on mourning garb as a token of humility and fell at Herod's feet weeping *and* begging forgiveness, calling himself foul and accursed, the author of all the evil described by Alexander. He confessed he was a fool and that for the love for his wife, he was not in his right mind. In this way he assuaged Herod's anger. And Archelaus came to his assistance, saying: I also suffer more cruelty from my own brother, but respecting nature, I do not requite wrong with wrong. For in a kingdom as in large bodies, dropsy from their size is always attacking the limbs, yet one should not amputate the affected limbs but cure with mildness. With these arguments he mollified Herod's anger against Pheroras. *Archelaus* himself was still angry with Alexander and threatened to take his daughter away from him and carry her back home until Herod begged him to leave her with the young man. Archelaus shouted more loudly: I will betroth her to any other you wish, since I do not want to break up the marriage that unites me with you. But I do not care to have Alexander as my son-in-

law. Herod answered: My son will be your gift to me if you do not break up the marriage. They already have children and the young man loves his wife. If she is living with him, she will be his safeguard against misconduct. If you divorce them, my son will be in despair, for a man's urges are mollified when he is in love and when he is thinking about his passion. With difficulty Archelaus heeded *him* and made peace with his son-in-law. And he reconciled the young man with his father. So he told *Alexander* he would send him to Rome to Caesar. For we have written to him about all this. And thus by his astuteness Archelaus saved his son-in-law. Later on he spent time in feasting *and* merriment. When Archelaus set off for his own land, Herod honored him with lavish gifts. He gave him 70 talents and a golden throne encrusted with precious stones and the eunuch he always kept in his bed and his favorite concubine (whose name was Pannychis). And he honored his retinue with gifts, each according to his rank. So too, at the king's bidding, the royal family honored Archelaus with noble gifts. Herod, together with his magnates, escorted him as far as Antioch.

Eurycles Infiltrates the Herodian Family

A few days later there arrived in Antioch a most cunning man named Eurycles from Laconia (= Eurycles of Sparta) who, in his greed for gold, wrecked the accord *organized* by Archelaus and ruined Alexander. He came to Herod with various splendid gifts seeking honor and great profit thereby, which indeed came! He won over the king with flattery, with the power of his speech and with false praise, doing and saying everything that was pleasing to Herod. And *Herod* made him one of his most prominent associates. When *Eurycles* had unraveled the passions of the household, the rivalry between the brothers and how *their* father loved each, he at once went to Antipater and offered himself to him completely. But he pretended to favor Alexander, lying to him that he was a friend of Archelaus. *Alexander* soon accepted him as a proven *friend* and took him to see Aristobulus, *his brother*. He was *actually* Antipater's hireling *and* a traitor to Alexander. He reproached the former for ignoring those who were hounding him and seeking to cut off his hopes, although he was

the eldest. But to Alexander he would say: Why are you leaving the realm to someone born of a commoner (Antipater) when you are born of a queen and have married a princess, and you have king Archelaus as father-in-law?" And the young man believed him when he pretended to be a friend of Archelaus. So concealing nothing, *Alexander* complained to him against Antipater and Herod, saying that *the king* had killed their mother, so it is not surprising that he is depriving us of her realm. Eurycles pretended to pity them and shed tears in their presence. But after trapping them with this talk and their reproach of their father, he went off to Antipater to report the whole secret. He lied to him, *telling him* they were seeking to kill him shortly. Accepting great wealth in return for his lies, he praised Antipater before his father. Plotting the death of Aristobulus and Alexander, he began to slander them to their father.

Eurycles' Lies and the Slander of Alexander

Eurycles came to Herod and said, Today I am giving you your life in return for the great favor that you have given me, and I offer you *advice* in return for your hospitality. For the sword has long been sharpened against you and Alexander's right hand has become strong and is raised against you. But I restrained *his haste*, pretending to be his ally *like the Sadducee, an author of evil and a counselor of slander*. For Alexander says, It was *not* enough for him to be ruling a kingdom that is not his own and holding on to my mother's realm after murdering her, but he is even introducing an alien heir and giving my mother's realm to *the* destroyer, Antipater. But the ghosts of Hyrcanus and Mariamme will seek him out. For it is not right that *Antipater* should take over power from such a king without a struggle, especially in view of *our* noble birth. If some start talking, Alexander bursts out complaining, I alone am of noble birth, whereas my father's family is poor. However, I find my father wicked and harsh as regards to my lot, affectionate only to Antipater, because of whom I will gladly die, since I cannot *bear to* watch this evil *situation*. But if I kill him, Archelaus will prove to be my salvation, for my father-in-law is a king and I will swiftly seek refuge with him. Then I will inform Caesar of

Herod's wickedness. I will not stand before him as before, quaking in my father's presence, nor shall I speak only to answer charges, but I will first tell of the nation's wrongs *and* his evil extortion, even of blood and spirit. I will then reveal on what works and on what feasting he has been spending the money he has extorted by blood, and what sort of scoundrels have enriched themselves thanks to him and for what purpose he has honored and embellished foreign cities. I will also seek the remedy for my grandfather and my mother. And I will expose his disgusting regime before Caesar's eyes and thus will not be condemned as a parricide.

More Lies | Eurycles' Reward and Exile | The Last Straw

After Eurycles had concocted this speech against Alexander, he praised Antipater as the only one who loved his father. And by him you have been preserved from these wicked plots. But their father, who had not even yet calmed down from his first wrath, now flew into a second incurable rage. And once again seizing his opportunity, Antipater loosed many slanderers against both his brothers, *saying*: Jucundus and Tyrannus, both of them *Roman* centurions, are secretly visiting the two brothers. At this, Herod in a great fury detained and tortured both these men. But they admitted no knowledge of the calumny. A letter was produced from Alexander to one of Herod's rulers requesting to admit him and Aristobulus to the city. Once we have killed our father, you are to hand over the armaments and the property of the city to us! This letter was the cause of Alexander's drowning, *though* he said it was a forgery by Diophanius the royal secretary, a cunning and clever man who could make his own writing similar to other writings and had forged many *documents*. But this crime was finally his undoing. Herod, however, tortured that ruler but heard no slander from him. In spite of the weakness of the accusers, *Herod* had both his sons locked up (though not yet fettered) and praised Eurycles, the bane of his household, the evildoer and instigator of the whole disgusting *business*, as the savior of his *destiny*, and he gave him 50 talents. *Eurycles*, anticipating the true story, escaped to Cappadocia *and* dared to tell Archelaus that he had reconciled them - his son-in-law Alexander and Herod. He

received many gifts and departed. Arriving in Greece, he squandered his ill-gotten gains on similar *evil deeds*, and he was twice brought before Caesar for stirring up revolt throughout the whole land of Achaia and pillaging the cities. For this he was sent into exile.

Euraratus of Cos | A Letter of Accusation to Caesar

Such was the vengeance for *the deaths of* Aristobulus and Alexander. I should here write a word about *Euraratus* of Cos as against that Spartan *Eurycles*. *Euraratus* was a friend of Alexander. Arriving at the same time as Eurycles, and *in answer* to the king's queries about the slander, he swore mighty oaths that he had heard nothing from the youth; however, this was of no benefit to the two doomed men. For Herod gave ear only to trouble-makers. And that *man* was his good friend who shared his thinking and complained against the young men. Salome also added to Herod's hardheartedness against them. For Aristobulus, wishing to divert *his* misfortune on to her (since she was his mother-in-law) sent *word* to her, bidding her beware of the king. For he is planning to have you killed, since he has been informed that you still as before want to marry Syllaeus the Arab and you are betraying the king's secrets to him although he is his enemy! This message like a storm struck both the young men. For Salome hurried to the king and informed him of this matter. Losing his patience, he had both sons fettered and kept apart. He swiftly sent his commander Olympus to Caesar, carrying a letter about these matters. When they had sailed to Rome they delivered the king's letter to Caesar. And heavy was his grief for the young men, though he did not think it proper to deprive the father of authority over his children.

A Court Hears the Case *Sans* the Brothers

Caesar wrote back to him confirming and making him master of his own children, saying: You will do well to bring the accused before a joint court, so that your kinsmen and my rulers will examine them together. If they are held guilty of the charge, they will be put to death; but if they were planning to escape, they should be given a lesser punishment. Herod agreed to this and

made his way to Berytus where Caesar had ordered, and he convened the court. At Caesar's bidding *there* sat the generals: Saturninus, Pedanius, Volumnius, the kinsmen of king Herod and all the most powerful of Syria, except for king Archelaus. For Herod was suspicious of him as Alexander's father-in-law. But with great forethought, he did not produce his sons in court. For he realized that if they appeared, they would be for all only *the objects of* pity; *and* if they were allowed to speak, Alexander would be swiftly absolved of guilt. And so *Herod* had them held in custody at Plaiana, a Sidonian town. However, the king rose and argued *his case* as though they were present. He wanted to proclaim their guilt, but could not do so *since he* had no true accusers. So he charged them with other insults, saying: They have railed and grumbled at me, envied me and plotted against me *as to* how *they might* kill me, and I myself am witness to that. Then, when no one spoke to contradict him, he broke into tears and said: What an unfortunate man am I! How bitter it is to win *the case* I have brought against my own children! And he began to ask those *present* in judgment for their answer. Saturninus was the first to speak: They deserve punishment, but not death. It will not be right, as the Father of three sons, if I condemn to death another's children. So spoke many others. But Volumnius was the first to express a harsh opinion and after him they all condemned the young men to death, some of them wishing to please Herod, others who hated him wishing to see him childless, none of them out of anger with the young men.

Titus Protests Execution, Threatens Herod

Now all the Syrians and Jews were watching and waiting for the end of the drama. No one would have imagined that Herod could be so cruel and loathsome as to kill *his* children. But he dragged his sons to Tyre and sailed from there to Caesarea, where he considered how he should have them put to death. A certain soldier, Titus by name, a close friend and acquaintance of the king and his sons, hearing that *Herod* intended to have them executed, was horror-struck and lost his mind in an excess of grief. Walking around like a madman, he screamed: Justice is trampled! Truth is gone and nature is confounded! Life is full of iniquity! The king's

soul has deserted him and his mind is deranged. For his speech is like the wind and his words like morning dew! And to this he added all a man possessed can say, *a man* who neither spares his body nor has a thought for his life. He approached the king and addressed him furiously: Aren't you the most miserable of all and the most stupid *to move* against your own loins! You pay heed to the wicked! I think you disgust both Elohim and man! You have pardoned Pheroras and Salome though they have done much wrong, but you are now willing to put your faith in them and execute your own children, the true heirs to your kingdom, while leaving Antipater, who is incapable of strong rule. Beware! Lest some time he encounter the hatred of *his* troops, for there is not one of them who does not feel sorry for the children. And many of the officers are openly expressing their anger. And he mentioned them by name! The king had them seized at once.

Tiro and Trypho | The Execution of the Young Brothers

Herod also seized Tiro and his son. At this point Trypho, the royal barber, stupidly said: This Tiro gave me great gifts to slit your throat with my scissors while giving you a haircut. When Herod heard this, he had them subjected to wicked tortures. Tiro and his son suffered in silence. The barber alone was telling the story. Herod gave orders to bind him tightly. His son, out of pity for his father declared: I will tell you everything, if you return my father to me. After his father's return, he said: Alexander sent to my father by night, begging him to kill you and he undertook the murder. Some said his statement was a lie designed to save his father. Others reckoned it was true. At this assembly Herod in the presence of his rulers, ordered Tiro, his son and the barber to be brought forth. At once the people killed them, beating them with sticks and stones. Herod sent his sons to Sebaste, a city near Caesarea. And he ordered them to be strangled with rope, and their bodies taken to Alexandreion, where Alexander, who so loved his mother, was to be buried there near her grave. Such was the end of Herod's sons, Alexander and Aristobulus.

Herod's Fear and False Generosity

Antipater, *now* in possession of a the succession, encountered the

growing hatred of the Jewish people, for they all knew he had engineered the death of his brothers. This engendered in him no small panic as he watched the offspring of his murdered *brothers* growing up. For Alexander had two sons by Glaphyra, Tipanes and Alexander, while Aristobulus had by Berenice (Salome's daughter) Herod and Agrippa and Aristobulus and two daughters: Herodias and Mariamme. Herod had sent Glaphyra back home to Cappadocia with her property, once he had had Alexander, her husband, put to death. He gave Berenice, Aristobulus' wife, to Antipater, his uncle. Herod's son Antipater was in favor of this marriage, in order to pacify Salome who was hostile to him. He also got round Pheroras by giving him presents and doing everything to please him. He sent to Rome wealth untold to *boost* Caesar's authority and power. And all *the staff of Saturninus* in Syria were gluttoned with his generosity. But the more he gave, the worse they hated him, for the reason for his gifts was not generosity but his fear of everyone: he was spending on account of fear. Even those who accepted his gifts did not support him wholeheartedly, but those to whom he gave became his enemies. Every day, however, he made gifts more and more splendid as he saw the king's affection for the orphans and remorse for the two murdered, whose offspring were now in his care.

Reassignment of Surviving Family Members

Herod assembled his kinsfolk and his rulers and set the children in their midst. His eyes filled with tears as he said: My kinsmen, my rulers! A ruthless demon, a bringer of woe took their fathers from me. But nature obliges me to show mercy to these *children* in their orphaned state. If I was not a successful father, I regret it; but *I will prove myself* an *attentive* grandfather *and* will appoint good guardians for them. I am giving Pheroras' daughter to Alexander's eldest son, so that Pheroras will be his father-in-law and the tutor he needs. Let Antipater's son take Aristobulus' daughter, and my son Herod her sister. When we have done this, it will be as if their fathers were not dead. Let anyone who loves me accept this idea and let nobody rescind my wish. I pray Elohim that he may favor *these unions* for the benefit of my realm and my grandchildren. And may I look with kindly eyes on my children.

Having said this, he shed tears and asked them to give each other right hands. Antipater felt a sudden pang; and it was obvious that he was greatly dismayed. For he was thinking: Esteem for the orphans will be my ruin. And once more he was terrified about everything, because Alexander's sons had as their protectors Archelaus, king of Cappadocia, and the tetrarch Pheroras, and he was expecting hostility from the people. For all the Jews were mourning the two brothers. So he strove *to do* what he could to break up the marriages: yet he was afraid of his father, who was a hard and intelligent man. And he approached him and begged him not to take away the honor he had conferred, saying: Why have you given me the royal title and now grant power to others? How will I be able to govern when Alexander's son, with Archelaus as his grandfather and Pheroras as his father-in-law, is *attaining manhood*? But if you want to confirm *my* kingship, separate the sons of *your* two destroyers and let them marry some other women.

Herod's Wives and Children

The king had 9 wives by whom his offspring came: by Doris, Antipater; by Mariamme, the high-priest's daughter, Herod; by the Samaritan, Malthace, two sons, Antipas and Archelaus, and a daughter. Olympias; by Cleopatra of Jerusalem, Herod and Philip; by Pallas, Phasael; by Phaedra, Roxane; and by Elpis, Salome; and two wives without children.

Antipater Out & In | Salome Bullied | More Husbands

When Antipater begged him to put off the marriages, the king was most furious, for he understood his hardheartedness and cruel attitude towards the orphans. He got to thinking about his murdered *sons* whether they too had fallen *victim* to calumny and malice. In a fury he then replied and drove Antipater from his presence. A few days later he received him again; and, swayed by his flattery, he listened to *his* words. Every man may appreciate the power of Antipater's flattery, *seeing* that Salome, who was Herod's sister, had often begged him to give her *in marriage* to the Arab commander Syllaeus. But Herod paid no heed, only swore even more: I will conceive a violent hatred for her if she

does not cease such yearnings. And a few days later, he betrothed her to *Alexander*? and gave her first daughter to *Alexander's* son and her second daughter to his uncle. So Antipater ruined the hopes of the orphans and turned their marriages to his own advantage. After this Antipater was as it were walking on foundations: afraid of no one, having acquired power *with* malice. He became wild and intolerable. Unable to escape the abhorrence of the people, by arrogance and threat he sought security. And Pheroras supported him, seeing him as the real king.

The Reactions of the Herodian Women | Secret Meetings

After this there was turmoil unseen before *on account of* the women in the royal household. For the wife of *Herod's brother* Pheroras together with her mother and sister, and with *help from* Antipater's mother, behaved in a most lawless manner and dared to humiliate the daughters of the king. (The woman he had appointed to watch over his daughters.) No one dared to oppose *these women* except Salome. Approaching the king, she told him that it was not for his advantage nor for the success of his affairs that the women were meeting. Learning of the denunciation and of Herod's fury, they stopped meeting openly and in the king's presence pretended hostility one to another. So also in his father's sight, Antipater would quarrel with Pheroras and their meetings would be secret and at night. Under *such* surveillance unanimity drew them together. But Salome knew of all their doings and informed Herod, who was ablaze with rage, particularly against Pheroras' wife.

The Trial of Pheroras' Wife & the Choice of Pheroras

Herod immediately assembled his kinsfolk and rulers, brought her before the court and accused her of humiliating his daughters, saying: She has made great gifts to the Pharisees¹ against me, she has incited my servants and she has cast all manner of spells on food, clothing, footwear and stables. Remember, Pheroras, what a death the commander Pesias met when I was about to eat your food? Thanks to divine protection, I did not eat. I sent *it* to Pesias. When he had tasted it, his eyes leapt out and the joints of his

¹ The Pharisees has declared Pheroras to be the Messiah.

limbs were dislocated. And on the third day, howling with agony, he expired. And once, when I took hold of the bridle, my hand withered at that moment, and if *that* snake-footed Syrian had not been found at the time, and had not stabbed a living horse and swiftly plunged my hand into the horse's *wound*, she would have murdered me in a hideous and strange way. I tortured my master of horse and he laid the blame on *her*. Over and above all that, she also implanted in you such hatred of me that you have forgotten Elohim and nature and fraternity and ardent love and the rank and honor that *my sweat and this head* won for you. And now you are my enemy and seek my death. As Pheroras did not dare utter a word of contradiction and shuddered for his wife. Herod said: I give you two choices. Take which you will. Either keep me as your brother and reject this wife, or renounce me and keep your wife. Now his wife was very dear to him, and he said: I had rather lose my life than my wife. Herod, unable to do anything to his brother and sister-in-law (*in spite of the serious allegations against them*), ordered Antipater not to converse either with Pheroras or with his wife or with their acquaintances. But he, while not transgressing his father's orders, was secretly spending all night with them. And (in agreement with them), being under Salome's surveillance, *Antipater* sent word to the Roman rulers, saying that they would write to his father, advising Herod to send him to Caesar in Rome. And so they did. And Herod sent *them* without delay. He gave *Antipater* a splendid retinue and everything fitting and much wealth and a document upon which it was written: Antipater is king and, after Antipater, Herod, son of Mariamme, is to be successor to the kingdom!

Syllaeus' Petition Fails | Pheroras in Exile

At this same time, Syllaeus the Arab sailed off for Italy *to plead* against Herod before Caesar. He gave much gold to a Roman procurator, Fabatus, and found him a useful ally. But Antipater gave him more *and* persuaded Fabatus to *support* his wishes. And immediately Syllaeus was defeated. But Herod did not weaken *his pressure* on Pheroras. He insisted he divorce his wife and sought in every way to ruin her. *Herod* brought many charges against her until *his grievances were too much for him* and he

drove her away together with his brother. And Pheroras left for his tetrarchy and swore: I will never return to Jerusalem until news reaches me that Herod has passed away.

Repercussions from the Death of Pheroras | Women Tortured

Later on Herod *was* ill and sent to his brother, wishing to hand over to him certain instructions. And though he begged him urgently, *Pheroras* did not come. Then Herod became well again and Pheroras fell sick. Herod proved to be more conciliatory than *before*. He went to visit him with a grief stricken heart and sought to ease his suffering; but love could not overcome sickness. For Pheroras died a few days later. Herod loved him with all his heart and wept for him, but the people still said that Herod had poisoned Pheroras. They buried him in Jerusalem with lavish honors, and he ordered that all the people should *mourn*. Pheroras' death was the beginning *of the end* for Antipater. For certain of his freedmen came *in somber mood* to the king and told him that Pheroras had in truth died by poisoning. For his own wife had brought him food mixed with poison. He put it in his mouth and at once felt pain and sickness. For his mother-in-law had two days earlier invited a certain woman from Arabia, a sorceress, expert in drugs, to prepare a love potion and give it to Pheroras. But she, having instructions from Syllaeus at heart, gave him death rather than love *potion*. As if goaded by these words the king tortured all the women in his household. Under torture, one cried out: O Elohim! creator of sky and land, wreak vengeance on Antipater's mother, who is leader of us all and author of all these evils. And the king, receiving word of this, examined the last of them and sought the truth. That woman disclosed to him that Antipater's mother was in love, and making love with Pheroras. Antipater and Pheroras and the women used to meet in secret, and when they left your presence, they would drink all night through, admitting neither slave nor freeman, neither male nor female to *join* them. And this is what this woman said.

Antipater's Lament to Mother

The king ordered all the slaves to be tortured separately. And, when beaten, they all unanimously gave the same answer as that

woman. Furthermore they added that it was by their own plan that Antipater had gone to Rome, and Pheroras to *his* tetrarchy. For they had often spoken together of how, after the murder of Alexander and Aristobulus, Herod will move against us and our wives. For if he did not spare Mariamme nor those born from him, how will he be merciful to others? And the two of us had better escape far away from this cruel beast. Antipater would often lament to his mother, saying: I am gray-haired already but my father is getting younger every day. My end will come even before I will be king. If my father dies first, when will that be, or who will Elohim allow to see that *day*? In any case, my glory will be short-lived and my delight soon ended. Against me and my children there grow *the* hydra's heads that Hercules cut off with his sword - 100 heads of that beast. And before he reached the last head, the heads were growing again, until he brought in Iolaus to help him with Hercules cutting them off while Iolaus seared with a brand the severed places. And with that he ceased the growth of that beast's heads. So I too cut off Aristobulus and Alexander. But that has brought me no benefit, for their sons are in their stead. I have no Iolaus to assist me. I do not know how my desire is to be fulfilled. And worst of all, he has not given me authority to leave one of my children as heir to my kingdom. For he has given orders that alter my reign and my decease. Herod, the son of Mariamme, is to reign. But I think he has lost his wits in his old age if he imagines that his words, spoken or written, will stand firm after his death. Does he not know that I do not intend to leave alive a single one of his *line*? My father, of all fathers, the greatest hater of his children, hates his brother even more. For he has given me 100 talents so that I should no longer maintain friendship or converse with Pheroras. Let him take away all else but Elohim grant he still leave us alive in the flesh. But there is no escape from such a bloodthirsty dragon. Because of him no one may love openly but we converse secretly, in peril and trembling. However, it will be different if we have the arms and minds of men.

Pheroras' Wife and her Poisonous Herb

Those women under torture also said that *Antipater* was planning

to escape to his own land with Pheroras. And Herod believed all that was said, having recognized the truth of the story of the 100 talents, for at the time he had spoken alone to Antipater about that. *In his wrath he went up to Doris*, Antipater's mother, stripped her of all her finery and many talents and expelled her for the second time. As for Pheroras' women who had been accused, he looked after them when their tortures were over. Unutterable fear fell upon them, *for* he began to have a mind like the wind, the spinning *wind*. In his keenness that not a single guilty person should evade *punishment*, he had many innocent people tortured. He seized and bound Antipater's agent, who confessed all: how Antipater had sent to Egypt for a poisonous herb that Antiphilus had brought and handed to Theudion and Pheroras. For Antipater had ordered *them* to kill Herod with it while he himself would be in Rome. Pheroras had given that herb to his wife. The king sent for her, ordered her to bring that herb, and she went, pretending that she was going to fetch the herb *but* instead flung herself down from a height, anticipating blame and punishment. But by divine providence, which wished to wreak vengeance on Antipater, the woman was struck on her hip not her head and escaped death. When she had been brought in, the king cured her with sweet-smelling spices. And he asked her: Why did you hurl yourself down from a height? And he swore that he would not torture her to death, if she told the truth. But if she concealed the truth, he would tear her body to pieces and not allow it to be buried. When the woman had come to herself, she groaned and said: Now Pheroras is dead, why should I still wish to keep the secret just to save Antipater, the ruin of us all? Listen, O king, and with you may Elohim also bear witness to me, you who cannot be diverted from the truth. When you were sitting over Pheroras in tears, he then called me as he was departing this life and whispered to me, saying: O wife, my brother's magnanimity and fraternal love did not reject my soul. But I was misled and withdrew far from him. I hated the one who loved me and planned to kill him, my savior, who grieves so for me. But I have received from Elohim *my just deserts* for my dishonor and my iniquity. Now bring me the poison you got from Antipater and are keeping and burn it in my sight so that I will not have to answer

in hell for it. And I brought it all and as he watched I threw it into the fire. But I left myself a little, keeping the secret out of my terror of you. And, after saying this, she produced a box and in it there was a quite small portion of that poison.

Antipater in Rome | The Lying Latins Praise Him | Plotting

The demons who sought vengeance for Alexander and Aristobulus were prowling around and turned the whole household upside down. They pursued the distant and the near, so that not a single one of them should escape. Mariamme, the daughter of the high priest, was discovered in that plot. Since she had been killed earlier, the king turned his wrath on her son, Herod. He had been named as successor to Antipater but now *the king*, being unable to do anything to the mother, who was dead, deprived her son of the succession. Antipater, however, knowing nothing at all of these events, was enjoying his stay in Rome in a manner fit for a king's son, both in lifestyle, servants, apparel, magnanimity and generosity. Then he gave many gifts to the Roman rulers and he got them to write praise of him to Herod. And, after taking the gifts, the Italians, who are called Latins, wrote praises one could not utter of Antipater, saying: He alone is your champion and guard and shield and savior from your loathsome sons. Were it not for him, your lawless first two sons would have killed you. And the two who are at present *studying philosophy* here greatly decry you, insulting you and making you out to be inhuman. For such are the Latins. They rush to take their pay and transgress their oaths for the sake of gifts: in slander they see no sin, saying that: We spoke words: but we did not ourselves kill. *Those* accursed *people* think the murderer is he whose hand kills, while slander, denunciation and incitement against another is not murder. If they had understood Elohim's law, I would have shown them long ago what murder is. But they are of another race and our teaching does *not* affect them. This is how they lie about the two sons of Herod, who were studying in Rome at the time, Archelaus and Philip. And they wrote that he should kill them.

Antipater's Deception and Fear of The Herb

Herod, whose mind had been made up by external events and first

investigations, put no trust in the letters from Rome. Though many people were traveling to Rome from Judaea, Antipater had no news of what had happened. There was no one to tell him of his misfortune, his iniquity and unrighteousness. For divine providence gagged the mouths of all lest anyone reveal *what* was to be. When seven months had passed between the investigation and his return, Antipater, coming to his father from Rome, announcing his speedy arrival and how Caesar had received him with great honor. The king was in haste to get his enemy into his hands and fearing lest he understand the situation and escape elsewhere, sent him a letter bidding him with entreaty and deference, to hurry back quickly. *Antipater* first received a letter about Pheroras' death; he put on a very great demonstration of mourning for him. People thought he did this for the love of him, since *Pheroras* was his uncle, but it was not real. For he mourned and wept not for Pheroras, but for the servant who had been poisoned by the herbs. He was terror-stricken because the herb had been discovered!

The Leeches of Solomon

Then, when *Antipater* was in Cilicia, he received from his father the letter we have spoken of and he was overjoyed and made a splendid banquet for his traveling companions and for the Romans, who by their flattery, had received 300 talents from him! For in taking, they are insatiable. The more you give them today, the more they will want tomorrow. As the sea cannot be filled, as hell and women's craving cannot be satisfied, so the Romans are insatiable for gain. Truly, *they are the leeches of Solomon*, bartering life and soul for profit, capable even of selling their own limbs, their brothers and children, some vaingloriously presenting folly as courage, others *flocking* like crows to a corpse in their avid devotion to money-grubbing. Many of them are even capable of selling for some small *price* their cities and their commanders. But we will describe their activities later, and we will now tell of the present.

Antipater's Mother is Banished; His Return to Herod

Antipater first heard of his mother's (Doris') banishment as he

arrived at Celenderis; he was overcome by a violent trembling. For his soul understood what was to be. For the spirit is divine and swiftly perceives that which will come from Elohim, just as the dumb *animals*, having souls originating in air, comprehend that which comes from air before men *do*. The more intelligent of his servants told him not to fall into his father's hands until he heard the reasons why his mother had been driven out. But others, not wise, wishing to see their homeland and unconcerned with Antipater's good, told him to hurry back to his father. For if he delays, his father will think him guilty. His slanderers will thus have the opportunity to *attack* him. If voices are now raised against him because of his absence, they will not dare when they see his face. It is stupid to forego the visible because of some invisible accusation instead of swiftly submitting to his father and taking over the kingdom, which has been confirmed as his alone. He listened to their arguments, for divine providence led them on.

Antipater's Trial and Condemnation Begin

So he sailed to Caesarea and was met by a most remarkable solitude; with everyone avoiding him and no one daring to approach him. For they all equally hated him; and on this occasion the people all dared to show their enmity to him. All the cities knew of the charges against Antipater, yet only Antipater knew nothing of them, for no one had ever *been* sent to Rome with such splendor and honors as he and then returned in grief and disgrace. Gradually, he began to understand his domestic troubles. He hid behind idle chatter, but he was inwardly scared to death, although he put on a brave face. However, there was no place for him to escape to! He had an uncertain hope and was relying on his actions not being discovered in order that when people saw his face, they would not dare *to accuse him*. If his acts had been discovered, he would cover them up with false statements and a shameless tongue, lies and deceit. Equipped (as it were) with weapons, he came to his father. And immediately, at the first gate, his servants were not admitted but beaten and detained. At the time Varus, the governor of Syria, was within. But *Antipater*, adding audacity to his arrogance, approached his father, wishing to kiss him. *Herod*, stretching forth his hands and

turning his head away, cried out: O earth, O sky, O sun! Can a parricide embrace the father for whom he has plotted so much evil! Rot, you impious creature! Perish, malefactor! Do not touch me until you have cleansed yourself of guilt. I am giving you this trial and this judge: Varus, who has arrived at the opportune moment. Go on! Seek answers tomorrow. I am giving you time *to prepare* for your lies! But he, in panic, not daring to utter a word, went back. His mother and his wife came and told him all that had happened and gave him the bad news of torture and denunciation. And he then stayed awake a long time, considering by what response he might escape. When morning came the king gathered together his rulers and kinsfolk *against* Antipater's friends, *Herod* himself sat on a high throne and Varus beside him on a lower one. On his orders all the accusers were brought in, and together with them the women and his mother (who had been arrested) carrying a letter upon which was written: All the facts are revealed to your father. You should not come to him until you have acquired some forces from Caesar. When all these had been brought in, Antipater entered and fell prostrate before *Herod's* feet, saying: Father. I beg you not to condemn me before I make my case, but with integrity give ear to my response, and I will show myself innocent if you wish.

Herod's Accusations Against His Favorite Son, Antipater

Herod told *Antipater* to stay silent and said to Varus: I realize that both you and every worthy judge will pronounce Antipater a scoundrel. But I am afraid that he is going to disgrace my name and you will adjudge me deserving of every chastening, since I have fathered such sons; but I am rather deserving of pity since I have been a generous and merciful father to such accursed children. On *my* first two *sons* I bestowed kingship and named them Caesar's friends. They were envied by all. Afterwards we found them plotting against my life. Their deaths were because of Antipater, whose security as eldest and heir I sought. But this loathsome serpent, glutted with my beneficence, turned his surfeit against me. For him my life was irksome and in my old age he found me a burden. Impatient of what was fair, he plotted against me to become king by parricide, because I brought him back

when he had been rejected, and I disdained the two sons a queen had born me, appointing this one as my successor. To you, Varus, I confess my mental derangement! I provoked them against me: I cut off their rightful expectations because of this Antipater! I did not favor them as much as him. Even during my own lifetime I have all but surrendered my kingdom to him! I wrote down that he was to reign after me! I gave him a tribute of 100 talents for his own person and from my own palace. I gave him plenty. I gave him 300 talents for *going to* Rome. I commended him to Caesar out of all my family as my protector! What were their crimes compared with Antipater's? Or who emerged to accuse them compared with him? Or what does the parricide dare to say? Or is he hoping by deception to conceal the truth? Varus, beware of him! For I know this serpent very well and I foresee his forthcoming deceitful arguments and his false lamentations. Is not this the one who earlier told me to beware of Alexander and *to allow* no one to approach my person? Is not this the one who used to take me to my bed, promise me an untroubled life, watch over my sleep, my comforter, my protector, my bodyguard? When I recall his deceit and hypocrisy, Varus, I cannot believe I am still alive! I wonder, How did I escape such a deep trouble-maker? But since divine wrath is mining my house, and my favorite rebels against me, I will mourn *my* unjust destiny and groan to myself. But no one who craved my blood shall escape, even though accusation should fall on *these* children of mine! As he spoke these words, his voice degraded into tearful sobbing. And he ordered Nicolas, one of his rulers, to show and tell of *Antipater's* activities.

Antipater's Reply to His Father's Accusations

Then Antipater raised his head as he lay at his father's feet. He said: Father, you have answered me that I am a parricide when you *also call* me your constant protector. How can you call my good deeds hypocritical? Or how can you call me a serpent, if I did not know about past and future *happenings*? Or how could I have been wise in other matters but greatly stupid in this? Or how could I not have known in committing such an abomination, that it could not remain hidden from men? And how *might it* be

concealed from *the* Judge in heaven? Be it in heaven, be it on land or on sea, He sees everywhere. Had I forgotten the end of my brothers, whom Elohim requited for their unrighteousness? Or what goaded me against you? The wish to reign? But I was reigning! Hatred on your part? But you loved me above all! Did I have some *reason to fear*? But in guarding you, I became fearful to others! Or was it lack of possessions? But who was as powerful as I was to give or to take? Had I been the most lawless of all men, had I the heart of a ruthless lion, even so your beneficence and favor would have overwhelmed me! For you brought me back from exile, as you yourself said, because you held me higher than my brothers. In your own lifetime you made me king. You made me the envy of all men by the scale of your bounty. What an accursed *wretch* I am! O, my doleful expedition! I gave *too* much time to those who envy me. But you know, father, that it was because of the insult *you suffered* that I departed, lest Syllaue vanquish your old age. Rome is witness to my piety, as is Caesar, ruler of the whole world, who often called me father-loving! Father, accept his letter! He is more trustworthy than these slanderers. Remember that I sailed unwillingly for Rome for I knew the resentment they have for me because of *my inheriting* the kingdom. It is you, father, who ruined me by forcing *me* to grant *an* opportunity to envy. But I have returned to my accusers, over land and sea, without suffering any hurt. *Me*, who my father has called a murderer. If this evidence does not benefit me, if I am not condemned before Elohim and before you already, I beg you not to put your trust in others *who have been* tortured! Order *them* to cast me into the fire, to bring to my body every instrument of torture! My villainy should not be spared. For if I am a parricide, I should not die without being tortured.

As he cried out these words, with sobs and tears, he moved everyone to pity. But Herod alone felt no pity, for he knew the accusers had not lied. On the king's orders, Nicolas spoke at great length, exposing Antipater's deceit and *blaming* all the sad events on him - that his brothers had been killed because of his treacheries - *that* he was plotting against *all who were* living. For how would he spare his brothers, when he had been planning to

poison his father and had taken Pheroras as his accomplice, exchanging fraternal love to fratricide? At Varus' bidding, Antipater gave answer and, *lying* prostrate, he said: Elohim is my witness, as is my *own* righteousness. Herod then ordered them to bring a man condemned to death. Herod gave him poison to drink; he drank it and died. And Herod sent a letter about *all* this to Caesar.

Josephus' Homily on Divine Justice

Here we may marvel at the divine economy which requites evil with evil and good with good. No man, righteous or unrighteous, is able to escape His omnipotent right *arm*; but rather, His glorious eye looks upon the righteous. For Abraham, forefather of our race, was led out of his own land because he had wronged his brother in the division of their territories. As he sinned, so was he punished. And again, for his obedience, *Elohim* gave him the Promised Land.

Herod's Eagle | The Preaching of Sepphoraesus & Matthew

So Herod fell ill. He burned his first will and wrote another, naming Antipas king. He left 1000 gold talents to Caesar. He *then* began to sicken further as illnesses and distress attacked him in his old age. At that time there was a revolt of the people against him, for there were in the city two wise men who observed the ancestral laws and were famous in Judaea for this: Judas, son of Sepphoraesus, and Matthew, son of Margalos. Many young people were coming to them, inquiring about the Torah. They used to assemble every day like an army. When these people then heard that the king was wasting away in sorrow and sickness, they sent an announcement to all those who knew the Torah, saying: Now the propitious time has come to aid Elohim and destroy the things that have been made against the Torah of our fathers. For it is unlawful for there to be any image of man or any other living thing in the temple! For at that time Herod had had a golden eagle made over the great temple gate in honor of Caesar, and had named it The Golden-winged Eagle. This the two *wise men* ordered the people to hack down, saying: It is a fine thing to die for the Torah of our fathers. For immortal glory will follow! We

shall die and our souls will have eternal joy. Those who die in an unmanly fashion, who are lovers of their bodies, unwilling to die like men, but ending *their lives* through sickness, *such* inglorious *people* suffer unending torments in hell! Come, men of Judaea! Now is the time for men to behave like men, to show what reverence we have for the Torah of Moses! Let our race not be shamed, let us not bring disgrace upon our Torah-giver! Let us take as the model for *our* exploits Eleazar and the seven Maccabee brothers and the mother who made men *of them*. For when Antiochus had conquered and subjugated our land and was ruling over us, these 7 youths defeated him *along with their* old teacher and an old woman. Let us also be worthy of them, let us not prove weaker than a woman. But even if we are to be tortured for our zeal for Elohim, a greater wreath has been planned for us. If they kill us, our soul as it leaves *this* dark abode will return to *our* forefathers, to where Abraham and his offspring dwell. When the two had spoken, a wonderful enthusiasm came over *their hearers*!

The Fate of the Eagle and Those Who Destroyed It

It being midday, they tied stout ropes around their waists, hauled themselves up and hacked at the golden eagle *with axes*. News of this reached the king and he sent *troops who* captured 80 of them. *Herod* asked them: On whose orders did you dare to do this thing? They replied: The Torah of *our* fathers. Again he asked them: Why are you so happy when you are going to die? They answered, Because we will have greater blessings after death! In his fury the king seemed to recover *his vigor*. He ordered an assembly and began to accuse them: these are temple thieves and are deserving of punishment as trouble-makers. Now the people, fearing that the king's wrath would fall on them all, begged him to kill those *arrested* but leave the rest. So he ordered a furnace to be lit and cast them into it alive. And it was so.

Herod's Lingering Illness and His Last Request

As Herod's sickness spread, his whole body was in the grip of diverse afflictions; for his fever was incessant and the itching unbearable and he frequently had a stabbing pain in his bones.

His legs swelled and his inside was all petrified. His private parts were filled with stench, decay and worms. His breath faltered in his breast and his breathing was heavy. All his limbs were ceaselessly convulsed. Elohim's unseen eye had observed his sins, for he had defiled his reign by bloodshed and adultery. Because he had made others childless, so too he killed his own children with his own hands. Because he had not spared his body from his fornication, he was attacked by such a vile disease. Though he was struggling with such afflictions, he still expected to survive and, hoping for an end to them, sought a remedy. He crossed over the Jordan and bathed in the warm spring at Callirrhoe, for this warm spring issues from Lake Asphaltis and is sweet and drinkable. When the doctors had anointed his body with warm oil, he swelled up from head to foot, and they brought him *back as though he were* a dead man. While they were all confused, he came to *himself* and awarded his soldiers fifty drachmas each and *their* leaders *very large gifts*. He himself returned to Jericho, and as if *he were* out of his mind, *continued* planning lawless deeds. He assembled the eminent from all Judaea and confined them in the hippodrome. He instructed Salome, his sister, and her husband Alexander, saying: After my death the Jews will feast and make merry over me, but if you are willing to obey my instructions, I will have a magnificent and glorious funeral. Guard *those in the hippodrome* with soldiers so that as I expire, they may quickly surround them and kill them *all*. Then, willing *or unwilling*, every *Jewish* home will lament me!

The Deaths of Antipater and Herod

Soon after, envoys brought a letter from Caesar ordering the execution of Antipater. Even had his father spared him, Caesar had sentenced him to death. Herod rejoiced upon hearing his wish *granted*. When he wanted to rise to confront *Antipater*, sickness and infirmity prevented him since he had not taken food since he became bedridden; and in addition to his other ailments, he *now* had a bad cough. So he was tired of life and was in haste to anticipate his doom. Taking an apple, he asked for a knife to cut it as usual and he began to bite it. He looked around here and there, lest anyone should prevent him, and he raised his right hand so to

strike himself in the head. But Achiab's brother ran up and seized *him* by the hand, and there was loud lament in the palace as if the king had died! On hearing, Antipater was glad. He ordered the guards to release him, now threatening, now promising gifts, but the guards ran *out* and told the king. Then with a shout beyond his strength, he sent at once and had Antipater killed. They buried *Antipater* at Hyrcanium. *Herod* then wrote that Archelaus, his eldest *remaining* son, was to reign after him, and he gave a tetrarchy to Antipas. After the execution of Antipater, *Herod* lived 5 days and died, having reigned at Caesar's bidding for 37 years. He was the most successful of men, though not of *royal* birth. By his valor he won a kingdom and extended it and left it to his children.

Herod's Last Will is Read | His Funeral

Now Salome, even before the death of the king was known, summoned those who had been detained, gave them gold and let them return home. Then she assembled all the rulers and the troops. There, standing in their midst, Ptolemy, to whom the *signet ring* had been *entrusted*, blessed the king in praise and song and comforted the people with a moving and eloquent speech. He opened the king's will and read it. It was written that Philip would rule the land of Trachonitis, while Antipas and Lysanias would be tetrarchs, and Archelaus would be king. The ring was handed to him and he was to take the will to Caesar, for *Herod* had left the direction and control of all his affairs to him. At once, there was a joyous shout from all Archelaus' companions. Then they returned to the royal funeral. Archelaus though, wishing to honor the departed, brought forth all the royal treasure, to be carried in front of the deceased. The bier on which he lay was of solid gold with precious stones. *On the bier* was a *pall as of multi-colored cloth*. The body was covered with purple, and on his head was a gold crown with precious stones and costly pearls. In his right hand they placed the scepter. His four sons carried the bier. Around it walked his kinsfolk, and in front marched all his troops, armed as if equipped for war: Thracians, Germans, Gauls, Jews, Idumaeans, Trachonites and all the rest of *his* forces following their leaders in close ranks. 300 slaves

carried costly incense in golden censors and another 9 carried rose water in golden vessels. 500 horses in harness were led before the bier. There were 100 gold weapons of each kind. His body was carried for 200 stades to Herodion, the city he had himself built. There he was burned, and thus ended Herod's life.

END OF BOOK I

BOOK II Archelaus - Nero 4 BCE - 65 CE

Archelaus is Glorified in the Temple

Archelaus mourned his father for 7 days. He gave the people a magnificent funeral banquet as is the custom among the Jews, many of which were impoverished, for many were not willing to feed *their attendees*. (Whoever neglects this law will not be called reverent.) *Archelaus* immediately took off his mourning garments and put on his royal robes and went into the temple where the people glorified him with diverse praises. He extolled the people from his high golden throne and he thanked them for the zeal they had shown at his father's funeral and because they sought to gratify him and had a source of help in him as to an established monarch. He said, I dare not even yet say I am king until my kingship is confirmed by Caesar who is ruler of all. *He promised* to repay their friendship and love by granting them what they asked. When the autocrat names me king, then I will prove myself even better than my father for everyone. The people rejoiced at these words and immediately were testing his magnanimity with greater preparation, some shouting for an cessation of the tribute, some wishing for an additional grant, and others for the release of prisoners. And Archelaus, wishing to please the people, said what they wanted *to hear*. (For he knew that David and Solomon had received the kingdom of Israel by flattery and his son Rehoboam had lost it by his rough speaking.)

Archelaus' Attempts to Avert a Riot

After *Archelaus* offered sacrifice to Elohim and returned to the festivities with his rulers. Many *of* the Jews, being drunk, began to shout and bewail the doctors of the Torah and those who had

been burned by Herod on account of the golden eagle that had been cut down. The mourning was not concealed, but there was loud sobbing and organized lamentation and wailing, that echoed around the whole city; for men whom they revered had suffered death for the ancestral Torah and the temple. They cried out for the punishment of Herod's rulers *in order* to avenge them; and for the removal of the high priest appointed by him as irreverent and unworthy and not having zeal for Elohim. At this, Archelaus was full of wrath, but repressed his fury as he was eager to depart to Caesar and afraid of enraging all the people. So he tried to appease those who had risen up against him with kind words as opposed to *harsh or violent words*. Archelaus sent his commander and begged them to desist from the evil outburst. When that man arrived at the temple, they stoned him even before he had uttered a word, wishing to start a riot.

Archelaus Executes Dissidents at the Feast

As the Feast of the Unleavened Bread (which is called the Passover) had come, *the time* when they offer a multitude of sacrifices to Elohim, countless crowds from the whole land arrived for the service while the dissidents remained in hiding in the temple. Suddenly, they burst out weeping and there was general confusion. Archelaus sent *troops* to seize the leaders of the dissidents. But the entire populace attacked them and many of those sent were bludgeoned to death. The commander just managed to escape and was covered in blood. After this they went to the sacrifice as if they had done nothing wrong. Archelaus, seeing that they would not be subdued without spilling blood, sent all his forces against them: the infantry throughout the city and the cavalry over the plain. These attacked the dissidents while they were at sacrifice and killed a thousand of them. As it is said, Their feasting was turned to mourning. The rest of the people swiftly dispersed over the hills and *through the* forests. Archelaus' heralds followed after them, calling on them to go each to his own home and abandon the feast.

Antipas and Archelaus Before Caesar

Archelaus, taking his mother and his rulers, set out for Rome.

Antipas, his rival for the kingdom, went with him. *Antipas* claimed that *Herod's* first will was more trustworthy than the last, and he was helped by Salome, Herod's sister, and all his *other* relations. Everyone hated Archelaus! The people wanted to live autonomously and *not* to be governed by Roman rulers or have Antipas reign over *them*. The advocates of Antipas wrote a document attacking Archelaus and gave it to Caesar. Archelaus also gave him his father's will and the ring and the crown. Caesar, having considered the case for both and the greatness of the kingdom and the amount of the tribute and the number of Herod's progeny, assembled his rulers and seated Tiberius at his side, who had not sat with him before. He gave both *Archelaus and Antipas* time to plead their cases.

Speech of Antipater Against Archelaus

Rising, Antipater (Salome's son, *their cousin*), an eloquent person, an advocate of Antipas and opponent of Archelaus, accused Archelaus. saying, With hollow arguments you contend for the kingdom, when you have previously begun to act as king. You are now lying in the hearing of Caesar, whose assent and regard you did not wait *for*! But you took the crown and put it on by your own authority! You sat on the golden throne and gave orders as though you were king! You changed military ranks and you conferred rank! You promised the people you would carry out all their wishes and you released those who had been arrested by your father for their great crimes! And now you have come and requested from your sovereign the shadow of the kingship, the substance of which you have already seized! And now you are making Caesar master, not in power but in name! You did mourn your father property, by day adopting an expression of grief, by night drinking yourself blind drunk! And so the people were enraged by your impropriety! You sent your troops against them and killed in the temple a great multitude of those who had come for the Feast and were offering their sacrifices to Elohim. At their sacrifices, they themselves became the sacrifice! Thus you perpetrated a massacre the like of which even foreigners never committed! Knowing your evil character, your father never thought of making you king - even in his dreams - but when his

spirit was weak and his mind unsound and unwell, he did not realize what he was doing and he then inscribed you as his successor, when there was no fault to be found with the one he had already inscribed, whom he had designated when he was healthy in body and his soul free from all passion! And even if by Herod's designation you are worthy of the kingdom, you have deprived yourself by your lawlessness! As you have done so much evil without being nominated by Caesar, how will you now receive his assent? Having said much more, and his relatives also testifying, Antipater ceased speaking.

Nicolas for Archelaus | Caesar Considers Herod's Wills

Nicolas arose afterward, and speaking for Archelaus, he said: It was necessary to carry out this killing in the temple, for those who were killed were opponents not only of *Herod*, but also of Caesar, our judge. Was it not by your command and instruction that they acted? *Thus* the last will was more valid than the first since in it was written: Caesar *the Sovereign* and the one who confirmed of the successor? So it was clear that Herod was not then without his wits *when he composed the last will*, but was of sound mind since he conceded full authority to Caesar. After this, Archelaus came forward and quietly fell at Caesar's feet. But Caesar, having raised him up with kindly words, called him worthy of his father's throne. And he dismissed the people for the day to solely considered whether he would appoint a single king or would divide power among all the family.

Uprising of Jews in Both Jerusalem and Rome

While he was thus contemplating, they brought a letter from Varus, the governor of Syria: The Jews are rising to war! They do not want to be under the power of Rome *any longer* so make plans. Caesar assigned this task to Varus, who took a legion and marched against those who were guilty of stirring up war. He fought *along* with many others. Many of the Romans and of the Jews perished. After that the Jews surrendered and undertook to hand over the guilty. Having sent for them, he brought them in. The oldest of them he shut up in prison and crucified 2000 of the younger. As *Varus* was marching against them, he received the

news of ten thousand bandits in Idumaea. He sent Achiab and they submitted to him. Varus pardoned the people, but sent their leaders to Caesar to investigate their guilt. There were yet relatives of Archelaus there whom Caesar ordered to be punished for warring against their relative and king. But by his wisdom, Varus won over Jerusalem. And he posted among them guards who had been there before while he returned to Antioch. There was *yet* another mutiny against Archelaus: that of the Jews in Rome. Fifty of the most powerful came to Caesar and begged him to send them his governor while they spoke insults against their king. They were helped by the Jews living in Rome, of whom there were 50,000. Caesar convened an assembly of powerful Romans and of all his subjects in the temple of Apollo, which he had himself built and embellished with wonderful decorations. On one side stood the Jewish envoys with the people and opposite them Archelaus with his supporters. His family, who were disgusted and envious, did not stand with him. But they were ashamed to stand with his opponents and were in fear of Caesar; therefore, they stood apart.

The Complaints of the Jews | Nicolas' Reply

Philip, Archelaus' brother, was also there for two reasons: to assist Archelaus and thus receive some honor from him and, should Caesar divide the house of Herod among all the family, to obtain a share for his estate. Caesar having ordered the adversaries of Herod to speak of his crimes, they began to speak: For us he was not a king, but a tyrant beyond *all* tyrants! When many had died because of him, we, the living, took so much evil from him that we bless the departed! For he not only tortured the bodies of his people, but also their cities. He ruined his own cities and embellished those of foreigners, and he gave away Jewish blood to outside peoples! And whereas we had been blessed by fortune and observant of the ancestral Torah, instead of that our nation is filled with utter poverty and lawlessness! In truth, *when* our ancestors returned from Babylon, when Xerxes was reigning, we did not suffer so much evil, being with them for many years, as we suffered from Herod in a few years! Then came the cruelest *blow* to us: that we allowed the imposition of a cruel servitude by

an immoral ruler. *Now* this Archelaus, the son of such a tyrant, we named him king after the death of his father - O our Elohim - and we faked grief for *Herod* unwillingly. And we prayed together with him for the succession. He was always anxious not to appear a descendant of any line other than Herod's. He at first secured his kingdom by the slaughter of 1000 citizens! Such was the sacrifice he *executed* before Elohim! With so many corpses, he defiled the temple and the Feast! But for us who remained, it was our duty to realize his wickedness and seek our rights. Now we beg you, Caesar, to take pity on the remainder of the Jews. Do not hand us over to cruel masters, but unite our land with Syria and appoint your governors to rule us and we will prove humble and submissive to you, we who have now been slandered before you as factious and mutinous. With such a plea the Jews concluded their speech. Rising, Nicolas by his words deflected blame from the king and directed it at the Jews, declaring: They do not wish to live under the authority of Rome. From the start, they have not been submissive either to mild or to wicked rulers, from Moses up to the present!

Caesar's Disposition Regarding the Jews

Now Caesar having heard the words of both, dismissed the people. After a few days, he gave Archelaus one half of the kingdom and half he divided into two tetrarchies. He gave one to Philip and the other to Antipas, whose domain was Peraea and Galilee, from which there came a tribute of 200 talents. He gave Philip Batanaea, Trachonitis, Auranitis and part of the lands of Zeno that altogether yielded a tribute of 200 talents. Archelaus was given all Judaea, Idumaea and Samaria. He received tribute of 400 talents. Then taking the Greek cities of Gaza, Gadara and Joppa, he added them to the domain of Cherson. To Salome he gave Jamnia, Azotus, Phasaelis and the palace of Ascalon, which altogether yielded 60 talents. As for the rest of Herod's family, each received according to the will of Herod. To the two of Herod's daughters who were still virgins he gave fifty myriad pounds of silver of his own. Then he divided among them the gold that Herod had left him - 1000 talents - taking a small portion of the vessels to show respect for the dead.

Pseudo-Alexander

At that time a certain young man, a Jew by race, brought up in Sidon, similar in appearance to Alexander, Herod's son, was claiming: I am Alexander (though he was lying). He had as an accomplice someone who knew the *affairs* of *Alexander*. When people asked about Aristobulus (*his supposed brother*), he said that he too was alive. For out of pity they then stole us and slew others in our place. He deceived many of the Jews living in Crete. Receiving many gifts, he sailed from there to Melos where everyone believed him! All the people escorted him to Rome with honor and gifts like a king. Those who had seen Alexander alive swore that this was the same *person*, and all the Jews of Rome hurried to see him. The men of Melos carried him, hoisting him up with his throne, singing before him joyful songs and spending lavishly of their money for his gratification. But Caesar was well acquainted with the appearance of Alexander, who had come before him for judgment with Herod. He saw through the deceit of his resemblance, for his body was leaner than Alexander's and of a servile aspect. *Caesar* was very angry and took him aside and told him, I will make you a gift of your life if you tell who taught you to do such a thing. So he showed Caesar the Jew who had prevailed on him to undertake the affair on account of his physical resemblance. He had indeed acquired more presents in the towns than Alexander had when he was alive. Caesar smiled as he looked at him and ordered him to be one of his oarsmen. But for carrying him on their arms and for paying him royal honors, the Melians were beaten.

***The Wild Man | Prophecy of Unspeakable Calamity**

At that time a certain man was going about Judaea in strange garments. He put the hair of cattle on those parts of his body which were not covered with his own hair. He was wild-looking. He came to the Jews and called them to freedom, saying, Elohim has sent me to show you the lawful way by which you will be rid of many *of your* rulers. There will be no mortal ruling, only the Most High who has sent me. When they heard this, the people were glad. All *those of* Judaea and the environs of Jerusalem were

following him. He did nothing else for them but to dunk them in Jordan's stream and dismiss them, bidding them refrain from their lawless acts; then a king would be given them to save them. *He would* be humbling all the unsubmissive as he himself would be humbled by no one. Some mocked his *messages*, others believed them. And when he was brought before Archelaus *when* the experts of the Torah were assembled, they asked him who he was and where he had been up until then. In answer he said, I am *but* a man; *I go wherever* the divine spirit leads me. I feed on the roots of reeds and the shoots of trees. When those *people* threatened him with torture if he did not cease those words and acts, he said, It is you who should cease from your foul acts and adhere to the Sovereign Elohim. Then arising in fury, Simon, an Essene by origin, a scribe, said, We read the divine scriptures every day, and you who have now come in like a beast from the woods dare teach and lead people astray with your disrespectful words. And *Simon* rushed forward to tear his body apart. But he, reproaching them, said. I am not revealing the mystery that is here among you to you. So an unspeakable calamity will come down upon you because you *and all the people* have not wished *to hear*. And so he spoke and left for the other side of the Jordan. And since no one dared to prevent him, he continued doing just as he had done previously.

Archelaus' Dream, Interpreted | Exiled to Vienne

When Archelaus had taken over the ethnarchy, he recalling the hostility of the Jews, so he crushed them with unbearable oppression, and likewise the Samaritans. And in the ninth year of his reign, he dreamed that he saw 9 great full ears of corn in a field. Oxen came and ate then and trampled them. So he summoned Chaldaean interpreters of dreams and inquired of them, What is this sign? When they gave various answers, this Sadducee (*Gr. Essene*), Simon by name, said, The ears of corn are years and the oxen are revolutions (*Gr.*) in the affairs *of state*. You are to rule according to the number of ears and after suffering various diversities and sorrows, you will pass away. And soon, on the fifth day after the dream, Caesar summoned *Archelaus* to trial. For the Judaeans and Samaritans had earlier sent to Caesar,

complaining of his violence. After examining him Caesar exiled him to Vienne, a town of Gaul, and his property was conveyed to Caesar's palace.

Glaphyra's Dream

And then *was present* his wife Glaphyra, daughter of king Archelaus of Cappadocia and previous wife of Alexander, who had been slain by Herod, his father, as we have written. Juba king of Libya had married her but after his death she returned to her father's house. When Archelaus the ethnarch saw her, he fell so violently in love with her that he dismissed his wife Mariamme and married her. And she then had a dream: Alexander (*her dead husband*) appeared with threats, saying, I endured your depravity when you married the Libyan king after my death. But now, since you have returned to my house, O you shameless *woman*, and cleave to a third husband *who is* my brother, I will not overlook this outrage, but will take you back for myself even if you do not wish it. And after the vision, she survived two days and died.

Archelaus Loses Authority | Judas the Galilean

Caesar Augustus handed over Archelaus' domain to one of his soldiers, Coponius by name, and authority was given to him over the life and death of anyone he wished. During his time, there was a man from Galilee who upbraided the Jews because, although they were the free seed of Abraham, they were now in slavery to the Romans, paying tribute and having masters of life and death. (*This situation arose* since they had divested themselves of their immortal *Sovereign*.) The name of this man was Judas, he who found *the means of* solitary living apart, so unlike others.

The Essenes, Part 1

Now there are three religious orders among the Jews: the 1st called Pharisees, the 2nd called Sadducees and the 3rd called Essenes, which is purer than both of the former. For they deride every pleasure *of passion* but praise abstinence and a life free of ardor. Likewise they disdain marriage and women's desire. So they adopt the children of others while they are young and look after them in their own way, regarding them as relatives and

teaching them the Scriptures. *However*, they do not reject marriage and propagation *altogether*, but avoid the passion of the female, saying that there is no woman who can keep her husband's bed pure. They do not wish for riches nor do they have any kind of *personal* property; among them all things are communal, both clothes and food. They regard oil as dirty and their clothes are always white. They appoint as their superiors *out of* whom they know to be outstanding and wise men. They do not inhabit one single city, but live in all cities, and each one lives wherever he wants, taking in his companions and setting up a home. If strangers and unknown *others who* arrive from other cities yet follow the same life, they go to them as if to their own and are not refused food or drink. So they take no food with them when they go on a journey, but only weapons because of the robbers.

The Essenes, Part 2

Their silence, modesty and appearance are childlike; *as though* in awe as they learn. They do not change their clothes or shoes before they are completely worn out. Among them there is no trading: each of them takes from anyone what he needs as his own with none preventing him. They are more reverent to Elohim than all. They rest little at night and arise for song, praising and praying *to* Elohim. Before sunrise they say nothing at all but only send up to him ancestral prayers, as if begging for his radiance. And then the superiors send them to work, each one in the handicraft he has learned. After toiling with all strength until the fifth hour, they again assemble at one spot. Wrapping themselves in a linen cloth, they wash their bodies in cold water. *Being* cleansed, they assemble in another building in which no unbeliever enters. When they are clean, they go to the assembly room as if to a holy temple. *There* they sit in silence. The baker sets loaves before them in order and the cook vessels with a single dish. The priest *then* says a prayer over the food, for it is forbidden to taste anything before the prayer. Once again, as they rise from the table, they praise Elohim as the provider. And once again, after taking off their white garments, they go to their tasks and work until evening. They return to the assembly room though

do not pollute that building with loud cries or laughter.

The Essenes, Part 3

They allow one another to speak in turn, and their inner silence is revealed to outsiders as awesome and mysterious. They do not go to any task without the advice of their superiors. Two matters are in their own control: empathy and aid whenever somebody requires it. Further, they may not give to their relatives without the order of their superiors. They are just guardians of indignation and controllers of their anger - champions of the faith and ministers of peace. And their every word is not changeable but firm and true, more than a vow, yet they regard an oath as more serious than any sin. If someone is believed without swearing by Elohim, *that one is* condemned and rejected by them. They look for ancient texts and read them, inquiring into events in foreign lands, acquiring thereby understanding and paying attention to things beneficial to soul and body. They are acquainted with plants, roots and stones: what each contains and for whatever affliction it is used and in what manner they know from these writings.

The Essenes, Part 4

If someone wishes to enter into their life, they do not accept him quickly, but they first tell him to live in a building before the gate. After that *he is* given an adze, a linen cloth and a white garment until he demonstrates his self-control, *for he is* tested one year: then they again take him into their life within. And he partakes of pure water *for the sake of* purity. After demonstrating his endurance, they test his character two years *more*. If he is not suitable, they reject him from their association; but if he proves worthy, he then enters their company. Before enrollment they make him swear to serious vows. There, standing in front of the doors he swears formidable vows, invoking the living Elohim, his omnipotent right hand and the unknowable divine spirit, calling the Seraphim and Cherubim, who see everywhere, to witness, along with the entire heavenly host, that he will reverence the divinity and observe justice to *all* people; not doing harm to them by his desire or command. That he will hate injustice; that he will

be believed for his character and not by the taking of the oath; a friend to the authorities, for no one is granted power without Elohim's command. He vows that if he is in power, he will neither defile his authority nor deck himself out excessively in resplendent attire or other finery. And that he will love the truth with all his being and unmask liars, keep his hands from thieving and avarice, and his being from gain. And that he will hide nothing from his fellow-believers and reveal nothing to those of other faiths, even if he faces death by torture, and that he will not associate with robbers. That he will protect the Scriptures as he does the names of the angels. With these vows they thus confirm those who come. If later he falls into some transgression, they will drive him out of the house; the driven-out dies a cruel death; bound by those vows, he dare not accept nourishment from anyone, not even grass. When he is dried out with hunger, his body wastes away, and so also, having pity on some, they have taken them back again for them to breathe their last.

The Essenes, Part 5

In justice they appear as defenders of the wronged, and when they wish to judge, 100 of them gather. *Once* they pronounce, they do not revoke. They greatly revere the name of the lawgiver and if anyone insults him, they condemn him to death. They listen to their elders. If 10 of them sit together, one dare not speak unless the nine are willing. *They will not* spit in their midst nor to the right side. They very diligently observe the seventh day, the 7th week, the 7th month and the 7th year, neither preparing food nor laying fire nor moving vessels nor relieving themselves on the Sabbaths. On other days they dig holes more than a cubit deep, relieve themselves there and fill *them* in again. This is why they are given an adze, to make the holes and to fill them in, so as not to defile the sun or the divine rays. Afterwards they wash themselves. They are divided every year into four groups; if the last touch the first, they wash themselves, as if they had been in contact with strangers.

The Essenes, Part 6

They live more than 100 years due to the simplicity of their diet.

They think nothing of torment or any bad *stuff* and regard a glorious death as better than a *mediocre* life. Their fortitude of being became apparent during the Roman war. For they were then bound, beaten, burned and broken while being *subjected to* by every torture to make them blaspheme their lawgiver or eat something against their customs. *Yet* they were neither vanquished nor shamed, nor did they flatter those beating them, nor did they shed tears, but laughing and insulting the torturers, they gave up their beings with joy.

The Essenes, Part 7

(The word 'soul' in Aramaic is pronounced now-sha. It is not a thing we have, but what we are. - Aramaic Vernacular Association. However, Josephus seems to be meaning soul not in a Hebraic or Aramaic cultural context, but in a Greek context; that is, Josephus' *soul* appears to be an entity *apart* from the body, and is something that we *have* rather than something that we *are*. This is not by-and-large the concept of the Hebrews. -ed.)

For among them there is this tenet: that the body is born of decay and its constituents are divided into 4 parts, *parts* from which they are made up. But the soul is immortal and is mixed in with the body, *all* coming *together* from the æther as if to a prison and drawn to human nature as if by some fine tube; and when it is released from its fleshly confinement as if freed from a long servitude, it rejoices and goes up to the heights. And if it is good, it is carried away to a meadow that is beyond the ocean, where there is a place untroubled by rain or snow or the radiance of the sun, but a gentle breeze from the ocean and the fragrant south *winds* blow upon it. But if it is *that of* a wrongdoer, it is led away to a dark and wintry place, filled with unceasing torment. I think that the Greeks also had this notion. Speaking of their own, they wrote that the souls of the brave, whom they called demigods, go to blessed islands, and the wicked to Hades, where abides the Sisyphusim, Tantalusim, Ixionim and Tityusim. Through this teaching they inspire and compel *others* to do good and abandon evil; for the good become better as they look forward to the honor *of* an immortal life after death, and the urges of the wicked are checked by fear, when they realize that, if their wickedness is hidden during their lifetime, they will still face deathless torment

after destruction. Such is the Essene theology on the soul and it offers an indescribable sweetness to those who taste their wisdom.

The Essenes, Part 8

There are among them some who know beforehand what is going to be, because they have read the sacred books and the responses of the prophets, and they cleanse themselves by various purifications. In their predictions they are always accurate; it is rare to find one not accurate. There is also another order of Essenes who unanimously support their way of life, customs and law, but differ in their ideas on marriage. For they say that *those* who do not take wife or husband are cutting off a large portion of life, and that if all men unanimously had no contact with women, the human race would then soon disappear. They test their prospective spouse for three years until they have been thrice cleansed of female impurities and are capable of giving birth. Then they approach them and when they conceive, they separate; thereby demonstrating that they do not couple for pleasure.

The Pharisees

The Pharisees, who are called Guards of the Torah, refer everything to *Elohim* and attribute to fate what is right and what is wrong. On the soul they say that every soul is incorruptible; however, if a soul is good it passes from its first *state* to a purer body, but a wicked *soul* is led away to torment.

The Sadducees

They do not call Elohim the author of evil but the giver of life who has put into men the choice between good and bad behavior. They reject the doctrine of reward and punishment of the soul, and they do not have love one for another.

***Philip's Dream & Interpretation | The Wild Man Returns**

When his domain had been taken away from Archelaus, Caesar *Augustus* handed it over to his own governors. But Philip and Antipas, surnamed Herod, held their tetrarchies and founded many cities for Caesar, *including* Julias and Tiberias in honor of Tiberius. Philip, while being in his own domain, saw *in* a dream

an eagle tear out both his eyes. And he called together all his wise *men*. And when others were resolving the dream otherwise, the man we have already described as walking about in animal hair and cleansing people in the streams of Jordan, canoed to Philip suddenly, without being summoned, and said, Hear the word of *the Sovereign*. The dream you have seen: the eagle is your aggressive greed, for that bird is violent and avaricious, *as is your sin*. It will pluck out your eyes, which *represent* your domain and your wife. Once he had spoken this interpretation, Philip passed away by evening and his domain was given to Agrippa. His wife Herodias was taken by Herod *Antipas*, his brother. Because of her, all those who were learned in the Torah detested him, but did not dare accuse him to his face. Only that man they called wild man, whom we call Yochanan, *the Sovereign's Dunker*, came to him in fury and said. Since you, lawless one, have taken your brother's wife, just as your brother died a merciless death, so you also will be cut down by the sky's reaping hook; for divine providence will not remain silent but will be the death of you through grievous afflictions in other lands, because you are not raising seed for your brother, but satisfying your carnal lust and committing adultery, since there are *already* 4 children of his own. Hearing this, Herod was enraged and ordered him to be beaten and thrown out. *This man*, however, did not cease, but wherever he encountered Herod, he spoke this way, accusing him until Antipas put him away in a dungeon. His character was strange and his way of life not that of a *normal* human being, for he existed just like a bodiless spirit. His mouth knew not bread nor did he even taste the unleavened bread at Passover, saying that it was in remembrance of Elohim, who had delivered the people from servitude, and that the journey was urgent. Wine and fermented liquor he would not allow near him. He detested all animal *flesh*. He denounced all injustice. And for his needs there were tree branches.

Antipas Banished

A short while after Herod went to Tiberius so that he might honor his domain with a royal title, Caesar was furious because of his insatiability. He took away his domain and added it to Agrippa's,

then banished him to Spain together with Herodias.

Pontius Pilate and the Semaia

(Shiqqutz Semein and variants are the Hebrew words for idolatrous images and detestable abominations that appear in Daniel 11:31 and 12:11 referring to Antiochus IV defilement images, and Jeremiah 7:30 & 16:18 referring to King Manasseh's earlier image defilement. Ezekiel 5:11, 7:30, 11:18, 11:20, 20:7-8, 20:30 and 37:23 also use these variants. -ed.)

A governor was sent by Tiberius to Judaea who secretly brought into Jerusalem by night the image of Caesar called the Semaia and he set it up in the city. And when morning came and the Jews saw it *they* were horrified and raised a great tumult at the sight of their Torah being trampled upon, for no image is allowed in the city. The people from round about all came running in haste when they heard what had happened. They hurried to Caesarea, imploring Pilate to remove the Semaia from Jerusalem. (He had formerly allowed them to maintain their ancestral customs.) When Pilate ungraciously rejected their pleas, *the Jews* fell prostrate and endured 5 days and 5 nights without moving *from there*. So Pilate mounted the throne in the great hippodrome and summoned the people (as if wishing to give answer to them) and he ordered his troops (armed with their weapons) to surround the Jews suddenly. And they, seeing the *unexpected* sight of three regiments surrounding them, *the Jews* trembled greatly. Pilate threatened them, and said: *I will* have you all cut down if you do not accept the image of Caesar. *Then* he ordered his men to draw their swords. *Resigned*, the Jews fell and, stretching out their necks, cried: We are ready *to be* like sheep for slaughter rather than transgress the Torah. Pilate was amazed at their fear of Elohim and their purity, so he ordered the Semaia to be removed from Jerusalem.

***The Man Who Was No Man**

At that time there appeared a man (if it is proper to call him a man), whose nature and form were human but whose appearance was more than human and whose acts were divine. He worked wonderful and powerful prodigies; therefore it is impossible for me to call him a man. Then again, in view of his common nature,

let them not call him an angel. Everything he did, he did by some unseen power, by word and command. Some said of him, *Our* first lawgiver has risen from the dead and has been demonstrating many cures and skills! Others thought that he was sent from Elohim. But he was much opposed to the Torah and did not observe the Sabbath according to the ancestral custom; yet he did nothing unclean, nor used his hands, but worked all he did by word only. Many of the people followed *him* and listened to his teachings. Many people were aroused thinking that by him the Jewish tribes would free themselves from the hands of the Romans. It was his habit rather to remain before the city on the Mount of Olives. 150 servants and a multitude of people joined him there. He also gave cures to people free of charge.

***The Wonder-worker | Controversy | The Trial**

Seeing his power, how by word he did everything he wished, the people invited him to enter the city, kill Pilate and Romans and reign over them! But *the Man who was no man* did not care to do so. Later, when news of this came to the leaders of the Jews, they assembled the chief priests and said, We are weak and powerless to oppose the Romans, like a bow-string unstrung. Let us go and inform Pilate what we have heard so we will be worry-free! For if *Pilate* hear this from others by-and-by, we will have our property confiscated, our children exiled and ourselves slaughtered! So they went and told Pilate, who sent and killed many people, and brought in that wonder-worker. After inquiring about him, *Pilate* understood that he was a good-deed-doer, not an evil-doer, not a rebel nor covetous of kingship, and he released him (for he had cured his dying wife). *The Wonder-worker* went forth to the usual *places* and performed his usual acts. Again, as more people gathered around him, he became renowned for his works more than any. The lawyers were struck with jealousy so they gave Pilate 30 talents so they would kill him. They took *the talents* and gave *themselves* liberty to carry out their wishes. *They sought out a suitable time to kill him, for they had given Pilate the 30 talents earlier so he would give that person up to them.* They crucified him against ancestral law and they greatly reviled him.

The Corban for Water Pipes

Then the Jews raised a second disturbance, for Pilate had taken the holy treasure called the Corban *and* spent it on the building of water pipes, wishing to bring Jordan *water* from 400 stades away (= 740 meters, about ½ mile) *to Jerusalem*. And when the people were shouting against him he sent men to beat them with clubs. 3000 were trampled as they ran and the rest fell silent.

The Demise of Antipas

A short while afterwards, Herod (Antipas) went to Tiberius so that he might honor his domain with a royal title. And Caesar was furious because of his insatiability. He took away his domain and added it Agrippa's and banished him to Spain together with Herodias.

Gaius Caesar (Caligula) Sends Petronius to Ptolemais

After Tiberius came Gaius Caesar, who was intoxicated with his own success and deprived the fatherland of noble men, and he extended his inhumanity against the Jews. He sent Petronius with troops against Jerusalem to set up the abomination of his effigy in the temple. If they prevented it, they were to be killed and the whole nation exterminated. While he was on his way, news of this reached the Jews. Some gave it credit and were terrified, but others did not credit it. When Petronius arrived at Ptolemais, the Jews met him on the plain with wives and children, imploring him for the sake of the Torah of the fathers and for their own sake. And he spared the people, but left there his troops and the effigy.

Parenthetical Note on Ptolemais

Ptolemais is a town of Galilee built upon the sea coast on a great plain surrounded by mountains. Galilee is on its eastern flank 60 stades away (7½ miles) and Carmel is south 100 stades away (12½ miles). Close by the town there is a river called Beleus. Nearby is the tomb of Memnon. Located there is a deep, round *depression*. When the wind blows, the sand in it becomes glass. And though many boats come it does not run short, for there is ceaseless wind that blows the sand in and fills it up. When it brims over, *the wind* returns the glass to its former place, then it becomes sand *again*.

Back to Petronius and the Jews

Petronius advanced towards Galilee and summoned all, threatening them with the power of Rome and the awe of Caesar (*i. e.* Caligula). And Petronius demonstrated that their plea was vain and useless since all countries venerated the effigy of Caesar equally with other *gods* and they alone opposed *this*, as if commencing hostilities. So *the people* were grieving on account of their Torah and their ancestral customs since it was improper to set up any image *either* in the temple or in any ordinary place. Petronius answered: It is my duty to protect the image of my master; for if I transgress and spare you, I will then justly perish, and the one who sent me (not I) will start the hostilities *against you*. Like you, I am also carrying out orders. And all the people cried out, We are ready to accept suffering and torment for the Torah. Petronius subdues their clamor and said, *So* you can fight Caesar? But they said, We sacrifice to Elohim twice a day for Caesar and the men of Rome. But if he wishes to set up his effigy in our temple, then he will first have to slaughter the *whole* Jewish nation. Now we will prepare our necks for the slitting together with our wives and children. Hearing *this*, Petronius was *astounded* and took pity on them, seeing how, in their great courage, they were scornful of death and of all kinds of misery. Again *Petronius* summoned the nobles; sometimes begging them, sometimes reminding them of *Gaius* rage and of the pressure he himself was under. And for 50 days the people were idle, since Petronius did not allow them to work or sow. When he saw their invincible endurance, he dismissed them, saying: I must suffer with you. With Elohim's assistance, I will persuade Gaius to *consider* your wishes and win sweet deliverance together with you; or, in the event of Caesar's wrath, I will joyfully give up my life on behalf of so many folk. Then, taking his troops, he marched from Ptolemais to Antioch, and he immediately sent from there to Caesar the *news* of his arrival and of the Jewish petition. *Petronius informed Caesar that* if he wished to hang on to the petition and the country and not to lose men, he should grant them their desire - *that they be permitted* to observe *their own* law. When Gaius received the epistle he sent *Petronius* a

harsh reply, and he sentenced him to death by the sword since he was a servant who was sluggish in carrying out his orders. But it happened that those who were taking the letter were drowned at sea. Others arrived first, announcing the death of Gaius.

The Case of Claudius

When Gaius Caesar had been murdered, troops seized Claudius *his uncle* to make him emperor. But the elders of the city, the consuls, apprehending the commanders Sergius Saturninus and Pomponius Secundus along with with three cohorts (150 men) and told them to guard the city. They themselves assembled in the Capitol and, because of Gaius' irreverence, they planned to fight *against* Claudius by giving power to 10 judges, just as it had been formerly. So it happened that Agrippa was there at the *same* time. But realizing that Claudius was now truly Caesar, he went to him to be his assistant in case *he had* need. *Claudius* Caesar sent his servant to the elders to let them know his wishes: *namely*, that having been seized by the troops was against his will! He said, It is not fitting for *me* to disdain their zeal nor will it be good for my life. For it is an awesome thing to succeed to power and receive the title of ruler and then give it up without compulsion. *Further, it is* not reasonable to create a mortal resentment against oneself *by doing so*. *Thus* I will exercise power as a good protector and not as a tyrant! Let me have the name and dignity of Caesar - and I will then hand matters of administration and justice over to all of you. I will be gentle. For I have before me the great example of Gaius' murder! And these words Agrippa brought to the elders of Rome. But they, relying on the troops and on their virtue and noble descent, answered. We will not submit to voluntary servitude. When Claudius heard, he sent Agrippa to them, saying, I cannot betray those who have sworn to me, but I do not fight them by choice. But show me a place outside the city for a battle. It is not right that our malevolence should stain the temple of our fatherland with the blood of those of the same race.

Agrippa Intercedes for Claudius, Appointed King of the Jews

Agrippa reported the whole speech to the elders, and right away one of the soldiers drew his sword and cried out, Fighting men!

What has come over us that we are to kill our brothers, to pick up arms against Claudius' kindred, when we have a master beyond reproach, righteous and free of all disgrace! And with these words, he departed from their midst and took all his men with him. The citizens had no other way to save themselves but to hasten to Claudius before the troops arrived. And Claudius received them all with joy, honored and embraced them. He went with them immediately to offer joyful sacrifice to Elohim on his accession to power. *You see*, Agrippa had pacified troops, and *Claudius* gave him all his father's kingdom and added to it the land of Trachonitis and Auranitis. And apart from these, he handed over to him yet another kingdom, *the one* Lysanias had ruled. He ordered his magistrates that all honors be deposited in the Capitol to make it known to later generations the honors Agrippa had received from Claudius. Agrippa quickly acquired wealth untold, and at Jerusalem he immediately started to build walls of such a height and thickness - as never before! Had he completed them in his own lifetime, the Romans could not have *later* taken Jerusalem by any means. But before the work was finished, he died at Caesarea after a reign of 3 years having no son. (Agrippa did have a son, Agrippa II, who did rule.)

***The Servants of the Wonder-worker**

Again Claudius sent his officials, Cuspius Fadus and Tiberius Alexander, to those kingdoms, who kept the nation at peace, allowing nothing to be removed from the sacred laws. If anyone departed from the letter of the law and was denounced to the teachers of the law, he was then punished, banished or sent to Caesar. At this time there appeared many servants of the previously described wonder-worker, telling the people about their Master, that he was still alive although he had died. And *they said*, He will free you from slavery! Many of the people listened to them and paid attention to their instructions, and not because of their fame. They were from the lowly: for some were sailmakers, some sandalmakers, some were manual workers. But they performed wonderful signs, whatever they wanted to do. The grateful governors, considering the subversion of the people, planned with the scribes to *lay hands* on them and destroy them,

lest a small matter be not small when in fullness it becomes great. But they were ashamed and terrified by *such* signs, and said: Such great wonders do not happen by magic! If they do not come by the gods' forethought, they will be soon unmasked. So the *governors* gave them authority to go about freely. Later, being pestered by them, they let them go, some to Caesar, some to Antioch, others to distant lands, for *composing* an investigation of the matter.

Offenses by Farting Soldier Punished with Execution

Claudius withdrew those two officials and sent Cumanus, under whom there was lamentation and ruin for the Jews. When the people arrived in Jerusalem for the Feast called of the Unleavened Bread, there were Roman units stationed even on the portico of the temple, for it was their custom to arm themselves and to keep watch on the feast-day so that the Jewish people would not dare to revolt, putting their trust in their great numbers. But one of the soldiers, lifting up the back of his garments, turned his face away and with his arse to them, crouched in a shameless way and released at them a foul-smelling sound *right* where they were offering sacrifice. At this all the people were furious! They shouted at Cumanus: Would *you* not punish this soldier immediately? Some of the young men, having little sense and looking for a reason to fight, picked up stones and threw them at *the soldiers*. And Cumanus, being afraid that all those people would attack him, sent more armed men. When they arrived, the Jews were overcome by an intolerable panic. They rushed out of the temple, each one going his own way, and suffered so much violence and distress that they trampled on each other. More than 1000 were crushed *to death*. So instead of the Feast there was lamentation and weeping in all the homes. And misfortune followed misfortune. For bandits on the road to Beth Horon attacked a certain Stephen, and Cumanus sent *men* around the villages nearby and arrested everyone, asking: Why did you not go after the bandits and capture them? *Then* there *was* a certain soldier *who* found a book of the Holy Torah. He trampled on it and threw it into the fire! The Jews, *considering* the whole land ablaze, were bound by their piety as by a rope, *and they* rallied to

a single slogan: Either he is executed or we *all* die! So they assembled and besought Cumanus not to leave unpunished someone who had offended Elohim and the Torah in such a way. Seeing that they, if they did not obtain satisfaction, would not be appeased, Cumanus condemned *those men* to death. The Jews, having got their revenge, departed.

Cumanus is Accused and Tried by Caesar

And when they arrived at the town of Gema on the great Samaritan plain, and while the townspeople were celebrating the feast, an honest and just Galilaean was killed quite suddenly. And when the news reached Jerusalem and Galilee, *some* left off the Feast and attacked the Samaritans in a disorderly, spontaneous manner, like brigands and mutineers. Their leader was Eleazar, son of Deinaeus. He invaded the lands of Acrabatene, sparing no one disregarding their age; and they burned down their villages. But Cumanus, taking from Caesarea one regiment of cavalry (called the Sebastenians) brought aid to the captives. He killed many of them and captured those who accompanied Eleazar. And the Jerusalem authorities came to them clad in hair shirts with ashes sprinkled on their heads and implored them, saying, Have pity on your fatherland and the temple! Disperse! Do not infuriate the Romans against Jerusalem by attacking the Samaritans to avenge just one single Galilaean. At this the Jews complied and dispersed, though many turned to banditry and robbery. Violence spread as they rampaged throughout the whole land. But the Samaritan leaders went to Ummidius, governor of Syria, in order to settle with the Jews. And when the fighting had occurred, Jonathan the high priest came with other very powerful persons speaking for the Jews and declaring: Cumanus is the guilty party since he had been unwilling to avenge the crime and had failed to prevent the conflict in the first place! Ummidius said: When I come to those places, I will investigate everything. And Ummidius ordered the crucifixion of the prisoners taken by Cumanus. Ummidius sent both high priests, Ananias and Jonathan, together with nobles from Judaea and Samaria, to Rome so that Caesar might try Cumanus. After examining them, Claudius sentenced his own *governor* Cumanus to exile. Celer

was to be bound and taken to Jerusalem to be executed there in the sight of all. He condemned three of the most powerful Samaritans *as well*.

Claudius Appoints Felix and Agrippa II | Succeeded by Nero

Then Claudius sent Felix to govern and rule what Archelaus had ruled. The remainder he gave to the son of Agrippa, whose father died while he was little. Nero *became* his successor, as his wife, Agrippina, had wished. For, although Claudius had a son whose name was Britannicus by his first wife Messalina, he did not give him the empire, so beguiled *he was* by the words of that second wife.

Nero's Murders and Merry Pranks

Of Nero's many insane actions: of all the wrong he did to his brother, his wife and his mother (whom he starved to death?), of the cruelty he brought to bear on men of high birth, of his addiction to feminine adornment and lust, how he lost his mind and *his* great wealth. I will not here write *about these* since, in my opinion, no one with a god-given sound mind should hear. *Nevertheless*, here I describe what was done in Judaea during his reign.

Atrocities of Felix & Nero | Jews Terrorized | Desert Heretics

Nero appointed as ruler that same Felix who had captured 3000 bandits and their leader, *taking their property* with a great number of their accomplices and sending them to Caesar. He crucified the rabble and released their leaders after taking from them wealth incalculable. And when these returned, they *robbed* in another way: *by* assaulting people within the city, particularly on feast-days, mingling with the people and concealing sharp daggers under their garments. With these they would stab their enemies, then stand over the fallen and pretend to mourn him and to look for the killer! The first to be killed by them was the high priest Jonathan, and many after him. So much insanity did Nero perpetrate that stark terror gripped everyone as each awaited death any day as in time of war! And again deceivers and men of low wits with the pretext of well-doing and redeeming the people,

urged them *to seek* a change of regime continually. So the rabble was led out into the desert *by their leaders* as if the Almighty would *would meet them there* and show them tokens of liberty. They taught *themselves* to fight.

***The Egyptian Escapes | Cults Combine to Plunder**

Among them was an Egyptian wizard who adopted the disguise of prophet. After gathering 1000 deceivers, he led them through the desert as far as the Mount of Olives. There he intended to get into Jerusalem by stealth, to seize the Roman guards and rule as king! Felix got news of this and met them *along* with one thousand Romans. A battle took place and the Romans defeated them. Only the Egyptian escaped with 50 others. The country was cleared of *such as* these, but as in a sick body, the illness departs some limbs, but others limbs swell *up*. So then here also are magi, wizards and every malefactor combining together to lead many into sedition while summoning them to liberty; threatening with death those who submitted to the Roman authorities. *Such as these*, having dispersed throughout the country, made sudden attacks on the homes of the rich, killing the masters and plundering the property. Their alacrity evaded surveillance.

Jews and Syrians Argue in Caesarea

Now as Jews and Syrians were together in Caesarea, *they argued about the city*. The Jews were saying, It is our city since Herod built it and he was a Jew; for it was he who built it in honor of Caesar! The Syrians replied, We do not deny that Herod built it, but it was to us Greeks that he gave it. He would not have adorned it with statues and idols if he had been giving the city to the Jews, who are not permitted to set up any effigy in their city! From argument they turned to arms. The authorities took pains to prevent hostilities. They punished and detained the unruly; Jews who refused to submit were killed and robbed; others were sent to Nero to discuss who the town should belong to.

Caesarea | War Over a Doorway | Property Rites

The Greeks of Caesarea arrived with letters from Nero, that *Caesarea* was to be a Greek city. The war started in his time, in

the twelfth year of Nero's reign (66 AD) and the seventeenth year of *King Agrippa's* (II). The cause of the outbreak was trivial but it grew so much that the extent of the evil could not be *imagined*. The Jews of Caesarea had a synagogue in the city, but the owner of that lot was a Greek. *The Jews* had frequently offered to pay a hundred times its worth for that site. But the owner, insulting them and doing them harm, fenced off the place and set up equipment *for the works he wanted to do*. The owner left a quite narrow and tight passage for the Jews *to enter the synagogue*. Some young people rushed forth and prevented him *from* building. So John the tax-collector went with the Jewish nobles to Florus the governor and gave him 50 talents of silver to prohibit the Greeks from building. He took it and left, *he said*, for the sacrifice. The next day being the Sabbath, when the Jews had congregated at the synagogue, this Greek hung a brazier at the entrance of the Jewish synagogue *and was* slaughtering there, sacrificing birds. *The Jews* were exasperated beyond *reason* by this, their Torah trampled and the place defiled. Those among them who were prudent and amenable advised recourse to the governor, but the unthinking youths were burning for a fight. The Greeks of Caesarea took up arms and stood firm.

Florus' Insatiable Greed | Torah Moved, the Movers Chained

The cavalry commander, Jucundus, came and removed the brazier, wishing to mollify *the Jews*. But since *the Greeks* did not listen, the Jews took away the books of the Torah and fled to Nabata, a city 60 stades (almost 9 miles) from Caesarea. John and 12 nobles went to the governor. They bemoaned what had happened and quietly petitioned him, reminding him of the 50 talents (*a huge sum of money*) *that had already been paid as a bribe*, but *Florus* had all them arrested and chained, charging them with removing the books of the Torah from Caesarea! So he sent to the temple and took 17 *more* talents from there, pretending to spend it on Caesar's needs. The people came running in haste. With passionate shouting they invoked Caesar's name and begged to be freed from the tyrant Florus. Some of the less intelligent *cast* shameful abuse at Florus, carrying a basket with a little bread on their heads to embarrass him. Florus was not abashed by this but

became even greedier for gold. Taking cavalry and armed infantry, he set out for Jerusalem to satisfy his desire fully by means of Roman arms and terror. But the people met him with praise, honor and with all deference.

Florus' Jerusalem Declaration | The Jews Reply

And he sent Capito, a centurion (with a commander of fifty men) and ordered them to give way and not offer false homage to someone whom they had met with shameless wants and harsh criticism earlier. If you are so bold and valiant you should now be hastening *toward* me with your abuse and not talking about your love of liberty while lacking the arms! At this the people were terrified and quickly dispersed before greeting Florus. And they spent that night in trembling and distress. When morning came, Florus summoned them to the place of judgment. The high priests and Jewish officials came and stood humbly before him. *Florus* ordered them *to hand over* those who had insulted him. Should they not produce the guilty, they would themselves suffer reprisals. They replied, All the people are of peaceful mind. Grant forgiveness to those who have uttered shameful words, for it is not really so strange if among so many people there are a few unthinking and insolent who have not yet reached maturity. So *how* can we carry out an investigation when everyone is repentant and denies what he is afraid *to tell*? But it is rather your duty to consider the peace of the nation, to safeguard the city for the Romans, *to pardon* the few offenders on behalf of the many innocents, but not to destroy such a host of good people because of a few miscreants!

Florus Not Mollified | Slaughter and Plunder

Florus was even more furious and ordered his troops to pillage the (so-called) Upper Market. *The troops*, adding their leader's orders to their greed for loot, plundered not only the place whence they had been sent, but ranged through all the houses, murdering those dwelling there. And there ensued an indescribable stampede through the alleys and the slaughter of anyone encountered there. The number of those killed on that day was 3600 with their wives and children. Even infants were not spared. Grimly and ruthlessly

Florus acted as no governor before him. He arrested 100 men of high rank, had them shamefully flogged in front of the court and crucified; for, even if those men were Jews by birth, Roman rank had been conferred on them by Caesar.

Bernice Threatened; She Takes a Vow, Cutting Off Her Hair

King Agrippa *II* was not there at the time but had gone to Alexandria to celebrate with Alexander, to whom Nero had entrusted Egypt. But his sister *Princess* Berenice, who happened to be there, saw Florus' iniquities and was sorely grief-stricken. And she sent her officials and bodyguards to him, begging him to cease the slaughter. But he, ignoring both the great numbers of those killed and the high birth of the petitioners, paid no heed. He had many distinguished persons put to death before her very eyes. The soldiers attacked the queen (*sic*) and would have killed her had she not anticipated this and taken refuge in the royal palace! She remained there all night, fearing an attack by the troops. She had come to Jerusalem to render prayer and sacrifice to Elohim. For it is the custom that the sick and those afflicted in some way pray for 30 days before making sacrifice, not couching wine and cutting their hair, just as Berenice was doing on this occasion. Barefoot, she stood before the court, begging Florus, *only* to meet with derision and risk to her life.

Florus - More Terror | Priests Beg People to Greet the Troops

It was the 16th day of the month of Artemisius and then the people *were there* enmassed, howling and running to the Upper Market. There was an extraordinary uproar as they bemoaned the men who had perished, and hurled menacing threats at Florus. Therefore the officials *and* the high priest rent their garments in fear and, falling at the feet of the people, begged them to cease their outcry lest they turn Florus to a senseless rage. The people, shamed by them, complied in the hope that Florus would *not* continue his outrages against them. But when that disturbance had subsided, Florus felt worried and tried to inflame it once again. He summoned the high priests and the men of note and said, Let this be an indication of the good will of the people: let them come and greet *me* with acclamation when *my* two cohorts come from

Caesarea. *Then* he secretly sent word to the cohort centurions, telling them not to greet the Jews, but to take up arms against them should they utter against him. The high priests assembled with the people in the temple and begged them to meet the Romans with respect and greet the cohorts before undergoing suffering. The troublemakers would not delay for them. Yet on account of those who had perished, the people favored the a violent onslaught.

Rebels Thwart the Jews' Peace Plan

At once all the priests, the ministers of the Sovereign, having brought out the sacred vessels and all the adornments in which it is their custom to perform the service, and the musicians and the singers with their instruments, fell on their knees and begged the people to save the sacred ornaments, *and* not to provoke the Romans to plunder the sacred vessels. The high priests were to be seen scattering sand on their heads and exposing their bare breasts as they tore apart their garments. Calling on each of the men of note by name, they besought them not for such a trivial cause to hand over their country to those who craved to despoil it. For if they gave the troops the customary welcome, Florus would then be prevented from causing a war. The people were mollified by these arguments while they *also* pacified the rebels, some by threats, others by dishonor. And then, walking in front in silence *and* good order, *the Jews* met the soldiers; and as they got closer, they greeted them. But when the soldiers did not respond, the rebels cried out against Florus! This was the signal they had been given to attack against them. But the troops immediately surrounded the Jews and beat them with clubs. When they took flight, horsemen trampled them down. There was a cruel pressure by the gates as each man tried to squeeze through first. Those behind suffered a cruel fate, for they perished, suffocated and crushed by the crowd *to the point that none of the dead* could be recognized by his relatives for burial. Many soldiers attacked them shamelessly, beating the stragglers and driving the people towards the Bethesda gate.

The Rebels Prevent the Sack of the Temple

They were eager to capture the temple and the Antonia, but they did not get what they wanted. For when the people had got into the city, they turned around and stood firm. They thwarted Florus' attacks and, standing upon the porticoes. they fired missiles at the Romans. Harassed by fire from above, they were unable to pass and thus retired to the royal palace. The rebels, fearing that Florus might come back again and capture the temple, climbed upon the Antonia and cut off the porticoes that were close by and thus quenching Florus' greed for the divine treasures, so hungry was he to plunder them. By cutting the porticoes off, the rebels prevented him from carrying out his assault.

Florus Summons Cestius | King Agrippa Meets the Jews

Florus then summoned the high priests and counselors and said, I am leaving the city but I will leave you a garrison as large as you wish. They answered, Leave us the one cohort that did not fight us, for the people harbor hatred for the other cohorts on account of the sufferings inflicted by them. And at their request he changed the cohort and departed for Caesarea with the rest of his force. Then he sent to Cestius (Governor & General), dishonestly accusing the Jews of hostility. He falsely laid on them the responsibility for starting the conflict and cruelties that they had themselves suffered. The elders of Jerusalem and the high priests were not inactive, but together with Berenice wrote to Cestius about Florus' iniquities. When he had received both these missives he took counsel with his officials. Some of these said Cestius should go with troops to Jerusalem in order to punish the insurgents or else to assert his authority. He should send an honorable and reliable man in advance who would look into the affair and the meaning of the Jews' statement. He also sent one of the chiliarchs, Neapolitanus by name, who had returned from Alexandria. Then he met king Agrippa II in Jamnia where the high priests and the elders of the Jews came. They greeted the king.

Jews Appeal to Neapolitanus Who Appeals to Cestius

After offering the King service and homage, they began to deplore their misfortunes and the hard-headedness of Florus.

Agrippa was angry with *Florus* but shrewdly brought his wrath to bear on the Jews, for whom in truth he felt compassion, since he wished to humble their pride, so that they should not imagine *the Jews* had suffered without due cause. So the notables who were there and those who yearned for peace (on account of their wealth) understood that the royal anger was prompted by his affection. The people came out 60 stades acclaiming the king and Neapolitanus; and the wives of those killed wept as they ran ahead of him, making a commotion. They implored Neapolitanus to take vengeance on *Florus*. Taking Neapolitanus (with one servant), they led him into the city and showed him the devastation of the houses, and the looting *also*. They made it clear that they were submissive to all Romans and that it was *Florus* alone that they hated. When he saw their meekness and humility, he went into the temple and praised them a great deal because they were peaceful and loyal to the Romans. After revering the sanctuary - insofar as was permissible - *Neapolitanus* went to *Cestius*, for the people demanded that envoys be sent to *Nero* *to speak* against *Florus*, saying, If we remain silent regarding such a conflict and do not forestall and denounce the author of this calamity, we shall then be blamed for causing the war.

King Agrippa's Speech 1

Agrippa however, considered it inopportune to write against *Florus*. It would bring no benefit to the Jews. He summoned them to the Salunean citadel, a palace that is on the other side of the Upper Town *where* a marble bridge had been built between the palace and the temple. And he spoke to them as follows, If I had seen that you were all keen to start a war against the Romans, and if I had not understood that there are among you more honorable and nobler men who are living peacefully, I should not then have come to meet you nor would I have moved to advise you. For when all your listeners are unanimously intent on mischief then all your words and all your advice that is on the right track are superfluous. Since I see that some are driven by a time of life that has not experienced conflict and others by an irrational hope of liberty, and others' appetites are whetted by plunder and robbing the poor during a general upheaval, I shall therefore see to it that

they are brought back to reason and that decent men do not suffer wrong for wrong. What I think will be to *our* benefit, I will tell you all. And let no one grumble at me if he hears harsh words for those who are irreversibly set on war, who may still harbor that same belligerent attitude after my speech.

Agrippa's Speech 2

But my words will not reach those who are ready to listen unless there is silence from everybody. Now I know that the iniquities of the rulers and the praises of freedom are on many people's lips. But if you are angry with the oppressors, why praise freedom? And if you find servitude intolerable, then you vainly blame the rulers. For even if their rule is lenient, servitude still remains abhorrent. Consider how weak are your reasons for making war and how few are the transgressions of the rulers. You should be complying with those in power rather than antagonizing them. When for some trivial reason you make loud reproach, you yourselves will suffer by accusing those you reproach. If at one time they harassed you not openly, but secretly and with restraint, they will now, seeing your insubordination and insolence, ruin and plunder you openly. Even if the servants of Rome are cruel, not all the Romans treat you with brutality, nor *does* Caesar, against whom you are instigating war, do so. Nor do those governors who are sent out by them to *us* have orders from Caesar to do wrong. Nor can those living in the western lands see or quickly hear of events in the *sunny* lands. It is not right because of one man to take up arms against many nor for a trivial reason against so great *a power*. But if you are *expecting to win* freedom now, your action is inopportune. You should have accepted earlier all toil, sweat and bloodshed on behalf of your liberty rather than offering your necks to a servile yoke. The experience of servitude *was* a cruel thing, and whoever strives in the first place not to submit to it is right and praiseworthy. But if a man first puts on the yoke and later runs away, then *that* slave is *not a sensible* lover of freedom, but a senseless rebel.

Agrippa's Speech 3 | Romans Conquest, Jews' Weaknesses

For the time when everyone should have come and supposed

freedom was when Pompey was marching against *our* land. But our forefathers, our first kings, better men than us in soul, body and resources, were still not able to withstand a small Roman force. And you who have accepted servitude as your inheritance from your fathers, now oppose the full might of Rome? Even the Athenians, who for the sake of Greek liberty gave up their city to the flames and overcame proud Xerxes, who sailed the dry land and trod the sea, who could not be confined by the oceans, who led armies vaster than the land and escaped in a single boat - they now slave for the Romans and the city that reigns over the land of the Hellenes is governed from Italy! The Lacedaemonians also, after their victories at Thermopylae and Plataea, and after Agesilaus who explored Asia tolerated the same masters. And the Macedonians who, as it were, still have Philip and Alexander in view and see the world power still active among them, tolerate this great change and bow to those whom fortune now favors. The host of other nations, full of the passion for liberty, have yielded. You alone spurn *the guardians* to whom all have submitted. What army are you relying on? What weapons? Where are the triremes in which you can girdle the Roman seas? Where is your treasure for equipment? Do you think you are starting a war against the Egyptians or the Arabs? Why do you not see the power of Rome and your own weakness? Your soldiers have often been defeated by your neighbors, but their forces are universally invincible.

Agrippa's Speech 4 | More Examples of Rome Conquest

The Romans have explored eastwards *through all Europe* and northwards *via* the river; that is, the Danube, *and* southwards. Libya and westwards, *and* Cadiz. They have explored another world beyond the Ocean and have carried their arms to the undescribed and unknown Isles of Britannica. What then do you say? Are you richer than the Gauls or stronger than the Germans or wiser than the Greeks? What hope drives you against the Romans? If you say that servitude is something cruel and shameful, consider how the Greeks, who are the noblest of all under the sun and the masters of so many lands, submit to the six Roman insignias as do the Macedonians also? And do not 5 thousand cities of Asia pay homage to one ruler? *What more can I*

say? The day will be too short for me if I begin to speak of those who are subject to the Romans. For Bithynians and Cappadocians and Pamphylians and Lycians and Cilicians who have much to say about freedom; all pay tribute without arms. The Thracians, whose land is 7 days wide and 10 long, rocky and hemmed in by its mountains and forests, do they not submit to two thousand Romans? And the Illyrians and the Dalmatians and the Dacians, who are called the Bulgars, who dwell on the Dniester River, are they not living under one Roman legion? What more can I say?

Agrippa's Speech 5 | More Examples of Rome Conquest

The Heniochi and the Colchians and the tribe of the Taurians and the Bosphorians and all the nations that dwell around the Maeotic (Azov) Sea, who never had a ruler of their own, are now subject to one thousand. If anyone of these should with good reason revolt, it would be the Gauls who are fenced on the east by the Alps, on the north by the river Rhine, on the south by the Pyrenees and on the west by the Ocean. However, in spite of having such barriers and ruling over three hundred and five nations and possessing riches like the sands of the sea, they tolerate paying tribute to the Romans, accumulating wealth *not* for themselves but for others. They fought *Rome* for 80 years for their liberty, but the good fortune of the Romans has now subdued them without arms, and now they are slaves to a force of one thousand and 200 soldiers, when they have more cities than occupiers. The Iberians, who produce gold and live as far from the Romans as heaven from earth and the Lusitanians and the bloodthirsty Cantabrians who dwell by the Breathing Sea could not be free of them. But *the Romans came* as it were *beneath* the clouds and subdued them by arms; and now one legion controls them. Moreover even the Parthians, rulers of a thousand *cities*, and the Carthaginians, *who had the great Hannibal as their king* and boasted of their noble Phoenician origin, fell under the right hand of Scipio.

Agrippa's Speech 6 | More Examples

The Cyrenians and the Laconians, the Marmaridae, the Dapsidians and the fearsome Syrtes, the Nasamons and the Maurians and the peoples of the plain were not able to save

themselves from the hands of the Romans. And that land, which is a third part of the inhabited world, where dwell nations beyond number, and which is bordered by the Atlantic Sea, the Pillars of Hercules, and the Red Sea with the Ethiopians, is subject to them, feeds them for 8 months with the fruits of the earth, pays tribute, and provides their rulers with all they need, yet sees nothing disgraceful in submission, as you do. And why do I point out examples far away when I can demonstrate the power of Rome from neighboring Egypt? For it extends as far as Ethiopia and Arabia and India and has a population of 7 hundred myriads and 50 myriads, not counting the residents of Alexandria, as can be seen from the poll tax, yet does not reject Roman rule. And the city of Alexandria is of such magnificence and size and wealth that it is able to rival the whole of Egypt. Its buildings *occupy* 30 stades in length and 15 in width; and what we give the Romans in one year they actually give every month; and besides the gold, they *provide* them *with* 4 months' food. But as you mobilize for war, from whom will you receive help? From *some* country? The whole world is theirs! From Elohim? But Elohim too has joined them! If you transgress the laws on which you rely for having Elohim on your side, you will further infuriate Him. For if you observe the customs of the Sabbath and undertake no works, you will then be soon defeated as your ancestors were by Pompey; for it was by waiting for their day of rest that he conquered them. But if by fighting you transgress the Torah of your Fathers, I no longer know what your aim is, for the sole aim of your efforts is that the Torah is in no way infringed.

Agrippa's Speech 7 | Appeals and Conclusion

How can you call Elohim to your aid if you voluntarily transgress his service? Whoever takes up arms does so relying either on the help of Elohim or that of men. But if you sever both *these* sinews, then the warmongers are dragging *you all* into captivity. You would do better to slay your children and wives with your own hands and put this fair land to the flames. By such folly you will only draw down disgrace and reproach. It is as well, my friends, while the ship is still moored in port, to foresee the approaching storm, *and not to put out from the harbor into the midst of the*

waves. A man who encounters unforeseen misfortune deserves our pity, but those who rush into manifest disaster earn shame and curse. If any of you imagine that the Romans, when victorious, will pardon you, have no illusions, for they will make of you an example to terrorize other nations. For the holy city will be burned down and your whole race will be massacred, and anyone who survives will have no place of refuge since all have the Romans as masters and will be afraid to protect you. The calamity will affect not only you who live here but also all those who are in other *lands* and throughout the whole world. There is not a city *that is not a part* of these people. If you make war, all of these will be butchered by the foreigners. And because of the folly of a few, every city will be permeated with Jewish blood. Therefore I beg you - spare your women and children and this metropolis and the sacred precincts and the holy temple and the Torah and the vessels. For once the Romans take them, they will not spare them! As for me. I call on that which is sacred, on Elohim's sanctified and on our common fatherland that I have left nothing unsaid that might be for your salvation and benefit. You should think things over and keep peace with me. If you do not wish to, you will suffer your misfortune without me.

Agrippa Stoned | Eleazar Ends Sacrifices for Caesar

Having so spoken, *the King* shed tears. And they all cried, It is not the Romans we are resisting, but Florus. And the king said, Your actions appear warlike, for you have not paid the tribute to Caesar and you have cut off the porticoes from the Antonia. You can discharge your guilt if you rebuild them and if you reconnect *the passage between*, and collect the rest of the Tribute; for the city is not Florus' - but Caesar's. The people obeyed and dispersed, some to rebuild the porticoes, others to go around the villages to collect the remainder of the tribute - 40 talents. Meanwhile Agrippa ordered the people to obey Florus until Caesar should send another in place of him. But they were all infuriated *and* poured out insults and showered stones on the king. They drove him out of the city! Others assembled and made for the city of Masada. Gaining entry by night, they slew the Roman garrison and installed one of their own. Eleazar ben

Ananias the high priest, taking the strongest youths and the temple servants, became their commander. And he told the priests *not to accept from foreigners* nor to offer sacrifice for Caesar. The high priests and men of note begged them not to abandon the common custom. They said, Our ancestors embellished the temple with the offerings of foreigners and the gifts of outside nations, and did not discriminate against their sacrifices, and you are now bringing down on the Jews the arms of Rome by your orders to reject imperial sacrifices? Take care lest, in return for rejecting the sacrifices of the Romans, you also be prevented from offering sacrifice on your own behalf. But none of the rebels accepted their advice. Seeing that they could not break up their rebellion, they sent envoys to Florus and to Agrippa, begging them to come with a force to the city before the flames broke out.

Eleazar's Sicarii Win the Upper Town and Roman Garrison

Florus, who wished to kindle hostilities, gave no reply to the envoys. But Agrippa was worried that he might lose his kingdom and sent to their aid *three thousand* Auranite and Trachonite cavalry with Darius commanding. Relying on these, the *people*, the high priests and all those who were for peace went up into the Upper Town. The Lower Town and the temple had been taken over by the militants. They fought for seven days, and much blood was spilt on both sides without either being defeated. After this came the feast of wood-carrying when it was the custom for everyone to bring firewood for the altar so that the fire would never lack food and would remain unquenched. And then, while the people were coming to bring in their firewood, Eleazar admitted the poorer folk together with whom the bandits (*lestai*) who are called the Sicarii also got in. Accepting them for aid, *Eleazar* fought more strongly and defeated those of the Upper Town. They took flight and Eleazar entered with his men. They stacked and burned down the houses of the powerful, plundered the royal palace and set fire to the records of debt so that the debtors, *being* freed from their debt, would become their allies. After burning the city's *resources* they marched against their enemies on the 15th of the month Lous (as August is called). They captured the Roman garrison and slew them all.

Roman Retribution: the Hand of the Sovereign One

They excavated a mine *leading in* from some distance away to the city, by which they reached live walls. They lit a fire beneath the walls and flames shot up in many places. The earth became soft and the walls gave way immediately. But those within, realizing *what was happening*, quickly built other walls. And they sent to Eleazar, begging him to allow them to come out to him in peace. When they had come out, the Romans were left behind, trembling and took refuge in the royal tower. And they went to Eleazar asking simply to be let out alive and nothing more. He gave them his hand and swore he would release them, but when they came out unarmed, they were surrounded and all were slain except for the chiliarch Metilius. For he, having accepted circumcision and having adhered to the Jewish Torah, was released. This was a minor setback for the Romans, but a small loss from their overwhelming strength. But for the Jews this was a portent of doom. Wiser men were all sad and worried as they awaited the retribution at the *hand* of the Romans from Elohim's wrath. For they had perpetrated that heinous action on the Sabbath day when the Torah enjoins abstinence even from pious activities. On that same day and at that same hour, by divine providence, as if *in requital* the people of Caesarea murdered the Jews living among them. And on this occasion those slain numbered more than *twelve* thousand. Anyone who escaped from Caesarea was captured by Florus and led off in fetters to the galleys. At once the whole land was in turmoil. They split up into 4 groups and they captured the Syrian cities and hunted down those in the villages. They captured the towns of Philadelphia, Heshbon, Gerasa, Gandar, Pella, Scythia, Hippos, Gaulanitis, Kedasa, Ptolemais, Gaida, Caesarea, Sebaste, Ascalon, Gaza and Anthedon. Those they captured they slew.

Every City Divided Between Hellenes and Jews

However, the Syrians also were not idle but killed a great number of Jews. Cruel turmoil gripped Syria. Every city was divided into two. The victors were those who forestalled *the rest*. Every day they lived in blood and every night in terror. They plundered with

joy the property of the slain as if they were bringing home booty from a campaign. He who took most was the most admired! One could see cities full of unburied corpses of old men and infants lying there. Even women with their private parts uncovered. Only the people of Antioch and of Sidon, Apamea, and Gerasa spared all the Jews who dwelt among them. They *released* with good will any who wished to leave.

Desperate Measures by the Jews

There came into Agrippa's kingdom as envoys 70 of the Jews, most noble-born and honorable who asked Noarus, the royal steward, to let them have guards from the king's soldiers to keep the insurgents under surveillance. *Noarus captured* them and put them to death. In his greed for gain, he committed many crimes against the Jews. The rebels came to a city called Cypros, situated above Jericho, slew the garrison and demolished it. And the Jews of Machaerus told the Roman garrison to leave the city and withdraw. Fearing an attack, *the Romans* came to terms with them and left.

The New Work in Egypt | Jews Support Greeks

In Alexandria there was continual enmity among the natives against the Jews since *the time of Alexander of Macedon*, who had found the Jews fervent supporters against the Egyptians. In return for their aid, he had granted them the honor of dwelling there on equal terms with the Greeks. This honor was maintained by his successors, who opened up *a property for these Jews* so that they might pursue a pure lifestyle, having no contact with foreigners. When the Romans acquired this city, neither did the first Caesar or the one who came after *diminished* this honor so granted to the Jews by Alexander.

The Ordeal that Befell Jews Residing in Alexandria

There had been conflicts between them, but now in the general upheaval there was a particularly violent outbreak of resentment against the Greeks. And while they were discussing whether to send envoys *to report* on their affairs to Nero Caesar, they happened to see ten of the Jews in the vicinity. There was an

immediate outcry that they were spies! They caught them and brought them out to be burned alive! All the Jews rose up to take vengeance. At first they threw stones at the Greeks. Then they seized torches, lit them and rushed to set fire to the whole city so that no one could escape the flames. But Tiberius Alexander (who was born Jewish), governor of the city, cut short their fury not by the use of arms, but by kind words. However, when he saw that some of them were abusing him and had no intention of giving up their struggle without a severe blow, sent against them two Roman legions that were guarding the city along with 5000 Libyan troops who happened to arrive there to *complete* the Jews' ruin. He gave orders not only to kill them but to seize their property and to burn down their houses! And they rushed to the place called The Delta where the Jews had their dwellings and carried out their orders without problems. The Jews armed and returned to put up a long resistance. But once they gave way, they were finished. They neither spared infants nor respected the aged. There were 50,000 killed that day! And there would not have been among them a single survivor had they not sent to Alexander to plead with him to stop his troops from fighting. They stopped, having the habit of prompt obedience; *but* the people of Alexandria, brimming with hatred, did not spare even the dead corpses. Such was the ordeal that then befell the Jews residing in Alexandria.

Roman General Cestius Exploits an Opportunity

But Cestius, seeing the universal outbreak of hostilities, did not intend to remain inactive. Taking from Antioch the whole of the 12th legion plus 2000 men from the other legions along with six cohorts of foot *soldiers* and 4000 cavalry, and from king Antiochus 2000 cavalry and three thousand archers, and the same from Agrippa and Soaemus and a multitude from the nearby cities, he set off for a city of Galilee called Zabulon (known as Andron), which he found to be without people, for they *all* had scattered into the forests. The city was full of property and wealth of all kinds. He allowed the troops to sack the town, *then* he set fire to it (with its beautiful houses like those in Tyre and Sidon). After that he ravaged the land of Zabulon, burned down the surrounding villages and returned to Ptolemais. But while his

troops were still warring, the Jews made a sudden attack on them, slew 2000 of them and fled to Joppa. Cestius sent part of his forces with orders to capture the city speedily if they could. But if the citizens *remained ignorant of this*, they were to wait for him and the rest of the troops. And his men, some advancing by the coast and others over the plain, captured Joppa from both sides. Their speed had allowed no news to *reach the citizens*. *The troops* attacked and killed everyone - 8400. they looted and burned down the city and did the same in the lands of Nabatene.

Gallus Invades the Environs of Nazareth / Sepphoris

Note that this was the area so described as being populated by the Nazarenes. Cestius sent Gallus, commander of the twelfth legion, to Galilee. He was received with acclamation by those of the capital city Sepphoris. The other cities remained quiet and peaceful, for all the rebels and criminals had fled in terror amidst the forests of Galilee that face Sepphoris, called Asamon. And Gallus led his forces against them. But while on the high ground, *the Jews* prevailed over the Romans. 200 of them were killed. But when *Gallus* succeeded and reached the mountains, *the Jews* were overcome immediately. Naked, they could not resist armed men; on foot, they could not escape the cavalry. So a few of them hid in strong points while the remainder were killed, about 20,000. Gallus, seeing that all Galilee was at peace, returned to Caesarea with his troops. But Cestius went to Lydda and found not *one person of the male gender* in that city, for they had all gone off to Jerusalem to celebrate the feast of Tabernacles. Still he slew whoever he encountered there, then sacked and set fire to the city.

Romans Near Jerusalem | Jews Gain a Victory at Beth-horon

Then they came to Beth-horon and encamped at a place called Gabao. The Jews, seeing that the fighting was getting nearer to their metropolis, abandoned the festival and rushed to arms. And greatly relying on their numbers, they came out to fight with shouting, forgetting the week of the festival. It happened to be that Sabbath which *the Jews* revere above all. Casting aside *their* holiness, they charged the Roman regiments in a great onslaught. They came at *the Romans* and broke them up, slaying 105

horsemen and 400 foot soldiers, while they themselves lost 22. If the routed regiment had not been speedily reinforced by the arrival of other cavalry and infantry who had been resting, Cestius would have been completely defeated. For 3 days Cestius remained in that place while the Jews went up the road to the high ground to attack them when they moved off.

Agrippa Intercedes | Cestius Attacks | People Terrorized

And Agrippa, seeing that the Romans were in great peril, sent two men *known to the Jews*, Borcius and Phoebus, to offer them his assistance and a pardon if they would lay down their arms and join *the Romans*. But the *Jews'* rabble-rousers were afraid that the people would go over to Agrippa, so they murderously attacked his envoys. Even before they spoke, Phoebus was killed and the wounded Borcius fled back. The people were distressed at this. Cestius, realizing that they were fighting among themselves, seeing this as a suitable opportunity, turned all his force against them and drove them back as far as Jerusalem. When they reached the place called The Look-out, they encamped. The citizens were terrified immediately, observing the Roman battle array. They fled from the stockade, from the New Town, and left for the inner city and the temple. Cestius came and set fire to Bezetha and the area of the New Town. Digging in opposite the royal palace, they encamped by the Upper Town. *The Romans might* have taken the Jews at that time, and the war would have been over.

Treachery of High Priest | Cestius Loses Another Opportunity

Note: Ananus had James the Just, brother of Jesus, murdered in 44 AD.

At that time many of the men of note, persuaded by Ananus *the high priest*, had invited Cestius *to enter* the open gates! However, in his anger, he despised and mistrusted them, and was *again* too slow *to act*. And the criminals, once *they were* aware of *the priests'* treason, threw them down from the walls *of the city* and stoned them. Stationed on the ramparts, *they* wounded those who were attempting to destroy the walls. The Romans surrounded the city for 5 days but could not attack. On the 6th, stationing his archers then taking chosen men, Cestius attacked on the northern

side. *They kept* their shields close against the wall as did all those who followed rank by rank; and they formed what among them is called a tortoise so that the arrows and missiles raining down on them *bounced off* without penetrating. Suffering no injury, the soldiers undermined the walls and prepared to set fire to the temple gate. Cruel panic and terror now gripped the citizens. Many *tried* to flee the city as if they were already *being taken* captive. Yet the people *soon were* to rejoice. Wherever the criminals abandoned a position, decent folk advanced there; so *these decent folks* were willing to open the city gates and welcome Cestius as their benefactor. If he had still continued to fight, *again*, he would have taken the city that day. But I think that Elohim averted his face from the sanctuary and thereby did not permit the war to end then - because of the unscrupulous.

Cestius Makes an Unforgivable Blunder!

And suddenly Cestius led his troops away from the city! Seeing this unexpected withdrawal, the Jews sallied forth against his rear and killed many of the cavalry and infantry. The Romans, thinking that a great number had come out to attack them, fled and were unable to put up any resistance since they themselves were weighed down with their weapons while the Jews who were but lightly equipped, skipped over the mountains like deer. They attacked the *Romans* on every road and spread confusion among their formations. Taking heavy losses, the Romans abandoned their munitions and managed with difficulty to find refuge in Gabao, where *Cestius* could not imagine what to do. He told them to throw away their heavy weapons and be rid of the asses and mules together with the battering rams and all their munitions.

Jews Happen Upon a Strategy for Victory

Where the road was wide, the Jews did not attack them very much, but where there was no *room* in the narrow ways, *they did*. They would get there first and block the exit. Those at the back *would* attack the rear while some would run over the hills to shower the legions with arrows. Neither the infantry nor the cavalry could help themselves nor could they form up to advance along the road on foot or on horseback. The mountains prevented

them from advancing on the enemy. Fearsome precipices *existed* on both sides into which they fell if they slipped. Despairing of any chance of escape, *the Romans* lapsed into weeping and wailing. In contrast from the Jews came cries of exultation and fury! Had not night arrived, all the regiments would have been *destroyed for the Jews had surrounded them*. Cestius stationed 400 brave men with the standards so that the Jews would think that all his forces were there. Taking the remainder of his force, he fled by stealth and abandoned all his war-equipment. When morning came, the Jews killed those who remained there and *continued to pursue Cestius*, though they did not catch up with him. So *the Jews* returned to their metropolis with songs and praise and booty. 6000 Romans had been killed, but the Jews *lost but* ten men. After Cestius' defeat, many of the notables fled from the city as from a sinking ship. Cestius sent some of them to Nero to report what had happened. (According to the Greek version, he sent Saulus, who we reckon might be Paul.)

New Administrators for Israel | Josephus the Commander

The Jews appointed as dictators the high priest Ananus and Joseph ben Gorion to command the troops; *they fortified the city walls*. In Idumaea two commanders were appointed: Jesus ben Sapphas and Eleazar ben Neus, the high priest. For Jericho, Joseph ben Simon; and others for other regions. Josephus ben Matthaïas was entrusted with both Galilees and with Gamala. Josephus, after considering how he might endear himself to the local populace, summoned 70 of their wisest men, welcomed them and appointed them rulers over the whole of Galilee. And *Josephus* hastened to fortify the country, knowing that here the Romans would attack *first*. He assembled a force of 10 myriads of young men, armed them and trained them in the art of war, knowing that Roman power owed its victories not only to arms, but rather to discipline and constant training. He appointed decurions and centurions over them, and over these a general. He taught them the shofar blasts, both the advance and the retreat, how to reinforce a hard-pressed regiment and how to endure one's wounds courageously *without the* fear of death.

Josephus' Speech to the Forces of Galilee

Josephus said to them: If you crave for victory, give up your habitual sins: theft, robbery and plundering. Do not cheat your fellow-countrymen. Do not regard it as your gain if you harm them; for we can wage war effectively if *our* combatants have a clear conscience and if their souls feel purified of every iniquity. If they are condemned by their own evil deeds, then Elohim will be their enemy and the foreigners will have a ready victory over them. Protect one another; renounce anger and fury. If someone from the lower ranks is at fault, do not fly at once into a rage, do not rush to belabor him, but appear serenely before the generals and seek correction or pardon. If your subordinates misbehave, abandon corporeal retribution; punish with a verbal warning; for harsh words are sufficient rebuke for a servant. If you carry out a full investigation and wreak full punishment, they will not tolerate your beatings but run away to your enemies to supplement their strength and be your adversaries. They *will eventually* become used to floggings and too slothful to carry out the tasks you assign them, perpetrating more outrage and injury! He continued to give many such instructions. *Josephus* mustered 6 myriads of infantry, 2050 cavalry and 5 myriads of men at arms. He surrounded himself with 600 picked men. And the *people of the* cities fed all the troops without compulsion in the hope of their firm protection.

John ben Levi and his Plot to Murder Josephus

Then there rose up against Josephus a certain man by name John ben Levi (aka John of Gischala), a wicked and notorious swindler, the most *perverse* of creatures and an ardent liar of *ignoble birth*. His poverty long restrained his malice. His tongue fed on falsehood, but by cunning he gave credibility to his lies and for him duplicity was a prouder ornament than a crown. He exulted in his supreme hypocrisy, for he deceived not only strangers but also his own nearest and dearest. Bloodthirsty for gain, he always *expected* more. So he gathered *others* around him - those who were like him - rebellious in mind and body - thinking nothing of death. Seeing that Josephus was delighted by his cleverness, he asked to be entrusted with the task of building the city walls. This gave

him a lot of *money*. He took it all *and became* a rich man. So he approached Josephus once again and said, The Jews living in Syria are refusing to buy oil from foreigners. Allow me and I will import it and sell it to them. And *Josephus* allowed him. He bought up oil at one piece of gold for 4 jars and sold it there for 10 pieces. No one else was permitted to ply this trade, so he amassed an untold sum of money. And as soon as he had, he *spent it* against the one who had given him that authority, intending himself to be the ruler of Galilee, if he destroy Josephus. He told his men to systematically raid the villages of Galilee; *and he was* seeking to kill Josephus if he *should* come out against them or have him driven out by the locals. Then he instructed others to spread the news everywhere that Josephus was betraying the country to the Romans. By many such ruses he sought the downfall of *that* man.

Josephus Mobbed by the Tarichaeaeans

At that time, when Agrippa's steward Ptolemy was on his way from Dabariththa with the king's riches, the guards of the great plain attacked the party and took all that property, *including* 2000 expensive robes, 1000 silver vessels and 600 large gold vessels. Without daring to hide their plunder, they brought it all to Josephus at Tarichaeae, but Josephus reproved them for laying violent hands on the king's treasure. So he deposited all they had brought in the keeping of Annaeus, who was the most powerful man in Tarichaeae, intending to send it to the temple when a suitable opportunity would arise. This placed *them* in great danger; for the plunderers were full of rage, since they had received no portion of what they had brought in. When they understood that it was Josephus' intention to send their labors *back* to the king, they hastened through the villages by night, spreading the news that Josephus was a traitor. At once the nearby cities were in a state of turmoil, and 15 myriads of armed men came hurrying to him. Having gathered in the hippodrome, they were shouting that Josephus should be stoned; others were for burning him. They were incited by John and Jesus ben Sapphias, ruler of Tarichaeae. The bodyguards around Josephus fled away, terrified by the attacks of the crowd, all except for 4 men.

Josephus himself was still asleep when the fire was already drawing near, *but he* awoke and rose. And though all his friends advised him to flee, he did not heed them nor did he panic when confronted by the mob. *Instead*, he tore his clothes, poured ashes on his head and tied his sword to his neck. Hands behind his back, he suddenly leapt out! They surrounded him, abusing him and bidding him to acknowledge his treachery publicly and bring out the property *that had been* brought to *him*. But his pretense of humility was the inception of a plan, and he wished to delude his furious opponents *so as to* start them fighting each other.

John's Merry Plots and Pranks Against Josephus part 1

So Josephus told them, I am prepared to make a full confession before you, if you will allow me to speak. When they gave him permission, he said: O men of Tarichaeae, I never intended to send this treasure to Agrippa. I have not so lost my mind nor have I so lost my senses as to be a friend of Agrippa, your enemy. But I saw that your city, more than all cities, is in need of fortification and expenditure of gold on the construction of a wall. And I was afraid that the people of Tiberias and other cities might seize this wealth. Therefore I chose quietly to keep it all and build walls for you. But if my plan does not suit you, I will bring out what was brought and each of you may grab what he can. But why did you want to punish your benefactor? Hearing these words, the Tarichaeaeans applauded, *and also* threatened him. Both parties then left Josephus and began to quarrel among themselves. And he, relying on the four myriads of Tarichaeaeans who were inclined toward him, addressed the whole populace with courage. He reproved their vain haste and told them: With this wealth I will develop Tarichaeae; I will fortify your cities. Gold will not be lacking as long as you keep your unity. And immediately they all went away.

John's Merry Plots and Pranks Against Josephus part 2

On another occasion, 2000 men again came for *Josephus* with weapons. They surrounded the building where he was resting *while* he climbed out a window. And, standing aloft, he stilled their clamor with his right hand, saying: I do not know what you

want. Your uproar prevented our ears from hearing! So allow 10 persons in leadership to join me inside, to discuss with me why you have come. And their leaders came in to him and he jumped down to them, arrested them and went to an inner room. He gave orders to his servants to have them stretched and their chests and shoulders whipped until the blood flowed and their bones appeared. The crowd stood and waited, thinking, They are talking a long about the case. Then Josephus suddenly threw the doors open and let the men out, all covered in blood! In this way *Josephus* struck terror into the people. *They all* threw down their arms and scattered to wherever their eyes might carry them.

John's Merry Plots and Pranks Against Josephus part 3

John, filled with envy, devised a second scheme against Josephus. He wrote a letter and sent it to him: I am sick and in the grip of a severe illness. I need to immerse in the warm springs at Tiberias. Josephus, not yet understanding the man's trickery, sent to the authorities at Tarichaeae: Receive John with honor and kindly provide him with all his needs! And John, having received *such a* welcome, *only* two days later he started to carry out the object of his journey. Having beguiled some of the citizens with gifts and others with crazy words, he advised them to reject Josephus. The latter received a report from Silas *about it*, the man he had instructed to guard the city. While traveling by night, he arrived before morning at Tiberias. Then when all the people had come out to meet him with acclamation. John sent *a message* to him, saying, I rejoice at your coming and would have come out to meet you, but I am sick. Josephus assembled the citizens and asked them how they had been misled by John. And while he was engaged in such talk, friends of John suddenly drew their swords, intending to kill Josephus - *who* saw the knife at his throat and leapt from the city wall down to the lake! And he got on a boat and fled. His close friends seized John's servants and were about to kill them. Josephus, however, fearing this might lead to civil war between them, sent *a message* to them saying, Let the dissemblers be identified and handed over! At this, they *all* became quiet. And John fled from there to Gischala!

John Speaks Propaganda | Tiberians Align with Agrippa

From there John wrote to the authorities in Jerusalem, What grievous distress I have been suffering *because of that Josephus*. So they sent John gold to gather troops to fight Josephus. John sent persuasive speakers around the cities, encouraging the people to desert Josephus and to join him. Soon the Tiberians rejected the name of Josephus and acclaimed that of Agrippa! *Josephus* got news of this and, since his own troops had been dismissed, he was afraid that the king's forces would get there first and enter the city. And he wondered how he might by some deception retake those who had deserted.

Josephus Kidnaps Tiberians | Cleitus Chops Off His Arm

Josephus assembled 200 boats and installed three oarsmen in each of them. He swiftly sped to Tiberias, and he stationed the boats far off the shore so that *only* the timber could be seen. But *Josephus* himself approached the city walls with seven oarsmen and the citizens panicked at the sight, for they thought that all the boats were full of soldiers. And casting aside their weapons, they implored him to spare them. *Josephus* severely threatened them, telling them that he would bring in boatloads of troops if they did not *make peace* with him. *So the Tiberians* let him have 60 of the most prominent citizens at once! Under the pretext of conferring with them, he put them in boats and took them away. He did the same with others, filling all the boats and capturing 600 notables and 2000 of the people, whom he took to Tarichaeae and shut them up in prison! When the people shouted *out* that Cleitus was the instigator of the crime. *Josephus* ordered his arrest. In great fear he panicked and begged on the shore that he *might* cut off his hand himself (which was to be his retribution); and *Josephus* allowed this! *Cleitus* drew his sword and, with his right hand, cut off his left! He was in such terror of Josephus that he did not even feel it when he severed his own limb. So Josephus then took the city of Tiberias with his empty boats and seven oarsmen!

Jews in Galilee and Judaea Prepare for War

Then the Galilaeans, ceasing from their strife, turned to making preparations against the Romans; the people in Jerusalem also, in

all the cities *they were* forging weapons and arrows, and training young men to fight. Wiser men were in the grip of a cruel dejection and many grieved as they saw the evils to come. Ananus was concerned to pacify the people and restore their well-being, but the violence of the rebels defeated him. They began separately to rampage over the whole country. In Idumaea the authorities, seeing the spread of murder and rape, gathered troops and stationed them in all the cities, to guard them *with terror*.

END OF BOOK II

BOOK III - Nero 66 - 67 CE

Nero Introduces Vespasian Who Introduces Titus

When news reached Nero of the transgression of the Jews, he was seized by hidden terror with trembling. But in front of the people, he stomped around and was angry, saying that *this affair* owed more to the deceit of Cestius than to Jewish valor. And having sought out *someone* who could be entrusted with the eastern lands in revolt, someone able to correct the rebellion of the Jews, to steady the neighboring peoples infected by it, he found Vespasian alone fit for such a task and able to undertake a war of such magnitude. Vespasian was a man who had lived from youth to old age with a military calling. He had already reconciled all the western lands that were previously stirred up by the Germans with the Romans. Without fighting, he acquired Britain, which then was in revolt. Thereupon Claudius (Nero's *adoptive* father) even organized a triumph. *Nero was* aware of *Vespasian's* age and that he was strong, experienced and and loyal, because his two sons were in a sense captives. *He sent this man to take over the armies of Syria*, and softened him up with kind words and flattery as need required. Vespasian sent his son Titus from Achaia to Alexandria to take over the fifteenth legion. Then he crossed the Hellespont and marched towards Syria where he gathered the Roman forces, accepting help from the neighboring kings.

The Jews Take on the Legions of Ascalon | Jews Retreat

After the defeat of Cestius, the Jews, elated by their unexpected

victory, could not be restrained from an attack. They gathered great numbers and went against Ascalon (a place hated by the Jews), which is an ancient city 520 stades from Jerusalem. Their leaders were 3 men outstanding in strength and wisdom: Niger the Peraean, Silas the Babylonian and John the Essene. Ascalon was very solidly walled around, but without troops: having only one cohort of infantry and one troop of cavalry whose leader was Antonius. On arriving, they furiously took up positions around the city. But Antonius, aware of their advance, was not afraid of their great number, nor was he terrified. He sent out the cavalry against them and drove them away from the walls. But the Jews, untrained men opposing trained, infantry opposing cavalry, disorderly against well-ordered troops, unarmed against armed men, angry and furious against calm and sensible men, soon weakened and gave way. As the front ranks became confused, they fled before the cavalry, cutting down and crushing each other, as they rushed to the plain. It was *very* broad and favored the Romans against the Jews. *The Romans* killed 10,000 of the Jews, even two *of the* leaders, namely John and Silas. The rest of them were wounded and fled to the city of Sallis.

Jews Return to Ascalon for a Second Attack

Having rested here a while, and without dressing their wounds, the *Jews* went back to Ascalon full of fury; but they had same luck because of their inexperience. Antonius kept his soldiers near the road. While the Jews were on their way and not yet assembled, he attacked them suddenly *and* killed 1000 of them. The rest of them fled with Niger to the strong tower called Belzedek. Antonius' soldiers, seeing that the tower was strong, brought brush, laid it around the tower to the top and lit it up. The tower and those who were in it were burnt, except for Niger alone. For he, by the providence of Elohim, found a cave and, climbing in there, saved himself from fire. Upon emerging after three days, he appeared to his own and filled them all with unexpected joy; for Elohim had left them a leader and commander for future battle. *Vespasian then* took forces from Antioch, the capital of all Syria, which in its greatness and wealth ranks third in the world without compare. Here king Agrippa was awaiting

Vespasian's arrival with his soldiers; Agrippa picked him up and *the rest* marched towards Ptolemais.

Sepphoris Partners with the Romans

The Sepphorians met *him* with praises, considering their safety. For before *Vespasian*, they cut an agreement with Cestius and pledged to accept a garrison. They told the general, We will be your close colleagues against our countrymen. So for our security, leave us your infantry and cavalry, *the ones* who are *strong enough* to resist Jewish incursions and plundering. Give us your right hand for agreement! For we have not risen in madness and confusion like those by whom the fatherland is being destroyed. For our city, Sepphoris, is the strongest of all and most useful *for you*. If you stay here, you can fight over the whole land and do whatever is appropriate in your eyes! Having then praised them, Cestius gave them his hand and strengthened the treaty even more on account of their humility and meekness.

Survey of Greater Galilee

There are two Galilees: the Upper and the Lower; they surround Phoenicia and Syria, and *to the west*, Ptolemais and Carmel (which was formerly a Galilean mountain, but is now Tyrian), and adjacent is Gaba, known as the city of horses, because when Herod discharged his cavalry, he sent them there for support. To the south, it is bounded by Samaria and Scythopolis, *reaching* as far as the Jordan's waters. On the east, Piniil and Gadara form its boundaries. Its northern borders end up at the environs of Tyre. Lower Galilee extends *from Tiberias to Zaulon* and it broadens out *from the Great Plain Zuloth* even to Bersabe. From there Upper Galilee starts and extends to Baca and broadens out to Meroth, from Thella, a village on the Jordan. Their greatness is such that, *though* surrounded by so many countries, at no time did they weaken against attacks, but resisted all who fought against them. For they study military *strategies* from infancy and have grown greatly in numbers. Fear does not grip these men, nor is the country short of *such* people. Every place is fertile, with much grass and planted with all *types* of fruitful trees; its abundance can rouse even lazy people to work. So it is fully cultivated by the

inhabitants and not one spot is unused. The towns are close together, the villages are as stars and the people are innumerable, such that the smallest village has 15 thousand people. But the winter torrents flowing from the mountains water it; if these dry up in the harvest sun, *they water it from everlasting springs*, everyone watering his own. Its boundaries are to the plains of the north, the Jordan to the west, Moab to the south and to the east is Arabia and Gerasa. Samaria then lies in the middle of Judaea. Galilee has the most excellent grass accounting for their cattle yielding copious milk. It extends to the city called Lardan, wide as far as Joppa. In the middle of the whole country lies the city of Jerusalem, so called by wise men who look diligently into such matters - *the navel of the country*. Judaea is linked up with the pleasures of the sea, being adjacent to Ptolemais. It is divided into eleven parts *which are* great districts. And Jerusalem rules all of them as the radiant head rules the body. It starts at Arpha and extends to the Jordan; its limit is from Tiberias to *Julias*.

Vespasian Sends Placidus to Sepphoris | Bloody Galilee

So Vespasian sent 1000 cavalry and 6000 infantry to the Sepphorians to protect the city with Placidus as their commander. They made war upon Josephus' land and surrounded it, yet Josephus attacked Sepphoris with the desire to capture it. He himself had previously fortified it, unaware that the Sepphorians would betray him. His hopes were not fulfilled! The enraged Romans did not rest day and night, fighting and devastating all the plains, cutting down the strongest, taking the most feeble captive; and the whole of Galilee was filled with fire and blood.

The Advent of Titus | Kings Go Over to the Romans

Not one remained who did not experience suffering and wrong, and the only refuges for those fleeing were the cities built up by Josephus. Titus, having journeyed from Achaia to Alexandria in the winter months, took over the soldiers assigned to him and marched energetically to Ptolemais. He found his father (Vespasian) there with two distinguished legions, the fifth and the tenth, and he added to them the fifteenth, his own legion. Following were 18 cohorts and six cavalry with many more from Syria, including

Antiochus, Agrippa, Soaemus and neighboring kings to help them *to the extent of* 6000 bowmen and 1000 cavalry. Malchus the Arabian sent *enough* troops to make an assembly of 6 myriad infantry and two myriad cavalry apart from servants. *The neighboring troops* were three times more numerous than their Roman masters without being inferior to them in prowess and skill. These faced up to all dangers in battles in the presence of their masters.

The Way of the Roman Soldiers

One marvels at the foresight of the Romans, how they teach their subordinates not only everyday service, but also military skills. If anyone examines Rome and what it has achieved, one better understands that power over the entire world was given them. *This is not by* luck, but on account of their wisdom and labor. For *it is* not only in war time that they take up their weapons and raise their hands, *but they do not* neglect *this* in peace time. It is as though they had been born with weapons and never part from them. They do not wait for the time *to come*, for the soldiers train every *single* day as if in battle, so in battle they are at ease: no fear overcomes them, no fatigue exhausts them, no confusion breaks their ranks. The consequence of this is always firm victory against enemies. If someone calls their exercises *and* maneuvers a campaign without blood, he will not fall *short* of the truth. If they enter the enemy's land, they never start battle until they have encamped. The place they want to stop is leveled if it is uneven. They are working in an orderly *fashion* and they undertake these works: they measure a four-cornered site with tools, arrange the interior for tents, ring the outside with a wall, build towers then deposit all military equipment *within*. They build 4 gates per side, wide and spacious, for beasts of burden to go in and out. They lay out streets between the troops. In the center they place the general's tent, which is just like Caesar's. They allot another place for merchants to provide whatever anyone needs, *also for* artisans and for the commanders and officers of another legion, all around the general. They set up tables. Sitting at them, they judge those in dispute. And if the officers cannot settle a dispute, they take it to the commanders. And if they cannot do either, the

matter is set before the general. *They have* this camp walled around quicker than thought by the great numbers and skill of the workmen. They dig a moat around, 4 cubits in depth and in breadth. Then they settle in there quietly and in silence. Nothing is done among them without order and security. And when they go to transport grass or wood or water, they do not go without asking or without rations. They are not to drink and eat independently, for they have trumpets and other signals announcing each scheduled time: one for walking, one for rising, one for *arming*, one for sleep. Without *the appropriate signal*, they dare not do anything. When they want to leave the camp, the trumpet sounds a high call, and instantly rising, they form up; no one remains idle. Again the trumpets sound many such *calls* and the *troops* quickly pile all their baggage on the donkeys and the mules. A third time the trumpets sound, giving the order to be ready for departure so that nobody will linger for any reason nor fall behind his rank. The herald standing on a high place on the right of the commander calls three times in their native tongue: Are you ready for battle? Three times they shout very loudly and vigorously, We are ready! Filled with a warlike spirit and shouting all together, they mount the horses raising their right arms. Immediately they *set off*, marching in silence and in good order, each man keeping his place in the ranks. They set fire to the encampment lest it be of use to the enemy as a refuge. Their infantry is equipped with armor and helmets, and on the left side, a very long saber; and on the right - a sword one span wide. Those surrounding the general are the chosen infantry who carry lances and round shields. The rest *carry* spears and long shields, baskets, saws, picks, axes, straps, sickles and iron chains so that a foot-soldier carries almost the same weight as a mule. The horsemen on the right side carry a long saber, *and a long spear in the hand*, a shield reaching past the horse's ribs and a quiver with three javelins having large iron *points*. They have helmets and armor similar to the infantry. All equally carry arms, *both the lords and the lowly*. It is not always the same legion marching in front as they alternate. They do not draw up for battle without discussion. So, should they ever fail, they soon recover again. If they win not by foresight but by good fortune, they do not

consider it victory, but worse than defeat. If after planning they fail, they consider this a victory; for they suffer a foreseen, not a surprise, defeat. If someone suffers misfortune with foresight, it is considered glorious and serves as a consolation, since the unfortunate has not perished without fore-thought. They prepare by armed training for prowess: not only their bodies, but their souls as well. Their law is fearsome. They punish with death not only those abandoning the ranks, but even those who are tardy. Their *high* command is more awesome than the law; for they honor the best while punishing the bad *and* the mutinous. The army is like a single body, so solid are their ranks. Their maneuvers are quick turns, their ears are sharp to hear *orders*, their eyes watch the standards, and they prepare their hands for battle. They act swiftly because they want to inflict wounds rather than receive them. They are not defeated by numbers, nor by light spots, nor by stratagem. So I do not think it surprising, if in the east, the Euphrates obeys them, and in the west, the Ocean, *and in the south, fertile Libya*, and in the northern land, the Rhine. I wrote this wishing to praise the Romans, but *also* consoling those taken captive and reproaching the rebels, giving understanding to the industrious and the studious that they might know the life and customs of the Romans.

The Attack on Jotapata Unsuccessful

Vespasian remained with his son Titus in Ptolemais, exercising his soldiers and noting the value of each. As for Placidus, he was sent to ravage Galilee, wanting to win glory. He attacked Jotapata, which is the capital city of Galilee and the strongest, but he did not realize his hope. The citizens, having learned of their coming, stood in front of the city, drawn up. And having engaged the Roman troops, they soon defeated them, wounding many of them and killing 7000 men: for it is not their habit to turn their backs when defeated. But they calmly fell back in order *so as* not to let them know that they were running away.

The Order of Marching Troops

At once Vespasian *went* to Galilee from Ptolemais. He ordered the army to march as is the Romans' custom: the archers and lightly

armed troops advancing to guard against any sudden incursion of the enemy and to learn whether soldiers were hidden in the woods. *Heavily armed soldiers* would go after them: one part cavalry, the other infantry. Then after them the road-builders, culling and leveling where narrow and hard, so that they do not have to tire themselves with a hard road. After them *follows* the generals' and commanders' baggage protected by the cavalry. The general followed with the elite cavalry and foot. These were followed by donkeys and mules carrying the machines they employed to take cities. After them the leaders of the cohorts and the commanders with chosen troops around them. Next the standards and the so-called Eagle, because it is the king of all the birds and the strongest of all. Encountering it foretells victory. They were followed by trumpeters and behind them came the legion, 6 abreast. After them a centurion superintending the ranks, and next the escorts of cavalry and infantry with arms, guarding the rear. On seeing them, the Galilaeans all took fright, and many of them began to change their minds!

A Personal Note from Josephus

Those close to Josephus previously dispersed with him to Tiberias. All the people of Tiberias were filled with fear, understanding that Josephus would never have fled had he not despaired. He foresaw what the end would be for the Jews and knew that there was no salvation for them if they did not change their ways. As for himself, although he was expecting forgiveness from the Romans, he would have preferred to die with the people rather than betray the fatherland and the authority entrusted to him. He wrote to the authorities of Jerusalem about everything truthfully, that they should either choose peace or send him help.

Vespasian Marches on Jotapata, Seeking to Capture Josephus

And Vespasian captured Gadara and the neighboring villages, not sparing *anyone* from the old to the young, but put all to the sword. Then he marched on Jotapata. Josephus heard this, having come there from Tiberias and strengthened the muscles of the Jews. When someone had brought Vespasian the good news of Josephus' arrival, he at once made haste, thinking to take all of

Judaea if they capture Josephus. He dispatched Placidus with cavalry in order to surround the town to prevent Josephus escaping. The next day he himself, taking all his forces, marched on Jotapata before midday.

The Siege of Jotapata 1; Josephus as Commander

Vespasian surrounded the city with two legions of infantry and behind them he put cavalry, blocking all roads. The Jews, having come outside, stood in front of the gates. Vespasian sent his archers against them, and he set up catapults and all the long-range missiles. He himself advanced with the infantry up the slopes where it was possible to undermine the walls. And Josephus, being alarmed, sallied forth, and with him all the Jews. They engaged the Romans and drove them away; and having battled all day, they disengaged for the night. Many of the Romans were wounded and 3 were killed. Among the Jews, 600 were wounded and 17 were killed. In the morning, *the Jews* came out and attacked the Romans more strongly. But their opponents proved stronger than they. Yet they fought on for five days. One could witness the breaking of spears and clashing of swords and shields split and men being carried off; and blood watered the soil. Neither were the Jews afraid of the Romans, nor did the Romans grow weary on seeing the strength of the city. This whole town stands over a precipice so that it is not possible to see the depth with human eyes; only from the north was there a little access, because the walls ended against a ravine.

The Siege at Jotapata 2: Josephus Builds Up the Walls

Vespasian, pitting himself against the fortification of the city and the fortitude of the Jews, summoned his officers. He ordered the soldiers to carry earth and brushwood and stones. Then having at once dispersed, they brought them. And they arranged a tortoise (testudo) in order to stop interference from the city, and filled in the ravines. The Jews launched great stones and all sorts of weapons at them, but achieved nothing. Vespasian put wall-breaking machines around the city; there were 60. They threw stones *weighing* three hundredweight by catapults. Hissing lances launched by the bows and arrows dimmed the light. The Jews

dared not mount the walls, being prevented from retaliation from above. But they sallied forth like bandits from the gates, tore away the tortoise and cut down those standing underneath. Vespasian ordered a shelter be made from one end of the city to the other. And he approached above the city. Josephus, witnessing, gathered the workers in order that they should build the walls up higher. But as they were unable to do so because of the stones and arrows, he arranged a shelter for them with newly-flayed hides of oxen. And working like this night and day, they raised the walls 20 cubits higher. This caused great worry to Vespasian, for he could not think what to do against this height. So he called his troops and settled around the city, intending to take it by starvation. But they had an abundance of all kinds of food. Only salt and water were lacking, because there was no spring nor well within the city. Vespasian *reckoned* that they might give themselves up because of thirst. Josephus, wishing to break his hope, ordered *his men* to soak many garments and hang them on the walls so that they would drip. Because of this, the Romans suffered worry and horror.

The Siege of Jotapata 3: Josephus Considers Leaving

The general, despairing of capturing *the city* by starvation, reverted again to arms and force. That was what the Jews desired, since, despairing for themselves and the city, they preferred to die in battle rather than from hunger and thirst. Each day all the Jews *who were* fighting were killed and very few of them survived. Josephus, considering that there was now no salvation for them, was planning to flee from the city. And the people, understanding *this*, surrounding him, begged that he would not abandon them in that misfortune, who put their hope in him alone. For if you still remain with us, then we will all be valiant in battle for your sake. But if you go away, then we will all be captured! But he, thinking of his *own* head, said to them: For *you* I am going away so that gathering soldiers, I may attack the enemy suddenly. For they, when they hear I have gone away from you, will leave the city and chase after me. When he was saying this to them, the people did not listen; but both children and old men and women with babies, *even* more ardent with love for him fell down at his feet,

praying that he would not withdraw from them. And he, seeing their wailing and sobbing, weakened and said: Now is the time, friends, to find unending glory and do something brave for later generations to remember. Gathering the strongest, he attacked the guards and routed them. Cutting through them to the camp, he destroyed the tortoise, their shelter, and demolished the embankment and set fire to their works. And for three days and three nights, not resting, he was doing this. And Vespasian, seeing his soldiers at a loss against the sallies of the Jews, ordered them not to engage men who crave death. For nothing is stronger than those who despair and fight on out of necessity.

The Siege of Jotapata 4: Superior Armaments of the Romans

Vespasian ordered the Arab archers and the Syrian slingers to battle with the Jews. And the Jews, not sparing soul and body, attacked the Romans furiously and passed through the archers. Again Vespasian formed up his soldiers as before and stationed archers and built up the embankment. They set up a ram that is a tree, large and thick, like the mast of a ship; at its end is fixed a large, horn-like iron, hence it is named the ram. And they dug in two trees like forks and they put *the ram* between them and tied ropes around it, and a great number of men, hauling it, battered *the wall*. With the archers shooting and the launchers launching lances and the catapulters firing stones, the Jews dared not stand on the ramparts. After this, without fear, they battered the walls with the ram. As a great number were battering in one place, the walls were shaking. And Josephus filled sacks with chaff, gathered *them together* and hung them; and where *the Romans* hauled the ram, to this spot they would haul the sacks. And there was no damage to the walls, for the sacks were hindering the ram.

The Siege of Jotapata 5: Brave Feats of the Jews

The Romans fastened sickles to poles and cut the sacks; the Jews despaired, took torches and reeds and dry brushwood and tar and sulfur and rushed out from three places, set fire to the embankment and the works and the catapults and the ram. The Romans were terrified by their audacity, and scattered. Surrounded by fire and unable to escape, they were slaying one

another. Then a man, a certain Jew, accomplished a feat that deserves remembrance. This was Eleazar, a son of *Salome*. His home was a Galilaean village. Lifting a very large stone, he hurled it at the ram and broke off its head. He leapt down from the ramparts and took its head from amidst the Romans. And returning, he stood on the citadel, holding up the head of the ram that it would be made clear and glorious to all. Then some arrows flew from the archers at the rear and struck him. Wounded, he toppled from the wall clutching the ram. Next to him, the two brothers Netiras and Philip from the town of Ruma proved their courage. They both attacked the tenth legion with such noise, such courage and speed, that they largely broke the Romans' ranks, scattered and defeated them, and those at whom they rushed did not withstand their bravery. Josephus, going out with the people, routed the fifth legion, and burned *the soldiers who* remained and swept away the foundations of the embankment.

The Siege of Jotapata 6: Vespasian Wounded

When the morning came, Vespasian gathered the scattered *troops*, reproached them for fleeing not from soldiers, but from bandits, *and for* not respecting either military law or the glory of their fathers. And they all unanimously restored a third embankment and restored the ram and began to batter the place where they had struck. At this moment, someone from the citadel hit Vespasian in the foot but *only* superficially, because the distance from the spot removed the force of the arrow. There was great commotion among the Romans. Those surrounding him seeing the blood, informed everyone about the wounding of the general. Great fear struck them all. Abandoning the siege, they ran quickly towards the general. First of all, Titus *feared for his father*, but soon the commotion ceased; and the general, having bandaged his foot, hastened through his legions so that they would see him. Having seen, they rejoiced and encouraged one another, *then they* attacked the walls *seeking to* avenge their general.

The Siege of Jotapata 7: Death Overtakes the Jews Diversely

One could see the Jews falling from the ramparts like sheaves. *As* they were climbing down from the walls and seeing death before

their eyes, they were *hanging themselves*. They threw fire, iron and stones on those standing below. Yet *the Romans* had no success at all. When night came, they did not rest, *for a lot of the Jews* were killed by arrows and javelins that were thrown; and above all, by the power of the catapults, which were breaking down the ramparts and smashing the corners *of the tower*. One of the men had his head cut off, and the head was carried away to a distance of three stades. A pregnant woman, having ventured out of *her* home, was struck on her belly and the baby was flung *out*, a stade away it flew; the woman's screaming was fierce. In the morning, the weeping of those outside also began and groaning rose to the sky. Blood from the ramparts ran like a river. One could have climbed into the citadel over the corpses as if *they were* steps. Then many of the men of Jotapata, having fought well, also fell and many were wounded. The wall was battered all night by the ram; it crumbled and fell. So the Jews thus girded on their weapons and strengthened the fallen places.

The Siege of Jotapata 8: Josephus Orders Boiling Lead

When the morning came, Vespasian gave his soldiers a brief rest from the toil of the night before he went *forth* to capture the town. He ordered the bravest of his cavalry to dismount and go to the collapsed places along with with the most courageous of the infantry. He put the rest of the cavalry along the mountain side so that none of the citizens might escape *from the town*. In the rear, he posted the archers and the slingers in order not to allow the citizens to come out from the ramparts. At the places where the walls were intact, they brought ladders to climb without fear from the citizens protecting the places that had collapsed. On learning this, Josephus ordered boiling lead to be poured over them, and they being burned by it, rolled down. And many of them were burned *up*. And again Vespasian ordered three towers to be made on the embankment 8 cubits high. They covered them with iron to ensure that they would not be touched by fire and they would be firm on account of their weight. He brought up to them the best archers and the javelin-throwers and light catapults, and they were firing as if from the sky. The citizens below could not fight with those above, nor could the seen with the unseen. They were

weakened, but resisted until they became exhausted.

The Siege of Jotapata 9: The City is Taken

Someone fled from the town and reported to Vespasian that the citizens were already exhausted by constant watch and toil. However, said he, In the morning watch you can take the city if you approach secretly, for as they are toiling day and night, at dawn sleep will overcome them, since at this hour they despair of the fighting and all the sentinels are asleep. But *Vespasian* had no faith in the informant, for he knew the firmness of the Jews and their fidelity to one another. Earlier, he had taken a certain man from Jotapata and tortured him with all kinds of torture, both with fire and with iron in order to force him to tell something about *the situation* within. But as he said nothing, Vespasian crucified him. He died, laughing. But as for this *informant*, *Vespasian* felt that his words *were far* from the truth. But he handed him over for observation. In silence, he himself approached the city at the suggested hour with his troops. And the first to climb the walls was Titus with Sabinus, a tribune, and after him Sextus and Placidus with their soldiers. They killed the guards and entered the town silently. As they went around the center of the city, those *taken* were not *even* aware that they were captured, For *weary* sleep had destroyed their strength. If anyone arose *from sleep*, he could not see in the mist that had then come down upon the town until it was light. All the soldiers entered. And remembering the evils that they had suffered from them, they spared *none*, neither the old nor even infants. Some, seeing it was the end, slew themselves. Others scattered among the caves. *Somebody called out to* Antonius the centurion to give him his hand and not kill him. When he stretched out his arm without ill-will or caution, the other stabbed him in the ribs with a spear and killed him, taking him unawares. On this day, all who were seen were massacred: 60 thousand. There were 5,000 captives. And the *Romans* destroyed the city and burned the towers. This is how Jotapata was taken in the month of Panemus, which is July, in the thirteenth year of the reign of Nero.

Josephus Discovered!

The Romans searched for Josephus, being angry with him and wanting to please their general. They searched among the corpses and *in the secret hiding-places of the city*. But he, when they were taking the city, by the help of Elohim, stole away among the soldiers and jumped into a deep pit, from which there was an unseen way to a cave. Here he found 40 of the best men in hiding, and there were supplies of all that the body might need. For guards were settled around the city and it was not possible to escape. For two days he was in hiding. On the third day, having captured a certain woman, the guards tortured her. Under the torture she told of *Josephus* and those with him. At once Vespasian sent two tribunes, Paulinus and Gallicanus, in haste to summon Josephus and to give him a pledge *of safety*. Arriving, they both begged him and gave him a guarantee of his safety. But he did not listen, fearing torture; for he had done them much harm in battle. Then the general sent a third tribune, an acquaintance and friend of *Josephus*, Nicanor by name. Upon arriving, this man praised the leniency of the Romans and their mercy to captives and added that, on account of his courage and wisdom, they did not hate him, but rather admired him. The general is anxious for you to be taken to him. not for torture, but to preserve and *reward* you! For if he wanted to call you to evil, he would not have sent me, your friend. Neither would I have obeyed him *if he meant* to deceive you.

Josephus Spirit-filled | His Prayer and Others' Response

While Josephus was considering, the soldiers in their rage wanted to smoke out the cave. And he, knowing the threat they presented, recalled his nightly dreams in which Elohim had shown him the future defeats of the Jews. For he was skilled in solving dreams and able to understand what Elohim shows *us* under a veil; the content of *the* prophetic Holy Books was not hidden from him. For he was a priest and born of priestly stock. In that hour, he was filled with the spirit and interpreted fearful visions of the dreams. He addressed to Elohim this secret prayer, saying; Since the Jewish race, O Creator, seems to have lost its strength in the sight of your all-seeing eyes, and since you have transferred all good

fortune to the Romans and conferred on them your strength and saved my soul for foretelling the future, so it is that by your holy order I give *my* hands to the Romans. I swear by your Holy Name that it is not to save my life *that* I go up nor wish to betray my fatherland, but only to serve your glory and might, and to manifest what you have shown me. He said this to Nicanor. But the Jews with him, sensing that he was about to go out, surrounded him shouting: How greatly will the law of our fathers grieve and how much will Elohim be saddened, who created for the Jews indomitable souls that despise death, O Josephus! Is life *so* dear to you? Can you endure to see the dawn of slavery? You have been very quick to forget just how many of us you taught to die for freedom! But you have won false renown for courage, and you are vainly wise. You expect to obtain salvation from those whose hearts you have made bleed? But since you have forgotten your common sense, it is for us to bear in mind the law of our fathers! Here is a sword. If you willingly plunge it into *your* belly, you will be forever the commander of the Jews! However, if you do not wish to, you will die at our hands as a traitor. And with these words, they drew their swords against him, should he surrender to the Romans.

Josephus Attempts to Save his Life by Philosophizing

Josephus, fearing their violence and judging it would be an offense against Elohim if he were to die before the command, began to greatly philosophize with them. He said: Why are we seeking death for ourselves? Why, beloved brothers, do we separate soul from body? Do you think that I have changed? No. I have not changed. For it is *still* a fine thing to be killed in battle by enemy hands! If I am afraid and hiding from the Roman sword, I do indeed deserve to die by my own hand and my own sword. If they spare us as captives, why should we not spare ourselves? *As* a leader of forces *I can say that* it is a fine thing to die for freedom; and that I hold dear! But where are *my* forces now? And who is fighting against us *now*? It is just as cowardly *for a man* to die when he ought not as to die when he ought! What is it we fear *if* we do not go over to the Romans? Is it death *that we fear*? Why then should we *feel it* necessary to call down upon

ourselves that which we fear and expect from our enemies? Does someone complain of slavery yet consider his present situation as freedom? Does someone consider it brave to kill oneself? No. He is the most feeble of all: like a pilot who, afraid of the waves, sinks his ship before the storm! Suicide is against nature and is not inborn in any creature! There cannot be found any who die of their own *accord*. For it is a strong natural law for all to wish to live. Therefore those who take our life from us we consider enemies. Elohim is angered by a man when he scorns his gift, who behaves impiously in his sight. All flesh is mortal and created from a perishable substance, but the soul is immortal forever and dwells in the body as the likeness of Elohim. If somebody loses another's *blood*, given him for *safe* keeping, he is declared wicked and faithless and useless to all. But if someone separates Elohim's treasure from his own body, how can he hide from the One he has offended? If a slave runs away from his master, wicked though he be, he is subject to punishment; but you yourselves, who are running away from an excellent master and a truly good Elohim, might you not be irreverent? Do you not know that *those who* depart from this life according to the natural law, repaying the debt received from Elohim, whenever he wants to take it back, will then have eternal glory and firm houses and their families will be remembered? Their pure and spotless souls remain in a holy and celestial place, and await *the time* previously mentioned to settle in their bodies when the ages return. But as for those who have laid hands upon themselves, dark Hell receives their souls and Elohim the Father punishes them unto the third generation! Thus it is a thing hated by Elohim; and our Lawgiver has ordered that the bodies of suicides should lie without burial till sunset. In other countries, they also cut off the right hands of *these* dead. We must, my friends, walk with justice, and not add to human misfortunes the anger of the Creator. This is the end of my speech. I cannot be a traitor to myself! These foreigners summon us to salvation. Shall I now throw myself on my sword? That is not for me. Even if after giving their hand they kill me, I will depart as one crowned with a crown of victory, regarding their treachery as better than a kingdom!

Josephus Deceives his Comrades | He is Captured

Many such *words* Josephus said to deter them from suicide. But they, having shut their ears in despair, *now* surround him, wanting to kill him, insulting and blaming *him* for weakness. But he, calling one by name, looking threateningly at another, clasping the hand of another, and with different words, repulsed them. Still revering their commander as if in battle line and feeling ashamed, none laid hands on him. Then he, trusting his safety to Elohim his Protector, said: Since Elohim has willed us to die, let us kill ourselves by the count. The one on whom the end of the count falls, let him be killed by the next. Having said this, he counted the numbers with cunning, and thus misled them all; and all were killed by each other except one! But *Josephus*, anxious not to stain his hand with the blood of a fellow-countryman, persuaded him: and both came out *of the cave* alive.

Josephus Prophesies the Fate of Vespasian

They took him to Vespasian. And all the Romans ran to see the spectacle. There were various cries. Some were pleased with Josephus' capture; others were threatening; others demanded that the enemy be punished and killed; others marveled at the changeability of life. Vespasian gave orders to secure him in order to send him to Nero. Josephus having heard, said: I have something to say to you alone. When all withdrew, Vespasian alone remained with his son Titus and two friends. Josephus said to him: O Vespasian, you think you have taken me captive: but I have come to you voluntarily as an announcer of greater things. Was I ignorant of the law of the Jews, how commanders should die? But Elohim has sent me to you, and you are sending me to Nero. *But you* are Caesar and emperor, *you* and your son *Titus*! Bind me now and keep me for yourself. For you are master not *here* only, but also of all land and sea and of the whole human race! If I prove a liar, contrive for me unheard-of tortures! Vespasian did not believe him, considering that Josephus had made this speech thinking about his own safety. But afterwards, he began somehow to believe him - *imagining* when Elohim was installing him as Caesar and handing him the emperor's scepter. Both friends were standing by and said: It is wonderful that you

prophecy about others, but how is it you did not prophecy about Jotapata and your own capture? But you are talking all this nonsense, wishing to avoid punishment and fury. But *Josephus* said, I relayed *this regarding* Jotapata: After 47 days you will be captured. And about myself, I foretold that you would take me alive. *Vespasian* then inquired of the prisoners about these statements and *found* them all to be true. *Vespasian* began to believe him. He had *Josephus* guarded and put in chains, but he gave him decent clothing, utensils and a commander's food. And *Titus* helped him in everything.

Vespasian Dispatches Troops to Other Venues

In the course of these same days, *Vespasian* dispatched *Trajan* with the Tenth Legion against *Japha*. The inhabitants came out and resisted for a little time and then ran away. *Japha* was fortified with two walls. The *inhabitants* ran within the first wall with the Romans after them. Seeing this, those inside shut *the gates* against them, and the Jews remained between the walls! The Romans cut them down, as they had no way of escape; for their own *people* shut the inner gate and the enemy the outer *gate*. Then *Trajan* sent to *Vespasian* telling him to send *Titus* to complete the victory. When he came, *Titus* took the city. 15 thousand were killed and 3,000 were captured. *At this time*, the Samaritans gathered at *Garizim*, their holy mountain, and *were waiting* to do battle with the Romans. On hearing of this, *Vespasian* sent *Cerealius* against them *with* 600 cavalry and 300 infantry. It so happened that the Samaritans were without water, and the heat burnt unbearably. And some of them, not enduring the thirst, gave themselves up into slavery. *Cerealius*, reckoning that they were all disabled by thirst, surrounded them and killed 20,000. *This came to pass* on the 4th day of the month of *Panemus*, which a *July*. *Vespasian* returned to *Ptolemais* and from there he went to *Caesarea*, where the largest part of the population were Greeks, and they honored the general with great gifts. They were shouting that *Josephus* should be punished, but he did not listen to them. He stationed two legions for provisioning at *Caesarea*, and two at *Scythopolis*. Then the refugees all united and rebuilt the town of *Joppa* again to be their fort. Having

equipped themselves, they sailed to Phoenicia and Syria, and raided everywhere *in those parts*. The general, having news of this, dispatched to Joppa infantry and cavalry, and they took it by night. With a wind blowing very hard from the sea, it cast all the ships into the hands of the Romans. They captured and killed them all with not one escaping: there were 8000 of them. After a brief interval, Joppa was once again under the Romans.

Josephus, Jerusalem's Traitor

When the news *of the ordeal and capture of Jotapata* reached Jerusalem, they did not believe it because of the magnitude of the affair and because no one *there* had seen it with his own eyes. For not a single messenger had escaped, so the news spread by itself. It was added that Josephus was killed, so there was great clamor in Jerusalem. Each one of them wept for his own relatives, and they all mourned Josephus for 30 days. Later, having heard that Josephus was alive with Vespasian and being treated with respect, they became so furious at him, *that they would have even devoured him with their teeth*, abusing him as a traitor. So they were preparing *to fight* against the Romans in order to capture Josephus.

Valerianus versus Jesus Toufa Near Tarichaeae

Agrippa invited Vespasian to his domain to *award* honor and glory. Then two of Agrippa's cities defected from him. The general, wishing to honor the king, sent Titus to Caesarea to lead his troops to Tiberias. He encamped *on the mount Sennabris* that stands some 30 stades from Tiberias. He sent the centurion Valerianus plus 50 horsemen to persuade the citizens *to make* peace, for he had heard that the people wanted peace, but that the rebels were adamant *against it*. Valerianus advanced on horseback, and on approaching the wall, dismounted along with his companions so that the citizens should not say that they had come to do battle. But even before they uttered a word, the rebels dashed out of the town against them with weapons. Their leader was Jesus, son of Toufa. Valerianus did not dare to disobey his general's order not to do battle with them, for they were afraid of the Roman law that those doing battle without an order be

sentenced to humiliation, even if they win. And *Valerianus* was terrified at the sudden sortie of the Jews and he fled on foot as did his soldiers, leaving their horses behind. Jesus' cohort seized the horses as great booty and spoil and brought them to the town with songs. Eminent citizens, having seen this lawlessness, fled to *Vespasian*, bringing him the king as intercessor, begging him not to destroy all the good people. The general, having heard their plea and wishing to please *Agrippa*, the intercessor, gave his hand to them. Seeing this, Jesus fled with his companions to *Tarichaeae*. *Vespasian* sped after him and sent *Trajan* ahead to see if they were peaceful. Having learned that the people of *Tarichaeae* wanted peace, he advanced towards them, taking his entire force. The people opened their strong gates with acclamation. So *Vespasian* ordered his soldiers not to kill any of those who joined them. He encamped between these two cities, for he felt that the *Tarichaeae*ns, having started the hostilities, would not be soon pacified because Jesus and all the rebels with him ran in amongst them, relying on the strength of the walls and on lake *Gennesar*, where a lot of boats were ready.

Titus' Speech to the Troops Near *Tarichaeae*

Having seen the Romans entrenched, they (the rebels) ran at them and dispersed them. When *the Romans* were regrouping against them, they ran to the boats. And having rowed out, they stopped at a deep spot, firing at the Romans. *Vespasian* having heard that many of the *Tarichaeae*ns had assembled in front of the town, sent his son and 600 chosen cavalry. *Titus*, seeing that they were innumerable, sent to his father for troops. And observing that some of his troops were intent on battle without help, while others were scared seeing the Jewish multitude, he stood on a hill among them, so that it was possible for everyone to hear him, and he said: Men of Rome, it is fitting that I should remind you at the beginning of my speech of what stock you are, that you should consider who you are and whom you are fighting. For nothing has escaped our hands in the whole world. The Jews, who up till now have always been defeated, feel neither shame nor weariness. It would be terrible if, while they stood firm in their disasters, we, who are with good fortune prevailing, should weaken. I rejoice to

see many of you full of ardor against our enemy. And if anyone of you, seeing the multitude of opponents, is secretly horror-struck and terrified, I bid him remember of what stock he is and what the enemy. Although the Jews are most audacious and think nought of death, still they are not experienced in battle and they fight without order, and are called not soldiers, but a futile mob. But as for our experience and order, we ourselves know. This is why even in peacetime we work hard with weapons and do not part with them, so that in wartime we do not compare our numbers with the foreigner. And if we who are trained wish to be equal *in number* with the untrained, why are we constantly training and learning the art of war? Consider that they are naked and we are *armed*, that they are on foot and we are on horseback, that they are without command and we have command. Even if we are few, our glorious victories augment us. Though enemies be greater in number, they are diminished by continual defeat *and* slavery. A battle is won not by great numbers of men but by valor. Even if we are few we can quickly form up and help one another, whereas they, having grown too numerous, impede each other. We should bear in mind that we have no *reason* to fear any setback from the enemy, for we have many auxiliaries, and they are near us. For we can snatch victory if we wish. And for *our* glory it would be well to forestall the auxiliaries that my father is going to send, so that they should not share in our victory and ours would be much fuller praise. I believe that in this hour we are to rival my father, both you and I; for he has won great victories, and I am his son and you are my soldiers. Since winning is his way, how can I return to him without a victory? And will you not be shamed if you do not follow me, your general? But follow me knowing that Elohim favors us! With Him, rather than with external weapons, we shall settle *this* conflict! When Titus had thus spoken, all the soldiers were filled with martial spirit. 300 cavalry came from Vespasian for support. *Titus' troops* were most distressed because this addition would lessen their glory. Vespasian *also* sent Antonius with 2000 archers to take a position in front of the town and strive to prevent the citizens from coming out of town to assist their own men.

The Battle for Tarichaeae, Titus Launches Another Speech

Titus first lashed his horse and went against the Jews. After him, all the soldiers came with shouts, spreading out over the land so that there seemed to be many of them. The Jews, terrified by their attack and formation, resisted a little, until charged and speared and duntrodden and unable to withstand the onslaught of the cavalry. They fled, trampling and choking one another. Titus and his soldiers pursued them across the plain and cut them down. Having first pursued *them*, they turned back those trying to flee towards the town: hardly any escaped. There was a terrible riot within; for from the first the natives did not want to make war because they were very wealthy with property in the town; they knew that they would be defeated. The newcomers urged them even more to fight. When the citizens were arguing amongst themselves and seizing arms from each other, Titus heard the clamor; for he was stationed not far from the walls. Considering their strife, he said to his soldiers: O men of Rome, why tarry to accept victory when Elohim is delivering the Jews to us! Do you not hear the screaming? There is strife among those who escaped our hands. The town is ours if we act quickly. Let us go forth and make an effort, for nothing glorious is accomplished without difficulty and trouble. Let us forestall the strategy of the rebels. They must soon come to terms with one another if we delay further. If help arrives, then our victory will be lesser and your glory diminished. But if we, being few in number, win victory over such a multitude and take the town, who will be more glorious than us?

Titus Invades Terichaeae | Jesus and Rebels Flee

Having spoken this way, he leapt on his horse and rode ahead. Having waded across, along the edge of the lake, he entered the town with all the others following. All those standing on the ramparts were seized with fright, and nobody dared to fight with them. Jesus' companions fled. The others ran towards the lake. When they met together they fought with the enemy *there*. Some wanted to climb into the boats, but others fell knees to *Titus*. Streams of blood flowed through the town, as the newcomers did not flee, but were resisting. The natives, desiring a truce, *were*

hoping for forgiveness. And because the fighters were smart, they put down their weapons until Titus slaughtered all guilty but spared the natives and stopped the massacre. Seeing the city captured, those who beforehand ran to the lake, sailed far away. Then Titus sent a cavalryman to his father to convey to him the good news of the victory. Vespasian, on hearing, greatly rejoiced at his son's strength and valor, and thus a great part of the war was ended. He ordered the city to be encircled and everyone killed so that none might escape. And descending to the lake, he gave orders to make rafts and sail after the men in the boats. (For they quickly made *boats* there because of the abundance of wood and the multitude of workmen.) Catching up with them, they killed 16 thousand, including those *killed* at the first.

Lake Gennesar, Phiale and the Jordan | Descriptions

The lake is known as Gennesar, the same as the lands adjacent. It is 40 stades broad and 100 long. Its water is sweet, drinkable, light and clear. It is surrounded by beautiful sandy shores. When night comes, the water will be as cold as snow. The kinds of fish in it are varied and different from other fish in appearance and taste. The Jordan runs through it. Many think that the Jordan takes its source from it, but this is not the case. It flows hidden underground, having its source in another lake called Phiale, which is situated on the way to Trachonitis at a distance of 120 stades from Caesarea on the right hand side of the road. It is called Phiale because it is round and the water in it always stays at one level, neither waning nor gaining nor overflowing. Where the Jordan began was not known until the tetrarch Philip of Trachonitis proved it. He poured chaff into it and found it at the spot that ancient people thought was the source. The Jordan, whose course becomes visible from that lake, flows through Semechonitis lake by marshes and forests, passing 120 stades from the town of Julias. It flows through Gennesar and after passing many deserts, comes to Lake Asphaltitis. Around lake Gennesar there is a land that bears *the* same name. It is remarkable for its nature and beauty. Every plant grows there on account of its fertility. The natives cultivate the whole of it; rich gardens are everywhere, and its air is well-blended, suiting all

plants. Nut trees that like winter grow without number there, and palms that like heat; figs and olives grow like forests there, for the nature of the air forces the unsociable to associate the winter-loving and the heat-loving. Not only does fruit grow (those we spoke of), but they keep well. Grapes and figs are taken by natives who pick them from the start right up to the tenth month. The other fruits do not stop growing from year to year, some hanging on the tree, others lying under the tree. There is a spring called Capharnaum, which some call an artery of the Nile. In it is found a fish similar to the coracin (tilapia) found in the lake of Alexandria.

Vespasian Convenes a Court | The Fate of the Rebels

After this victory, Vespasian sat in a court of law at Tarichaeae and separated the newcomers from the natives. He held a council with his commanders to determine whether he should set the newcomers free. Some said that their release would be harmful, for these men, being without fatherland and property, would not keep quiet and were rousing all they encountered to rebellion. And the general knew that they were not worthy of salvation. He knew their characters: that they would not go away. Still, he could not kill them in the town lest the citizens revolt because he was forgetting his word, having given them his hand and concluded an agreement with them. But his officers convinced him, saying that there was nothing bad and unlawful in what they planned against the Jews. If this is thought an unlawful action, they were saying, we still need to seek what is expedient rather than what is proper. We cannot have it both ways! And Vespasian listening to his officers, allowed *the rebels* the one road to Tiberias, that *they were* not to turn off it. Trusting him, they went with their possessions - and without fear. The Romans stationed along the way did not permit them to turn from *that road* until they arrived at the town of Tiberias. Once they had been confined there, Vespasian came and stood among them. They said to him, Shalom, General. But *Vespasian said*: Shalom does not desert me; but in you it has no place. And he separated them, choosing the strongest and most capable of the 40 thousand. He sent 6000 into slavery to Nero. He killed 1200 old and incapable men; a great

number he sold. He gave 30 to Agrippa who were subjects of his kingdom, to treat them as he wished. The king then sold all those remaining. The rest of the people, Trachonitians, Gaulanitians, Hippotians and Gadarians, those who scoffed at peace and had started the fighting, were captured on the eighth of the month of Gorpiaeus, which is called September.

END OF BOOK III

BOOK IV WAR IN GALILEE - 67 CE -

About Gamala

After the capture of Jotapata, those of the Galilaeans who had fled from Roman hands, surrendered to them. *The Romans* took all the cities except Gischala and Mount Tabor. Gamala, a Tarichaeen city, joined them. *Gamala* stood on the lake known as the spear of Agrippa's kingdom. Sogane and Seleucia are adjacent to them, where Lake Semechonitis is. It is 60 stades in breadth, and it extends to the village called Daphne, which is graced with every *adornment*. There are springs from which the Little Jordan rises beneath the temple of the *golden roof*. It then arrives at the Great Jordan. Agrippa, having sent to these cities and given his hand, pacified them. But Gamala did not surrender, relying upon its strength, for the ground was rocky. The city stands on a hill as if on a neck on shoulders. It resembles the camel in shape so it is called Gamala since the natives could not name it by its right name - Camel - for they hated this animal! Its ribs and face were bottomless ravines. *The western part* is not very strong, but the citizens strengthened this place by a deep ditch. The houses were built very close to each other inside the city. They built wells at the end of the city. Though this city was very strong, Josephus made it stronger; he constructed buildings, pipes and caves so that it would be possible to walk underground. While the people in it relied on the strength of the city, their *military* forces were not strong. Vespasian started in Ammathus where he had encamped, *just* in front of Tiberias. Ammathus means 'warmth,' for there are warm springs by which all the sick cure themselves by bathing.

Vespasian Surrounds Gamala | King Agrippa Wounded

Vespasian *then* marched to Gamala. He could not besiege the whole city, for the dreadful ravines prevented it, and he posted strong *guards* to watch from afar. He *was situated* on the mountain that faced it. All *the Romans* arranged their camps in the manner we described before. They raised an embankment at the back. On the eastern side, where the highest tower of all was *situated*, stood the fifth legion and the tenth withstanding *attacks* from the city, while the others filled the ravines. Then, when king Agrippa had approached the walls and was trying to speak to the citizens about surrender, someone threw a rock from the ramparts - and it struck him on the elbow! His troops came running, surrounded him and quickly led him away. So the Romans, full of fury because of the king's *wounding* and fearing for themselves, more energetically rushed to their task, saying: Since they did not spare their king and fellow-countryman when he was advising them for their welfare, but have become so wild and hardhearted as to stone him! What *might* we expect if we fall into their hands, being aliens and enemies? What evil would they next inflict on us?

The Battle for Gamala | Jews Slaughter Romans

Once the embankment was rapidly completed by a multitude of hands working with practice, they began to set up the siege machines. Joseph and Chares, leaders of the town, seeing that they could not withstand for very many days because of the lack of water and supplies, and having encouraged and urged their *people*, led them out of town. For a short time they stood *still*, but did not endure the fire of catapults and lances, until they withdrew back towards the town. The Romans set up rams at three places *without being* hindered. They destroyed the walls and trumpeted on the trumpets. So with calls on the salpinx (silver herald trumpet) and clashes of arms, they entered the town and attacked the citizens with uproar. And the *citizens*, being surrounded on all sides and unable to resist, ran to the *higher* part of the town. The Romans followed them up, then they turned back and attacked *the town* from above, but the narrowness and difficulties of the ground killed them. The Romans down below

could not fight with *the enemy* above them nor flee from the town because their number hampered *their effort*. Not knowing what to do, they climbed upon *the roofs* of the town buildings with their heavy arms. When the buildings were full and could not stand the weight, they collapsed and fell, one on another, and smothered all the soldiers, some by stone, others by limestone dust. Many of them were buried alive, and many fleeing did not escape without being lamed, and still more were suffocated by dust. The Gamalaeans considered this to be of divine providence. They, disregarding their own injuries, pressed hard on them and drove *the enemy* on to the rooftops. The walls were narrow, steep and slippery. *The Romans* fell with their heavy arms, not knowing where to withdraw. The citizens standing above slaughtered them like cattle with stones from the buildings, *and by* snatching weapons from the fallen to turn them against those who were still breathing. Many leaped from the buildings and killed themselves. And having turned to flight, they could not get out, for they did not know the paths and could not recognize each other because of the density of the dust; they were whirling around like blind men and slaughtering each other. Some of them, having found a way out with difficulty, came forth from the town.

Vespasian Abandoned

Vespasian, always helping distressed *men* and seeing how the buildings had fallen on his soldiers, experienced great suffering. Gradually moving away from his fortification, he advanced uphill as if unconscious. He was left amidst the enemy with quite a small company. *Even* his son Titus was not there with him. He was contemplating flight but thought that it would be uncertain and unfitting for him to turn away. He remembered the sufferings that he had undergone from his youth, and by his valor regaining his senses, he stood valiantly, forming up with his companions, fearing neither the multitude of men nor their missiles. And standing below, he endured the battle coming on him from above until the citizens, realizing that his courage was not human but from Elohim, faltered in their attack. Immediately, he began to withdraw quietly, not turning his back until he emerged from the walls. In this battle, 11 thousand Romans fell with their allies.

With them perished the centurion Aebutius. a man who had *here* earlier proved strong and brave then, also showed his courage *now* and did much harm to the Jews. Another centurion named Gallus with 18 soldiers with him in this confusion went into one building and concealed themselves under the benches. When the owners came for supper to reveal and discuss the people's *battle* plan, lying under the seats, they heard everything. When they were asleep during the night, they came out, slew them all and ran to the camp. And Vespasian, seeing his soldiers very despondent (for through their thoughtlessness, they had failed, having never had been in such a disaster), they were ashamed and embarrassed; for they had left their general in the maw of battle.

Vespasian Escapes, Jews Victorious | Vespasian Consoles

Summoning *his troops*, Vespasian consoled them, not reprimanding them at first for fleeing and leaving him behind. And he said to them: We ought to endure bravely our expected fate, for the nature of war does not stand still but changes, and a bloodless victory does not crown a man. Fortune is not stable, but goes back and forth. And if we, having killed a myriad of Jews, have now endured some small suffering from them by Elohim's providence, it is no wonder. For the thoughtless exult and boast when they enjoy success, pretending they are above all others, and conversely *those who* are not strong-armed, if they fail, take fright and despair; for change is swift in either *case*. The best thing is to be on guard even in victory, and in defeat, to keep one's spirit high. What has now happened to us met us not because of the valor of the Jews, but the narrowness and difficulty of the ground: *that is what* brought them victory, and shame to us. So you should be reproached for your incautious eagerness. For when the enemy fled to the high ground, we should have been careful and not advanced uphill as if offering ourselves for combat, nor stopped where they were aiming at our heads from above, nor going forth to confront iron like a *dumb* beast. Instead of destroying the walls and *razing* the town, we should have stayed in place and lured them to firm and wide ground, where it would have been possible to fight. So now, without holding back, I am pressing for victory; as regards security, we have failed! This

is not the Roman custom to fight with fury but without order; this is but barbarian and Jewish. We should now revert to our own valor and be angered at *our* unusual failure and seek revenge by our own hands. And I, as always, so even now, I will make a start. Thus speaking, he consoled his soldiers.

The Galilaeans Dare to Hope | The Second Battle for Gamala

The Galilaeans were amazed at their victory, how, though captured, they had driven back their captors. But when they remembered that the hope for an agreement had been taken from them and escape was impossible and food was short, they sorrowed greatly. *But* they rebuilt the demolished walls and restored the ones that were still standing. The Romans, having rested, were again constructing embankments, having seen many citizens running out of town along the ravines and through the eaves. Those left were exhausted from hunger. Those capable of fighting collected all the food for themselves. On the same day, the second of the month Hyperberetaeus (which is October), 3 men of the 15th legion, having entered *the town* at night before dawn, dislodged 3 stones from the great tower. The guards did not notice or see them, for the night was moonless, stormy and thundering. When they had withdrawn, the great tower suddenly collapsed and the guards with it! The rest of the people were terrified and fled. So the Romans, entering in, killed many of them. Joseph and Chares, having observed the collapse of the tower and the flight of the soldiers, were filled with horror and they expired: the great terror hastening their deaths. The Romans, remembering their defeat at the first, did not take *the town* at this time. For when morning came, Titus arrived, and taking with him 200 cavalry and 1000 infantry, entered the town secretly. The guards, noticing, took up arms. The weaker of the soldiers *then*, having observed his arrival, ran towards the crest of the mountain where *they had been* before, dragging *along* their wives and wailing children. Those capable of fighting resisted Titus and hastened to run towards the mountain. But Titus, forestalling them, blocked the way, and they all fell. And everywhere were wails and moans of those being killed. Blood, pouring down the mountain, flooded the whole town. *Then* Vespasian, bringing up

his entire force, aided Titus. The *mountain* summit was all rock and very high *up*. Around it were great ravines. From above were *the Romans* hitting *the Jews* with stones and arrows. But suddenly a storm arose against them that carried back their missiles and scattered dust in their eyes, not allowing them to see what was before them. It swept them from the mountain into the *ravine*! At that time, divine assistance favored the Romans. Remembering what *the Jews* had done to them previously, the *Romans* ascended the mountain. *They* spared no one. Many, despairing, embraced their wives and children and threw themselves into the ravines. 4000 were killed; five threw themselves into the ravines. Only two women escaped, those who were daughters of Philip's sister. This Philip was one of Agrippa's commanders. Thus Gamala was taken on the 23rd of the month of Hyperberetaeus.

Vespasian Approached Gischala | Sues for Surrender

Now only Gischala remained untaken *among* the towns of Galilee. The people were inclined to peace and submission, for they were farmers and relied on the fruits of the earth. Many of the rebels came to them. The leader of the uprising was John ben Levi, a sorcerer and a man of bad character. He aspired to greatness and craved war in order to hold power over all. Vespasian sent Titus against him with 1000 cavalry. The 10th legion went to Scythopolis. *Vespasian* himself with the two remaining legions went to Caesarea. *Vespasian* gave them rest after their intense labor, and food for themselves and the horses, so that, after resting, they should prepare for Jerusalem. He felt it would be difficult, for that is the Kingdom (capital) of the Jews. All who had escaped the war took refuge there. The place was strong by nature. The structure of its walls caused him great concern. The fortitude, daring and bravery of the men *Vespasian* considered invincible, so he rested his soldiers like athletes. When Titus approached Gischala, he could have entered the city suddenly. But he spared the citizens in order that his soldiers would not destroy the innocent along with the guilty. Halting before the city, he said to the citizens: I wonder on whom you are relying that you do not submit. You see all the cities are under Roman arms, and *that* those who resisted have been destroyed,

and those who are at peace under Roman guarantee are living in security. Now I do not recall your crimes. For if a slave wishing freedom, rises against his masters and afterwards repents and asks forgiveness, one should not recall his former crimes. But if they do not obey *our* humane words and accept a true guarantee, weapons will be used against them mercilessly! They will see the walls on which they rely destroyed by Roman machines! But the bandits *in the city* did not allow the citizens to reply to these words nor to mount the ramparts nor go to the gates.

John ben Levi Tricks Titus

John replied: I myself favor your appeal and will force all these to obey you; but this day is the Sabbath and I pray you allow us to keep it pure according to the Jewish law. For as it is now sinful for us to take up arms, so also regard it as sinful to talk about peace. For you there is no harm from the delay, for what can we do in a single night? For us there is great gain if we do not violate the Torah of our fathers and our custom. It befits you, who grant us peace and save us in our despair to keep pure our Torah. By such words he outwitted Titus, for he was concerned not for the observance of the Sabbath, but for his salvation and deliverance. He feared he would be taken with the city. He was relying on the night and flight, but it was an act of Elohim, who preserved John for the destruction of Jerusalem. At this time, Titus believed his words and gave him time for thought and he withdrew further from the city. At night, John, seeing no guards around the town and taking with him not only his armed men but others with their families, fled to Jerusalem.

Titus Enters Gischala | John has Deserted the City

When morning came, Titus approached the walls in accordance with the proposed terms; the people opened the gates to him and they received him with praises as a benefactor who had saved their town from death. They told him about John's flight and begged him to spare them, search for the rebels and *apprehend* them. *Titus* sent cavalry after John's *party*, but they did not overtake it. But some of those who fled with *John* were exhausted and were left behind. Having overtaken them, *the Romans* killed

6000 of them. 3000 women and children *they* brought back as captives. Titus was aggrieved that he had not speedily avenged himself on John for his deceit, yet his rage was appeased by the multitude of prisoners and slain. He entered *Gischala* and ordered the demolition of one corner of the wall as a sign of capture. He subdued the rebels by threats rather than by punishment, realizing that if he started to punish the guilty, then they would lay the blame on the guiltless out of fear and hatred. He left guards in the town to cow the rebels and strengthen the peaceful. All Galilee was thus taken with much suffering and great sweat.

John Arrives in Jerusalem | Deceives the Youth of the City

When John arrived at Jerusalem, all the people ran out to him; myriads surrounding him. They asked about misfortunes elsewhere; breathless from swift flight, they revealed their distress and misery. Yet they took pride amid their misfortunes, saying that they had come not to escape from the Romans, but eager to fight them in a strong position. Stupid and useless are those who beyond their strength are suffering around *Gischala* and other, lesser cities! We ought to keep the weapons and all supplies for the defense of the metropolis! And by these words, many understood the city was already taken, and the newcomers had come only as fugitives. All the people were overcome by an indescribable sadness, for they *were expecting* great signs *regarding* their captivity. But John shamelessly lied *as he* walked among them all, inciting them to war and ordering them to resolve themselves, making out that the Roman forces were nothing and embellishing their own. He enticed the ignorant and *inexperienced* with such words, saying that even should the Romans grow wings, they still could not *overcome* the walls of Jerusalem. For *the Romans* had exhausted all their strength and damaged their battering engines when trying to capture the lesser and weaker towns of Galilee. The people heard this; many of the young men joined them and rose up for battle: but the wise older men, foreseeing what was to be, wept as if they had already been captured with the city.

Roman Victories | Anarchy of the Jews

From Gischala, Titus went to Caesarea. And Vespasian rising from there, proceeded to Jamnia and Azotus where the citizens surrendered to him. He took hostages and returned. In all the towns there was fierce rebellion and strife. Those who, having escaped the Romans, were breathing laid hands on themselves. Those craving war battled against those craving peace and every home was split in two. The young and reckless wanted war; the old and prudent, together with their peers, joined the old men. The young overcame them by their multitude and strength. They turned to robbing the natives. Compatriots were worse than foreigners! The Roman guards, observing their rapacity and insatiability, did not go out against them, being aware of the difficulties and hating them. Amassing much wealth, all these killers joined together and entered Jerusalem, for there was no protector in it. The ancestral custom of the citizens is not to drive away any of their compatriots, but receive them without question. At that time, they believed that all who arrived were coming with love, although, apart from the fighting, they later plunged the city *into disaster*. From them came revolt and war and in addition, famine amongst the people. Then other evildoers, coming into the city and joining those within, did even worse, omitting no evil, slaughtering the living and plundering *those* in their graves, not by night nor by stealth. They did not do this to the poorer folk, but starting with the eminent, openly, and in daylight. At first they killed Antipas, one of the royal family, the most powerful of all the citizens who had been entrusted with the royal treasury. After that, they locked up Levites in prison, and Syphas, son of Regolos as well as *other* well-known prophets. People were seized with great fear and terror; each was thinking only of his own safety. *These malefactors*, having bound them all up, did not hold them for long, for they feared that there were numerous men in their homes who could avenge them and rescue them. People were rising against the righteous!

John's Dictatorship

John wanted to kill, too. He sent a certain killer by the name of Tabitha. Taking with him 10 swordsmen, he got into the dungeon

and killed *the incarcerated former rulers of the city*, falsely accusing them of contacting the Romans regarding the surrender of Jerusalem. We have not killed the rulers of the city, but the betrayers of the common freedom! As time went on, there were misfortunes! They *rebels* were even arranging the appointment of the high priests! Rejecting family *ties*, they appointed the unknown and the low-born in order to have them as protectors in their lawlessness. It is human habit that if someone poor and unworthy is appointed to high authority, then he must do what we tell him to do, and if he does not, we will drive them out. They started by lot and by command to appoint the high priests, having said that the high priesthood should be reformed in accordance with ancient custom. However this scheme was directed not at the correction but the destruction of the Torah. They sent to one family of the generation of Eliakim (priestly tribe) and nominated a high priest. And the priesthood fell to someone called Phanni - in line with their lawlessness, son of Samuel *of the town of Aphta*. He was a man unworthy of the high priesthood; but on the contrary, he neither knew nor had heard of the high priestly rank because he lived in a *small* village. They dragged him from the village like an actor and they dressed him up in priestly garments like a player in an alien mask. They taught him what to do and at what time. This great impiety was for them a *matter* of mockery and laughter. But all the priests, seeing from far off the mockery of the divine Torah, shed tears and moaned bitterly, for they had mined and trampled the high priestly image, and abolished the divine ordinance. Every ruinous *and* foul deed came to pass.

The Tormenters Named | Ioanan the Priest's Speech

The devastation of the city would ensue and the prophecy of abomination in the holy places was being fulfilled. The people did not tolerate this audacity, but they all rushed as if to overthrow the tormentors. Gorion ben Joseph and Symeon ben Gamaliel were going round all the assemblies inciting people to be avenged on the destroyers, and to purify the sanctuary of blood. In this they were also helped by the priests: Jesus ben Gamalas and John ben John. When they had all assembled, *being* furious with the evildoers because they had occupied the temple and killed and

robbed many, and not daring to resist, Ioanan arose in the midst of them and after looking at the temple, eyes filled with tears, said: I would have done well to die before seeing Elohim's house befouled and the impassable sacred sites crowded with the feet of *those* thirsting for blood. But now, clad in sacred garments, invoked by an honorable, sacred name, *I live in the sun and thrive* and do not attempt a glorious death in my old age. If I am here alone, as in the wilderness, and there is no one to mourn for Elohim with me, then let me offer up my soul for Elohim as I am bound to. I do not ask *for* life for all who are not aware of their own ruin. For when plundered you suffer it, and when beaten you are silent, and seeing your own *loved* ones murdered, you do not grieve for them openly. O, bitter torment! O, violence unseen ever before! But why do I speak against the tormentors? Have they not been *fattened up* by us? Is it not because of our meekness that they have grown up? If we had at the start opposed them, when they were still fewer in number, then we should not have sharpened weapons against ourselves. You should have repulsed their first attacks when they were hurling abuse at our kinsmen! But by your negligence you showed them the way to plunder, and when they robbed the houses of the powerful you did not care. You saw with your own eyes the owners of the houses robbed and dragged through the midst of the city, and none of you helped them. They chained the guiltless, whom you betrayed by your silence, and none of you uttered a word, although they had not been tried! Following this, we *were to* see them killed, and that we saw *indeed*. For they dragged the bravest of us to slaughter, as from a dumb herd. Yet we did not utter a sound for them or raise a hand.

Ioanan the Priest's Speech 2

Then seeing the holy trampled, *you all* became subjected to the lawless. Why do you not grieve at their violence? It had been possible to imagine some other lawless act, which the human race has not committed from *the time of non-being* up till now, nor writings have revealed and *the ancients* have passed on to us, or if they could have found and destroyed something greater than the temple, they would have gladly done so, unopposed by anyone;

now they hold the arteries of the city, which are the temple, because it is the height and the strength and the topmost point of the city. And you, seeing your enemies up above you: what are you planning? By what hopes are you *cherishing*? Are you awaiting the Romans for the purification of the holy place? Believe me! This city is in such a plight, and we have reached such a state of madness that even enemies will pity us! Why do you not stay, long-sufferers? Why do you not look on those who have wounded *you*, turning *on them* as wild animals do? Why do you not remember the evil that they have done to each of you? Set before your eyes the sufferings that you have received from them and harden your souls for revenge! If you *do* not want this, you will lose the desire for liberty, which is the most honorable of all the passions given by nature, and become accustomed to being slaves as if you had inherited submissiveness from your forefathers. But they, with much sweat and great hardship, undertook many *wars* for their independence. And they were not defeated either by the power of Egypt or Media. Why do I speak about the courage of our forefathers and the present war that we are starting against the Romans? What is its origin or what is its cause? Is it not for the sake of liberty? Judge for yourselves just how *you* can submit to *your* inferiors, you who *defeated* the masters of Greece! Even though they take us captive, they will do us no worse than those. Nor will such eminent men be killed by them, nor will they use the sacred utensils for their own needs, nor will they set their feet on the steps of the high priests! On the contrary! They have beautified the sanctuary by their gifts *and* tremble as they contemplate the walls around it from afar; while those who are born among us and brought up in Jewish Torah and customs, skip with bloody feet over the holy places! *You* who know their deeds to be so foul and abominable, be not afraid of their numbers or insolence or the heights they occupy, all of which accrued to them because of your laziness! But if we advance against them, they will soften and submit and disperse. And if they stand against us, then Elohim, angered with them, will turn their arms and missiles back against them! Their injustice will descend upon their heads if only we move against them! For when we appear, they will be destroyed. If misfortune

meets us, let us accept sweet death before the holy gales! Let us lay down our lives not for our wives nor for our children, but for Elohim and for the temple. And I, your leader, will with mind and hand, provide for your security, *sparing* neither my body nor anything else.

***Civil War in Jerusalem**

The people obeyed *these* words; all assembled and went against the Zealots. They were called by this name as if they were zealous for freedom. *In reality*, they had no zeal for freedom, but committed every lawless act. They clashed immediately, fighting with stones between the city and the temple. Those who yielded were dispatched with weapons. When the Zealots attacked the people suddenly, they might overcome them, but when they were fighting in crowds, then the people would win, having stood firmly. *Those who were for the Christians* turned the Zealots back towards the temple, took the walls, and when those *others* had fled to the temple, they closed the gates. And they were firing from the porticoes and chambers. Ananus could have taken the temple, but was afraid of bloodshed, *that it* might profane the sanctuary. Ananus sent 6000 guards to watch over them till such time as they repented and left, voluntarily laying down their arms. They guarded them every night, taking turns, 6000 each night. But because the strife continued, the sentries did not guard them watchfully, as if not mindful of *the danger of* those confined, but the rich and the house-owners hired the poor for guard duty.

John's Speech to Zealots: Double-dealing Against Ananus

Ananus sent John to the Zealots with peaceful words in order that they would be appeased and not *defile* the sanctuary. Before that, Ananus made him swear to favor him and the people, and not to *reveal to the Zealots their plan or word or deed*. This was *that* John, who had fled from Gischala, a most deceitful man, who had a great craving for power in his heart *and* had been for a long time pursuing this quest. He swore his friendship and went in to the Zealots and, standing in their midst, said to them with a sigh: Often have *Ananus?* and his followers made plans against you; but I dissuaded them all and made every provision that they

would not destroy you. But now there is no salvation for you unless you find a protector. Ananus held a meeting with the people and they sent envoys to Vespasian, that he should come at once and take the whole city. He announced a purification for the people tomorrow, that they should go up to the temple (it was said) for worship and sacrifice. They sent me to negotiate peace, deceiving you and seeking to catch you unarmed and suddenly attack you. It befits you to care for your *lives*: either to make peace with them *or* send for help. But I say to you, if you cherish hopes of pardon, then you have no sense, for they will not forget that you have acted unlawfully against them. Such *a yarn* he spun for them, scaring them. He did not explain to them about outside aid; but his words, as it were, referred to Idumaea. And to this he added that: Ananus is gnashing his teeth at your leaders.

Eleazar ben Simon Calls In the Idumaeans

Having heard all this, Eleazar ben Simon and Zacharias ben Phalecus, priests by birth, considered with the people what ought to be done at such a time of crisis; for they were confined and could not send for outside aid. They said, Rather, send for the Idumaeans. And having quickly written a letter, they sent it to Idumaea saying: Ananus has deceived the people and is handing over the metropolis to the Romans. And we, after parting from them for the sake of freedom, now sit locked inside the temple with guards stationed around us. Little time is left us for deliverance. So if you do not help us soon, we shall be under Ananus, our enemy, and the city under the Romans. They gave the letter to two men *who were* loyal, shrewd and fleet of foot knowing that the mindless Idumaeans, for the sake of revolt and change of regime, when they received the news, would take up their weapons and come. When they brought the letter to the Idumaeans, they were horrified and sent heralds everywhere, proclaiming war. 20 thousand gathered in one day and they marched on Jerusalem. Ananus did not notice the departure of the envoys nor did the guards. Yet the approach of the Idumaeans was not concealed. Stalling, *Ananus* shut the gates of the city and placed guards on the ramparts.

Jesus the Priest's Speech from the Tower to the Idumaeans

Jesus, who was second to *Ananus*, climbed up a tower and said: I am astonished how fortune aids the wicked. And now you have come to the aid of the impious. If I had known you were like those who invited you, I would have said that, being similar in character, *you are* helping your peers. But now, if someone justly examines their lives, then you will find each of them worthy of a thousand deaths! For all those who are cursed and hated by the whole country after dissipating their own property and exercising their rage *and* insatiability in the surrounding towns have now in the end entered the holy city by stealth and profaned the undefiled steps, and without fear feed on the sacred wine. They squander the wealth of the slaughtered on their insatiable bellies. Now your people are not like them, but merciful and meek, bedecked with arms and able to *help* the metropolis when the time of need will summon you against the foreigner. How can we call this setback fortunate, since your whole nation is helping the wicked? For what reason did you take up arms against us? Are we surrendering to the Romans? Are we enslaving the metropolis, and have you come to free it? I am amazed that the godless have laid a false charge against us. For otherwise they could not have incited you against us. You ought to understand the truth and not believe those inventing this slander! How can we go over to the Romans having *already* revolted against them? We should have made peace while all of Galilee was still whole, and all the other cities. Now if we wish peace and they disregard it, it is to our shame to plead! It is better to accept a glorious death than to live as captives.

Jesus the Priest's Speech to the Idumaeans 2

If they have slandered us, then let them say *so*! Who sent to the Romans? or who went on a mission? or whom did they hold *for questioning* on the way there or back? or from whom have they seized a letter? and how could we have concealed from all those living with us what we could not conceal from those lawless men who were confined and surrounded? But the *slanderers*, realizing that they would not escape the eye of the Sovereign, since they had angered him with their crimes, *still dared* to lie to you! If this

city were destined to perish, it will perish not because of *the Romans*, but because of these *liars*. And you, having come with weapons, will you help the righteous and destroy the wrongdoers, who deliver their judgment not by word, but by their hands. They have seized innocent men from the center of the city, tied them up and bound them and, ignoring their voices and pleas, killed them. If you *want to come into* the city - not as enemies - then see the signs that have appeared: houses deserted and plundered, families slaughtered, wives grieving, weeping and lamentation throughout the whole city. For there is no one who has not tasted their malice. Having gathered the foulest from all the country and all cities, *they have* brought them to Jerusalem! Just as deceit goes from the legs and arms and other parts to the head of the body, *it has likewise come* from the cities to the temple! And now the temple has become their refuge and haven, sheltering their immorality! *There* they have *also* stored their supplies. The spot worshipped by the whole world and honored both by its own people and by foreigners from one end of the world to the other is now trampled upon by beasts born here! If you will, put things right, as I have said: then come without weapons, examine everything, leave us and them, and return back *to where you came from*. If it seems to you that we have surrendered to the Romans, then *as* you are outside the cities, keep watch on the gates and the roads. For if our *supposed* deception comes to light, then do not spare us. And if this is not to your liking, then do not wonder that we have shut the gates against you who are bearing arms! Jesus spoke in this way

The Reply of the Idumaeans

The Idumaeans did not even pretend to be listening, but were furious at not gaining entry. They were indignant because they were ordered to throw away their arms, considering a capture to obey their orders. Simon ben Cathlas, an Idumaeen ruler, stood on a spot where he could *be* heard by the high priests and said: We are not surprised that the champions of liberty are shut in and you have surrounded them and now have closed our common city to your kin and are prepared to admit the Romans, hanging garlands and rugs on your gates in your joy! *Jesus* replies to the Idumaeans

from the rampart, Do you order us to lay down the arms that we have taken up for freedom? Since you have acted so, we will take up our position here before the walls, seeking vengeance on you until the Romans, tiring, leave you. Or will you change, choosing freedom?

The Idumaeans in an Earthquake | The Zealots Let Them In

Jesus, having heard the answer and the shouts of the Idumaeans, withdrew for their minds were confused. And they were enraged at seeing no aid from those who had called *them there*. While they were stationed around the walls, an indescribable storm occurred during the night with thunderclaps, frequent and terrible. The earth quaked, roaring! And all these were omens of disaster. Because of this, the Idumaeans thought that Elohim was enraged with them because they had taken up *the spear* against the metropolis. For Ananus said that Elohim is fighting for us, but they did not guess what was going to happen; for the Idumaeans were standing, crowding together, covering themselves with shields, *outside the city*. The Zealots, having taken saws there, cut through the holy gates and the guards did not hear because of the thunder and the storm. Concealing themselves, they went out of the temple to the walls and cut through the gates with these saws. The Idumaeans entered, slew the guards and joined the Zealots. They went against the people, slaughtering them. There was wailing and lamentation from the women and children. There was no place to escape to. Crowded together, they were smothered and cut down and threw themselves into the ravines. And before dawn, 18 thousand had been killed.

The Zealots' & Idumaeans' Murder Spree | Ananus & Jesus

When morning came, the Idumaeans spread out through the city, pillaged every house and searched for the chief priests. Having captured them, they slew them. Standing over their bodies, they insulted them, saying over Ananus: Indeed, you are a friend to Jerusalem and the people and worthy of the honor you have received! Over Jesus they said: You are eloquent and very wise, and you worked hard, speaking from the ramparts; but now you are at rest! They did not allow their corpses to be buried although

the Jewish Torah commands that even those convicted and crucified or hanged should be buried before sunset. If I say that the death of Ananus was the start of the capture and the destruction of the walls, I will not be wrong. For this high priest, their leader to salvation, was a venerable man, just and meek, not glorying in his noble birth or his rank. He was a very shrewd planner. If he had lived, he would have made peace in the war with the Romans, for all the people listened to him. His colleague, Jesus, was lesser than him, but senior to the others. Elohim condemned this city because of the various sins of those living *among them* and, wishing to purge the sanctuary by fire, took away its protectors who were clad in sacred garments, leaders of the peaceful service, revered by those coming from the world. Now they were cast out naked to be eaten by dogs and wild beasts. Even justice groans over them, for it had been overcome by malice. After this, they killed the rest of the people like herds of useless cattle. They bound the high-born and threw them into prison, hunting down those who had joined them. No one dared to approach them, no relative could shed tears over his kin, no son over his father, nor could they be buried. At night they took dust and poured handfuls of it, each one over his own dead. 12000 of the rulers were killed.

The Judgment of Zacharias and the 70 Jurors

Then *Zacharias ben Baruch*, a very well-known and rich man who could not endure the killing, dared to denounce them and speak against them as occasion allowed. And they, wishing to kill him too, set up a court and assembled 70 of the elders, and gave them authority to judge, ridiculing them. And they themselves standing with Zacharias before the 70, argued with him saying that he was betraying the city to the Romans. And the judges said: Who is the accuser and what is the evidence? The Zealots answered, We are well-informed of this, we are witnesses, so believe us! The judges said: We do not believe you because you are his opponents! Zacharias, understanding that no hope of salvation remained (as he had been summoned not to judgment but to drowning), first ridiculed their speech as untrue and, having in a few words absolved himself from the charges laid against

him, turned his speech against the slanderers. They, acting out, concluding the mockery of the *judges* and testing the *trial*, asked them whether they would judge according to the Torah. The 70 men brought in a verdict of acquittal. And if they were going to kill them, it were better for them to die along with him rather than live without him. So the Zealots were angry with the judges; for they, having acquired authority from them, *did not stay the mockery*. And two shameless men attacked Zacharias and slew him in the middle of the temple and, deriding him, said: You are quite right, so here are your rights from us both and a sure release. Immediately then they threw him out of the temple into the adjacent ravine. They drew their swords on the 70 men and struck their necks with the flat of the swords. They drove them *clear* out of the court that they should disperse and inform all about their enslavement.

The Idumaeans Go Home | No One Escapes the Zealots

The Idumaeans, not finding the treachery of which the slanderers had spoken, regretted their coming. One of the Zealots, having *some* little fear of Elohim, gathered them together and showed them what crimes they had committed *along* with those who had surrounded them. Falling at their feet, he begged them to stop the bloodshed and not to give support to those who were destroying the fatherland. The Idumaeans, obeying, first released 2000 prisoners whom they had not had time to kill. After that they left Jerusalem and went home to their own. The Zealots sent *agents* to where a well-born or courageous man *might be*, then seizing him, they would bind him so that none of the eminent should be left. They also killed Gurion and Niger, who, often shouting and showing battle scars, was dragged through the city. Despairing of his life, he pleaded for burial. Yet after killing him, they did not grant this. As he was being killed, Niger cursed them. Let there be famine and smallpox and strife and terror and *restlessness* upon them: for they had slain their protectors and repaid their benefactors with evil. And Elohim sanctioned all these curses against the immoral not for the sake of Niger alone, but also for the sake of other righteous men who were killed in the time of Herod and Archelaus and Antipas and Pilate and Agrippa and up

to the present, for all the accumulated blood drowned the city. And nobody escaped the hands of the Zealots except the mean *and* the poor.

Vespasian Imparts Good Sense to the Roman Troops

Now the Romans (having heard what had happened among the *Jews*) were all demanding that they go *to take* the city as a prize. They said: Elohim is our helper, who has raised the hands of our opponents to slay one another. But their attacks on us will be keen, for they will soon be united against us. Vespasian said to them: You have departed far from the right way and good sense if you wish to display your courage without danger as if at a spectacle. But we ought to look for what is useful and would favor your security. For if we now march on the city, when they see us, our opponents will make peace among themselves and turn their recently growing forces against us. But if we wait, they will destroy themselves, and we will fight against fewer enemies. For Elohim at your head is a better commander than me. He delivers the Jews to us without any trouble and bestows victory without danger. So then we ought to sit as if at a spectacle and watch them slaughter one another rather than join in combat with men who are seeking death. But if anyone says that the victory will not be glorious then I say to him that armed victory is neither secure nor manifest. And it is better to gain victory in silence. For even if we delay, our delay is not against ourselves but them. For are they going to restore the walls? Or prepare weapons? Or send for auxiliaries? They are wearing themselves *out* with their dissension and every day endure evil miseries beyond those we could inflict on them if we intervened. If someone seeks security then the sure *way* is to leave the opponents to tire themselves *out*. And if someone does *seek* glory, then it is unworthy to battle the sick, for on them an internecine disease will *surely* fall. If we now march on them and win, then it will not be called our glory but *rather attributed* to their inner strife. When Vespasian said this, his brave commanders stood by *him*.

Harsh Jerusalem City Rules Under the Zealots

Many from Jerusalem concealed themselves from the Zealots and

escaped to Vespasian. But it was difficult for them to flee because the Zealots had posted guards at all the gates, watching, so that no one would get out. If they caught anyone running or intending to run away to the Romans, they imposed on them the penalty of death by the sword. Many of the house-owners gave gold and were allowed to go wherever they wanted. But the poor, who could not give anything, perished like traitors. The dead increased in number in stacks along the roads and in the city. The immoral did not allow them to be buried as if they had sworn to defile Elohim and, together with the rest of men, rejected the divine natural law. Seeing the slaughtered, stinking in the sun, they laughed. If someone dared to throw earth from his sleeve secretly on his kin lying there, they would kill him also. Pity was taken away from them. They transferred their anger from the living to the dead and from the dead to the living. Terror attacked them *all* so that the living blessed the departed. Every human law was trampled on; and they ridiculed the divine. They derided as fables the commandments of the prophets. For the prophets in antiquity preached about virtue and vice. Having transgressed all those, the Zealots fulfilled the word prophesied against Jerusalem, for it was written that the city of Jerusalem would be taken and the sanctuary would be burnt when there was dissension in the city, and when they defiled Elohim's altar with their own hands. The Zealots served *to fulfill* this word.

John Takes Greater Honors

Then John, having received power, aspired to greater power. Having then received it from the reprehensible, he was advancing to higher honors. He did not submit to the will of others. He did not give anyone time to finish his *sentences*, *but* affirmed his own. It *therefore* became evident that he was an autocrat. They all submitted to him: some for fear, others for love, for he was well-equipped with various deceptive abilities. Many opposed him, envying him, yet not wishing to submit to him, for he was formerly an inferior. They considered it better to suffer in conflict with him rather than to obey and be enslaved by him.

Jerusalem Factions Split | Masada | Malefactors

The rebellion split into two and they fought against each other, and surpassed each other in works against the people. They strove *to see* who would capture the largest part of the booty, and many, having fled their countrymen, took refuge among foreigners and found their salvation with them (for they had not received *help* from their own people). Then there was a strong city not far from Jerusalem that had been built by an ancient king for the storage of property and weapons. It was called Masada. The malefactors, those so-called Sicarii (daggersmen), came and *the fortress*. From there they made war among the villages, killing those who lived in them. And seizing property and food, brought it to Masada. They were joined everyday by more malefactors from everywhere, and they aroused the other parts of Judaea. Just as, when members in the body, by which the entire life (*of the body*) is sustained and breathes, is taken ill and is swollen, then the rest of the members do not get better, but become inflamed with the illness: so also in Jerusalem. For the metropolis was in the grip of rebellion and bandits, so the malefactors, having found occasion for *satisfying their lust for plunder*, fulfilled their wish. They walked the path of the stiff-necked; they did not care to understand either Elohim's law or David's or Solomon's teaching, or the threats of the prophets, or the words of the holy men, who in word and writing established glory and praise for *doing* good. But for malefactors, it was censure and derision and torment, so that *the rest* would emulate them; and in hearing *them*, *would not* rise up to goodness or hate evil, or turn away from their evil ways. They shed the teachings of these *righteous things* as a hard burden. They walked according to their heart's desire, not remembering how they had suffered captivity in the time of Nebuchadnezzar, nor what Antiochus had done to them, nor the Egyptian slavery, nor the divine deliverance. Soon then, *on* the Feast of the Matzah that the Jews celebrate to remember their exodus and liberation from bondage in Egypt, they came at night and made war and burned down the neighboring villages. Having killed 7000 inhabitants, *those* accursed *men* returned, howling like wolves, joyful that they had shown their valor.

Placidus v. Gadara & Bethennabris | The Fate of the Rebels

The fugitives informed Vespasian about all this; for though the Zealots were guarding all the roads so that no one should get out of the city to him, nevertheless many fled secretly and begged him to move to help the city and save the rest of the people. Many who were peacefully disposed to *Vespasian* had fallen at the hands of their countrymen on his account. That would be *the fate* of the survivors if he did not help them soon. *Vespasian*, observing the tears flowing from their eyes, *and that they were* without deceit, had mercy upon them. And He moved, pretending *it was his intention to* take Jerusalem, though, in truth, *it was* to rescue them. It was also necessary to destroy the remaining cities so that no enemies would be left in the rear. He marched on Gadara, which was the capital city on the other side of Jordan, on the 4th day of the month Dystrus, and he entered the city. Unknown to the rebels, the city's leaders had sent for him, begging to surrender to him, for they wanted peace because of their property - they were very wealthy. The rebels, having seen their enemies in the middle of the city, suddenly slew the leaders of the city and fled. So the people admitted Vespasian with praise. They demolished *three fortifications* without having his command to *show* they would be loyal to him. *Vespasian* sent Placidus with 500 cavalry and 3 thousand infantry to *chase* the fugitives. Seeing the pursuers, the *rebels* entered the town of Bethennabris and, having armed themselves, they went against Placidus' troops. The Romans gave way at first, deceiving them, so that they might come further away from the walls. Then, turning about, *the Romans* surrounded them and slaughtered them all like wild beasts, some resisting, others running away. None of them escaped except a few hardy *men* who fought their way through the line, but their own did not let them into the city. They cut them down *and got in themselves*. Placidus besieged the city from evening and, fighting bravely, took it.

Placidus Havocs the Decapolis | Jordan Paved with Corpses

Those hardy *Zealots were* running away again and taking others with them. *They all* fled to Jericho. Placidus pursued them as far as the Jordan. At that time the streams of Jordan had filled with

rain and had flooded greatly. Because they had no other way of escape to the mountain, they stood along the banks. The arrows flew at them like rain; the cavalry trounced them; many, unable to stand the sight of the battle, jumped into the water. People without number drowned. Jordan was paved with corpses. And so the whole river was filled with the drowned. They walked upon *corpses* as on a bridge. 25 thousand were killed on the bank and 2200 were taken alive. *The Romans* captured cattle and horses and camels and donkeys without number. This *Roman* victory greatly wounded the Jewish heart, for the road and the bank and the river were filled with the dead even as far as Lake Asphaltis; having floating down the Jordan. Placidus, helped by good luck, took the neighboring towns Abila and Julias and Besimoth. If anyone had *attempted to flee* by the lakes, *Placidus* embarked and sent soldiers on boats who killed them all.

Vindex's Rebellion v. Nero | Vespasian Takes Many Cities

When a messenger came to Vespasian reporting on the rebellion in Gaul, how Vindex had won over the chieftains, and they all revolted against Nero. Hearing this, the general threw himself *even* more into the task facing him, rushing so that he might quickly reach *his objective* in foreign parts, then go on to Italy to pacify and allay the fear of *a possible internecine conflict*. While it was winter time, he went through the towns that had submitted to him, fortifying some by building, others by restoration, and in others, the posting of guards. At the beginning of spring, having taken the greater part of his troops, he marched from Caesarea to Antipatris, where in *a few* days he brought order and fortified the town. On the third day he set off, capturing and burning all the surrounding areas. Going through Thamna and Lydda and Jamnia, he devastated all those regions. He went also to Ammaus, having occupied all the roads to Jerusalem. After setting up a camp, he left the 5th legion there with the standards, in order that the natives should think that all his forces were there. Taking the rest of his forces, he advanced to the region of Bethleptenpha and burned it all *including* the villages around Idumaea. He encamped there, considering he had found a strong position. Leaving there, they fought over all these lands, hindered by none. He took the

city of Betaris and Caphartoba, killed 20,000 and captured 2000. He left a small part of his troops there with the order to fight in the hill country. He returned to Ammaus from there with the rest, then to Samaria and to Neapolis called Mabaitha. He went down to Corea on the 2nd day of the month of Dacsius, and encamped there.

Physical Characteristics of the Jordan Around Jericho

Afterward, *Vespasian* marched to Jericho where the commander Trajan met *him*. *Trajan*, leading the Peraean forces, had taken everything on the other side of Jordan. In anticipation, many from Jericho ran to the hill country that was over against Jerusalem, and he killed those who had not fled. The city was built on the plain and above it stands a long, infertile and bare mountain. It extends north as far as the country of Scythopolis and south to the Sodom and Asphaltitis. The whole mountain is uneven, and because of its infertility, it is uninhabited. Opposite to it stands *the* mount of Jordan, beginning at Julias and ending as far away as Somora where there is *the mountain* known as Iron, stretching into Moab. Between these two mountains there is a plain called Great. Its length is 1000 and 200 stades and its breadth 100 and 20; and through the middle of it flows the Jordan; and there are two lakes in it: Asphaltitis and Tiberias, different in their natures. The former is salty and barren, but *at* Tiberias sweet and fertile. At harvest, the plain is parched and the air in it is unhealthy, for this place is not rained on and there is no water in it except the Jordan. Because of this, the date palms along the Jordan grow strongly and bear more fruit, though those further off are bare.

The Story of the Spring of Paradise

In Jericho there is a spring giving much water in the Old Town. This town, the first in the land of the Canaanites, was taken by the spear of Jesus ben Naue, commander of the Hebrews. There is a story about this spring, how formerly it used to blight the fruit of the earth and of the trees, the babies from pregnant women, and brought all kinds of disease to those drinking it. Afterwards, *it was rendered* fertile and healthy by the prophet Elisha who was an acquaintance and successor of Elijah. For after the natives had

received and honored him in Jericho, he, wishing to render them a good return for their hospitality, endowed their lands with this eternal blessing since he observed that they were without water and all was barren. Having arrived at the spot, he stood above the spring and cast in a clay vessel full of salt. Raising his righteous right hand to the sky, he addressed a pleading prayer for the spring, and shedding tears, he prayed that it would change its water and open sweet veins. He prayed to Elohim that he would bid the sky to combine the *fruit of the air* with the water, so it might give *clean water* abundantly to the natives *and serve as a heritage to the children*; that these *folks* would not lack this fertile water as long as they dwelt *in* injustice. To these prayers he added many herbs from his skill; he changed the water from salty into sweet and gave with it fecundity and abundance and plenty. When the natives irrigate the soil, it has such strength that even if only one drop falls on a spot, it is of more use than never-ending rain. Fields 70 stades in length and 20 in breadth are irrigated by this water. Beautiful, pure trees grow on it *as do* date-palms varied in taste and strength, and the fattest of them releasing abundant honey. Balsam grows here, which is the noblest of all fruits, along with cypress and myrobalanus. If someone calls this place a divine paradise, he will not sin against truth, for there is an abundance here of all useful fragrances not found elsewhere. The earth's seed breeds a hundredfold from the warmth of the air and the fertility of the water. For the water strengthens the roots and the air aids growth. The place is so very hot that no one may cross over it during harvest-time. But water drawn *before* sunrise is as cold as ice. When the earth is burning in the heat, the water cools it while on a winter day it is warmed. When snow lies all over the Jewish land, this place is so warm that it is possible to walk without clothes! This place is 100 and 50 stades from Jerusalem and 60 from Jordan.

A Little More About Asphaltitis

From *there at Jericho* to Jerusalem is desert and rocky, and as far as Jordan and Asphaltitis it is similarly barren. I will also tell of the Lake Asphaltitis: it is bitter and barren; no heavy thing *being* cast into it will sink. Vespasian came to see it and ordered

captives to be bound up and thrown into it and not one of them sank. Its appearance is strange: for it changes three times a day and *sparkles against the sun* rays. By it are produced asphalts, thick, large, *like black oxen* and they float on top. As to shape, they are similar to headless bulls. The lake workers row up and drag them towards their boats. Once they are filled, they are unable to cut them with iron or anything else until they have poured over them blood coming from a woman, for they can be cut with this alone. It is useful not only for repairing a ship, but in healing the body: doctors often mix it into drugs. The length of that lake is 500 and 80 stades. Adjacent to it is the land of Sodom, formerly rich and abundant in everything, but now all burnt by a heavenly fire. There are still indications *of this*. It is possible to see the buried *walls* of 5 cities there. From a tree *there are* produced red fruits similar to edible *fruits*, but once someone plucks them, they dissolve into dust and smoke.

Jerusalem Surrounded on All Sides

Vespasian surrounded Jerusalem on all sides and he encamped in Jericho and in Adida; from there he sent Lucius with soldiers to Gerasa. *Lucius* suddenly captured the city and killed 1000 Jews; and he sent round the villages, slaughtering and burning *them* down, having taken the women and children as prisoners. The war embraced all the hill *country* and the environs of Jerusalem. The citizens had no way out, for those inside who wanted to flee to the Romans were prevented by the Zealots, who were constantly on the watch so that nobody could get away. Those who wanted to fetch grain or hay or bring in wood could not pass. Vespasian returned to Caesarea and prepared his whole force to march the next day on Jerusalem.

Nero, Galba, Otho & Vitellius | Vespasian Pauses

While Vespasian was on his way, the news reached him that Nero *expired* having reigned 13 years and 8 days. Ever since *Nero* received the power, he entrusted all matters to immoral people. They had risen against him and driven him out. He had fled to his estate with four servants, as all the others had deserted him. And there he killed himself. After him, they installed Galba as Caesar,

who had arrived from Spain. The soldiers disdained him and killed him because he was humble, so they replaced him with Otho. However, the commander Vitellius rose against him. They all fought on the Capitol. Antonius Primus and Mocianus killed both Vitellius and the German legions to stop the strife. On hearing this, Vespasian delayed his advance on Jerusalem until it became known to him to whom the empire would pass. Having heard about Galba, he did not dare to fight until he received the order from *Galba*. He sent Titus his son to *Rome* to greet him and to get written instructions concerning the Jewish war. King Agrippa also sailed with Titus to Galba on account of this. While they were on their way by long ship from Achaia in winter, but had not yet reached Rome, Galba was killed, having reigned 7 months and 7 days. After him Otho took power. Agrippa, undaunted, sailed on for Rome. But Titus, by Elohim's will, sailed to Syria from Greece and soon came to his father. They had doubts about this war; some advised them to go on against Judaea, as they had set out. Others, hearing that a war had started in Rome and fearing for the fatherland, thought it untimely to be fighting in a foreign land.

Simon ben Gioras Attacks the Zealots About Jerusalem

But in those days yet another misfortune befell Jerusalem. There was a certain Simon ben Gioras, a native of Gerasa, a youth, wise in mind, and in guile more artful than John, and superior to him in courage and bravery. Ananus, the high priest, expelled him from his domain; and he fled to the evildoers of Masada and joined them. At first they did not trust him and let him live in the fort with his women and servants, while they themselves stayed in the inner fortress; when they went out on raids, *Simon* would go with them. Seeing his cunning, they became accustomed to him and obeyed him, for he proclaimed *freedom* for the slaves and honor for the free. *Simon* gathered around him all the evil *men* and *they* ravaged what was left. Many of the powerful, seeing his strength and success, joined him and glorified him like a king. They obeyed his commands. He found *a strong place called Nain*; there he built a sort of citadel, and he dug and widened many caves, and everything he pillaged he brought there. Nain and the caves

about it became a refuge for him and a treasure-house of what had been gathered. It was clear that he was preparing his soldiers for *an attack* on Jerusalem. The Zealots, anticipating his coming, armed themselves against *him*, and went out. Simon, having drawn up his soldiers, fought against *the Zealots* and killed many. Those that remained he drove back into the city.

Simon's Continuing War for Idumaea

After that, 2000 of *Simon's men* attacked the frontiers of the Idumaeans: their princes soon assembled 15 thousand of the strongest, and they resisted him. They fought from morning until evening. Since neither side won, both *armies retreated*, Simon to Nain, and the Idumaeans to their own country. After a few days, Simon gathered a larger force and returned again to *the Idumaeans*. Fearful, they decided to send scouts to spy on his army. James, one of the commanders, undertook this service intending on betrayal. After coming to Simon, *James* agreed with him in an oath: that he would be honored by *Simon* and that he would betray the Idumaeans to him. Having honored him with gifts and his promise, Simon let him go. When *James* came back to his own, he exaggerated Simon's strength and falsely added three times as many to the existing forces. He then persuaded the commanders to surrender without a fight; then he sent to Simon: come quickly! A few remaining at *Simon's* command attached conifer branches to the *horses'* tails and they drove *them out* so that great dust clouds would materialize. The Idumaeans thought *the dust* was all *stirred up by* soldiers! James began to argue with the Idumaeans, saying: Is it because you have not *enough* graves *already*, that you crave them even here? Seeing the soldiers and the dust behind them, *the Idumaeans* thought the *horses in the rear* more *numerous* than the vanguard. So they scattered.

Simon Devastates Hebron

Of them all, the first town Simon took was Hebron, and in it he captured much booty. The natives say that that Hebron is *older than all the Egyptian and Hebrew towns*. It was the home of Abraham, the forefather of the Hebrews, when he moved from Mesopotamia. From there, his sons went into Egypt. Their tombs

stand up until *even* now, artfully wrought in fine marble. There is also here a great tree, a terebinth, that has stood from the creation even until now: 2000 and 300 years old! Starting from there, Simon burned all the towns; he did this leaving no sign that anyone should say they had once existed. For 4 myriads followed him apart from his armed men, and there was not enough food for them *all*. He was cruel and furious toward the Idumaeans nation, so he devastated the entire country, trampling the fields and the grass, as one might see when locusts fly up from a place, and the place is left bare. The passing of Simon's army's rear revealed a desert.

The Capture of Simon's Wife | His Threat of Retribution

Once again, the Zealots went against Simon, yet they did not dare to fight him in *open* battle. Lurking by the crossroads, they captured Simon's wife in passing, along with her servants and baggage. The Zealots returned rejoicing, as if they had captured Simon himself. They thought that he would soon lay down his arms and begin to beg for his wife. But into *Simon's* heart came not pity, but anger at her capture. He approached the walls (of Jerusalem) like a wounded beast, and because he could not find *any* of those who had wounded him, he turned his anger on all whom he met, those who had come out to gather herbs or wood, old men or women, and even the sick. He cut off their hands and noses and sent them back to the town to horrify the people. He told them to say, Simon swears by the living Elohim, omnipotent and all-seeing, that unless you soon return my wife to me, I will demolish the walls and come in and do to all the citizens what I have done to you. I will not spare any age, nor separate the innocent from the guilty! Terrified at this, they sent out his wife to him. Mollified, he for a short time ceased from slaughter.

Back to the Civil War in Rome

At that same time there were revolts and strifes, but not only in Judaea: in Italy also. Galba had been killed in the middle of Rome. They insulted Otho as Caesar. And Vitellius, having taken the German troops, fought against Otho. On the first day, Otho won; but on the second day, Vitellius. For at night, Vitellius strew

three-pronged irons (tridents) all over the road and on the plain. He pretended to flee in the morning. Otho with his soldiers rushed after them, pursuing them as far as the places where the irons were scattered; and *Otho's* horses were lamed. It was not possible for the horsemen or the troops to get out. Vitellius' soldiers returned and killed all who were lying there. Otho, having seen what happened, killed himself.

And Back to Judaea

Vespasian advanced against the remaining towns; he took all of the Gophna and Acrabetta region and Bethcia and Ephraim. From there he drove to Jerusalem. Cerealius, his commander, made war on Upper Idumaea. He came to the town of Capharabis and he saw that its walls were strong and high. When he was about to build embankments, suddenly the citizens came out with a plea and surrendered. No other town was left except Herodion and Masada and Machaerus, and amid them Jerusalem was like a watchtower.

Zealots Turn to Behaviors & Proclivities of Women

Simon, having recovered his wife, surrounded Jerusalem, slaughtering all those coming out. Simon drew Zealots to him: he allowed them to do their will, whatever each of them wished. One could see the houses of the wealthy constantly being searched and pillaged *in addition to* the slaughter of men and rape of women. All that they stole, they devoured with blood. Without any fear they turned to the passions and habits of women. They curled their hair and, dressing themselves up in women's clothes, painted their cheeks with color, and blackened their eyes and drenched themselves with smelly myrrh. In their excess of fornication, they yielded to unlawful pleasure; they gave themselves to each other in womanly lust, behaving in the center of the city as if in a brothel. They polluted themselves with every foul deed. Wearing the appearance of women, they had bloody hands. Lurching *around* as they walked, they would suddenly reveal themselves as murderers; and they would draw their swords to try them out, but all they encountered they slaughtered.

Vexation by Simon, Zealots, Idumaeans & the Wretched John

If anyone could escape from the tormentor John inside, they would fall into the hands of Simon outside. *Simon* completely cut off the way for people wishing to desert to the Romans. But in the city, the forces revolted against John. All the Idumaeans broke away and began *to attack* their tormentor with a pitiless hatred. Clashing with the Zealots, they killed many of them, and the rest fled to the royal court. They were driven out from there. When they fled to the temple, the Idumaeans plundered John's property. For this property was a storehouse of his blood-stained treasures. Those Zealots who had been staying in various *parts of* the city now gathered together and ran to *join up with* their own in the temple. John prepared to go out with them against the people and the Idumaeans. These latter, in fear at their daring and desperation, consulted the high priest on how to guard against them, lest they suddenly come out to *attack* and murder the people and burn the city.

Simon to Save the City from the Zealots?

Elohim confirmed their plan to their detriment; and what they hoped would be their salvation, he turned into their ruin. Wishing to destroy John, they decided to send to Simon with pleas that he would join and save them, not knowing that they were *bringing* upon themselves a cruel tormentor. Having finished the meeting, they sent the high priest Matthias to him, whom they had formerly feared. Simon listened to them with *joy* and entered as if he were their master to save the city from the Zealots; and he was praised by the people as *their* savior and protector. But *Simon* was not thinking about the people, but about himself, and how he might obtain sole power. For, holding equally as enemies *those who had been saved* as well as those against whom he had been called, he was preparing *for battle*. John and the Zealots, being opposed on all sides, not having what they needed, despaired. They stationed themselves along the porticoes and on the ramparts, and so they fought against Simon. They killed many of the people by throwing *missiles* from above. They erected for this *purpose* 4 high towers so that without fear they could fight from them: from the top of the Pastophoria, where one of the priests stood

according to custom, and trumpet on the *slapinx* (bronze trumpet-like horn), in the evening when the *Sabbath* began and when it ended. With such announcements, he would indicate to the people the time for labor and rest. *John* posted catapults and archers and javelin-throwers on the towers. Simon, seeing his *cohort* weakened on account of the height, *was battling* even more than the limits of his strength.

Rome Plundered | Commanders Appoint Vespasian Emperor

A great misfortune happened in Rome at that time. Germans, also called Franks, who had come to the aid of Vitellius saw the wealth of Rome and rushed to plunder. When the news of the troubles in Rome and of Vitellius' reign reached Vespasian, he was sad and angry. Rejecting an *emperor* who had attacked Rome as if it were a waste, Vespasian could neither endure nor devote himself to more war since his fatherland had been devastated. Anger was compelling him to seek revenge, but distance and the stormy sea prevented him. Realizing this, the commanders, each with his own soldiers, were considering a change. They all met and cried out with fury, saying: This is a terrible thing, abhorrent to heaven and to earth, that troops, who are drinking and living in perpetual luxury (in Rome), who have not even heard the name of war, should give the empire to whom they wish, and, in pursuit of gain, set up as autocrat any person who will give them the most. We ourselves, who have accepted so much toil and grown old beneath our helmets, are giving up this power to others while having among us one who is more worthy than all others to rule! Now is the time for us to show our appreciation for our general's love. If we let these days go, we do not know when we will find any others. As Vespasian is superior in strength and in experience and in character to Vitellius, so we are superior to those who installed him. For we have sustained wars no less important than theirs, nor have we conquered lesser lands than they have. The nobles of Rome will not submit to the lechery of Vitellius, and will not choose a merciless tormentor over a good general, nor will they prefer as guardian a child rather than a father. For if *it is a question of* the imperial majesty, there is no difference between them! The minds *of their leaders* are equally deficient as those of

their subordinates; such is *seldom* useful for the stability of cities. If the experience of old age is fitting for power, then Vespasian is worthy. If courage and youth is fitting, who is stronger than Titus? There is help for us, not only from our *men*, but also from the neighboring kings, from Europe, and from the eastern lands. And in Italy, *Vespasian's* brother (*Flavius Sabinus*) and another son (*Flavius Domitian*) are helping us. For his own soldiers will obey the former, and the sons of the nobles will join the latter. If we delay any longer, the senators of Rome will themselves send and install the one whom we ignore, *even* while we hold him in our hands! Talking thus and encouraging one another, they proclaimed Vespasian emperor.

Vespasian Accepts | Tiberius Second in Command

They asked Vespasian to accept the leadership and to save those who were in danger. He had been concerned about all *this* in the past, but did not wish to rule himself, regarding himself as worthy in deed, but preferring to live under authority with security, rather than hold power with *all its* dangers. And though he resisted more, the commanders exerted more pressure upon him. Surrounding him, the soldiers with drawn swords threatened him with death if he did not accept the rank. But after much argument with them that he should not take this burden upon himself, since the soldiers did not yield, *Vespasian did*. So he was proclaimed emperor. He started to rule from Alexandria, *for Egypt was the largest part of all the empire*, for they were shipping wheat from there to Rome. If he took *the wheat* and withheld the transport of this food, then he would *be able to* overthrow Vitellius by means of the shortage. The Romans, rather than enduring the famine, would either drive him out or kill him. He knew that this land (Egypt) was secure. If some unexpected misfortune were to come about, he would have nothing to fear. For the lack of water would not allow an advance along the coast, and by the sea there were no harbors, and on the rivers there were fierce rapids. So Vespasian was eager to take *the offer* to secure his hegemony. Immediately he sent to Tiberius (Julius Alexander, an apostate Jew, not the previous emperor Tiberius), who was ruling over Egypt and Alexandria, informing him of the army's determination and how

he did not wish this himself but was forced by necessity to submit to the yoke of empire. Vespasian said to Tiberius, I will take you as my assistant. Tiberius, having read the epistle, rejoiced very much and brought the legions and the populace to take an oath, that they would fight for Vespasian. And Tiberius prepared all that was needed for Vespasian's arrival.

Remembering Josephus' Prophecy, Vespasian Sets Him Free

The news spread quicker than anyone thought of the ruler in the East. Every city celebrated the good news and offered sacrifices on *Vespasian's* behalf. The Moesian and Pannonian legions, which were previously for Vitellius, accepted Vespasian with greater joy. And he, leaving Caesarea, went to Berytus, where many envoys from Syria and from other regions had come, bringing him golden crowns. So Vespasian realized that it was not without divine providence that power had fallen to him, but a just destiny had given him the autocracy. He recalled omens as well as the prophecy of Josephus, for he had dared to call him emperor even while Nero was still alive. The general felt ashamed that he was keeping this man (Josephus) in chains. So he summoned Mucianus and other commanders and told them what he had prophesied to him, saying: Then I thought his words were false and the product of fear. But now time has shown a true conclusion and fulfillment in fact. It is cruel that the one who prophesied this power for me and served the voice of Elohim is *in* the position of a captive and endures *his* chains! Calling for Josephus, Vespasian ordered him to be freed. And Titus said to him: It is also fitting, father, to take the shame away from Josephus. If we do not loosen but *completely* sever his chains, then it will be as if he had not been fettered in the first place! So he gave the order and they cut away his chains. Josephus, having accepted this honor, was also believed about future-*telling*.

Cilicius to Vespasian | His Troops Rebel | Cremona Sacked

Vespasian sent Mucianus to Italy, having handed over to him cavalry and many foot-soldiers. Though terrified of sailing across during winter days, he led his troops along the coast through Cappadocia and Phrygia. Then also Antonius took the third legion

from Moesia and prepared *for battle* against Vitellius. The latter (Vitellius) sent Cilicius against him, relying on him, for he had defeated Otho. Marching quickly from Rome, *Cilicius* found Antonius in *Galilee*. Having *already* considered the multitude of his adversaries and the skill of the commanders and their strength, he did not dare to fight with Antonius. Thinking that flight was difficult, he was considering treachery. Then having gathered his centurions and tribunes, *Cilicius* urged them all to go over to Antonius, blaming Vitellius *for the condition of Rome* and extolling Vespasian's strength and saying: It is better to join *Vespasian* without danger than senselessly test *his* weapons. For Vespasian will be able to subdue everything without us! And Vitellius will not preserve himself even with us! Saying many such words, *Cilicius* joined with Antonius. On this same night, *Cilicius'* soldiers were overcome by remorse; for they were afraid of the one who sent them, should he defeat Antonius and slaughter them. So having bared their swords, they rushed to kill Cilicius. And they would have done the killing had not the centurions pleaded with them. *Finally*, after listening to them, they did not kill him; but having bound him, sent *Cilicius* as a traitor to Vitellius. When Antonius had the news, he immediately mobilized *soldiers* with weapons against *those* who seceded to Vitellius' soldiers being deployed, resisted a little and later fled to Cremona. Antonius blocked all the roads and slew the greater part of them before the city. And he gave *Cremona* over to his *men* to plunder. Many foreign merchants and natives were robbed. All the soldiers of Vitellius, 3 myriads and 200 and 4000 and 500 of Antonius' soldiers were killed. So he released Cilicius and sent him to Vespasian to report to him what had happened. He came and was received; and *Vespasian* covered the shame of betrayal with great honors.

Vitellius' Demise

When Sabinus, *Vespasian's brother in Rome*, learned that Antonius was drawing near, he went into action. And gathering the night guards, he went out to the Capitol with them, which was the highest place in the city. In the day, many of the eminent joined him. And Domitian, *the younger* son of Vespasian, was a

strength and hope for them. Vitellius was little concerned about Antonius, but was furious with Sabinus and those who had deserted him. With his usual cruelty, he thirsted for noble blood and loosed on the Capitol all the forces that were with him. A great conflict took place between them, and the outcome favored Vitellius. For the German troops, four times greater, prevailed and took the Capitol Hill. Domitian and other eminent *people* fled. All the soldiers were slaughtered, and Sabinus was brought to Vitellius and was executed. The soldiers *destroyed* the sanctuaries and set the temple on fire. A day later Antonius drove up to Rome with his army. Vitellius' legions met him inside the city, engaging *him* in three places - and they all perished! Vitellius came out of the palace drunken, for he had then finally stuffed himself with food and drink as one who had despaired. They dragged him into the center of the city and beat him, *inflicting* various wounds, then they slew him. Vitellius ruled 8 months and 5 days. Had he continued in his *reign*, he would have wasted his empire on lechery and drunkenness. 15 myriads of his soldiers were killed on the third day of the month of Apellaeus. After that, Mucianus entered the city with his soldiers and installed Domitian to rule until his father's arrival. So the people, now rid of fear, acclaimed Vespasian as emperor. And they sent envoys to him telling the good news of what had happened in Rome.

Vespasian to Rome, Reigns 9 Years, 10 Months

Vespasian, having settled *matters* around Alexandria, handed over to Titus chosen troops to take Jerusalem. He went with his brother (?) from Nicopolis to Heracles' city, and from there he marched on Pelusium and Clay where there is always a lack of water. From there to Gaza and to Ascalon and to Joppa, and from there he reached Caesarea and sent for all the troops to be brought out. And he left his son Titus to wage war on the land of Judaea and went himself to Rome, where he governed for 9 years and 10 months.

END OF BOOK IV

BOOK V

***The City Divided Into Three Parts**

While Titus was gathering his troops, as we have already said, and when Elohim had entrusted his father with a new command, the strife in Jerusalem grew even worse. The rebels were split in three parts. The Zealots were fighting against the citizens, and Simon against them. Revolt sprang from revolt. Like a raging beast turning its teeth on its own flesh so did they provoke hands against their own kin. The Zealots occupied the temple, John the middle town and Simon the outer. John, amid his adversaries, installed against those in the temple catapults and spear-throwers with which he fought against them. Many of them were killed: some fighting, others serving Elohim and offering sacrifice. And though they had reached the extremes of irreverence, they nevertheless admitted those wishing to offer sacrifice; for the natives were offering sacrifice under supervision and *foreigners* were unsupervised. Stones were thrown and spears *flying* with such force that they fell on the priests and those bringing sacrifice and on the altar and the temple itself. Many who had hastened from the ends of the earth to come to this famous *shrine*, sacred to all, to offer sacrifice, were themselves falling in front of their sacrifices. Those sacrificing became the sacrifice! The altar revered by Greeks and barbarians alike was defiled by the blood of the natives. The corpses of Jews were mixed in with foreigners and the priestly with the unrighteous. Mixed blood stood on the sacred place like a lake.

O, You Wretched City!

O, you wretched city! When did you suffer such defilement from the Romans, who have come to purge your abomination! For you were no longer the place of Elohim; because you have *created* a grave for your own flesh! You are filled up with the blood of internal strife! Yet you may again be ameliorated if you pray to Elohim and submit to Him whom you have rejected, not having recognized him! But one should hold back one's tears: according to the law of *events*, this is not a time for lamentation, but for extolling the facts! So I will thus *continue the* description of the

other events of the revolt.

Distress of the People | Temple Wood Used for Weapons

Simon, in fighting with John, burnt all the *storehouses* along with the wheat *therein*, which they could not have amassed in 20 years: thus he cut the sinews of the town. So it was hunger that delivered them into alien hands. And the people, like a great body between them, was distressed and torn. The old men and women, *unable* to endure the misery inside, were praying for the war outside to come, thereby they were expecting the freedom of those who had renounced evil. They did not dare even to weep about their sufferings. but shutting themselves in, moaned in horror. The rebels were *rushing* over the corpses as if over bundles *of hay*, *and* were joining in combat. John built catapults from the wood of the temple; for the chief priests with the people had before that time ordered the temple to be strengthened and raised 20 cubits higher. King Agrippa brought suitable tinders from Lebanon, beautiful in appearance and right in size, at great expense and trouble. When the seige started, John ordered *the tinders* to be cut and built into catapults and towers, for he found their size fit for this task. And with this lawless construction he was hoping to defeat his enemies. But Elohim showed his labor vain and brought Titus with the Romans before the start of *their* fighting.

Tiberius Alexander, a Fellow Jew, a Roman Commander

Titus, having collected his forces, and sent for those far off, marched *up* from Caesarea. There were the three former legions with which his father had ravaged Judaea, and the 12th with *which* Cestius had been defeated by the glorious courage *of the Jews* who, recalling their courage and former disgrace, then came eager for revenge. *Titus* commanded the fifth, which met him at Emmaus, and the tenth, *which met him* at Jericho. The neighboring kings also gave their aid. *Gaps* were filled, for other troops Vespasian had sent to Italy. Tiberius Alexander, who was previously governor of Egypt, also came to him, and was appointed chief over the commanders by Titus, because before all *others* he had honored and loved his father. He was wise and distinguished in years and military experience, and wonderful

above all other soldiers.

Titus Tests the Jews' Resolve

When *Titus* had entered enemy country, first came the royal troops and all the auxiliaries. Next *came* road-makers, surveyors and beasts of burden, baggage-carriers and men-at-arms. After them Titus, with chosen spearmen, and after him, cavalry; and *then* rams and all the wall-breaking engines, and after *these* the tribunes *and* the commanders *along* with distinguished *soldiers*; then trumpeters, after these the standards: the Eagle and the rest, and after them legions of infantry spread out in 6 columns, then the laborers and servants and mercenaries. After them *all* the rear-guard, *with Titus* leading the troops in *such* order as is the Roman custom. He advanced through Samana and stayed there one day. From there he went to the town of Gabath Saul, which means Saul's Hill, at the Mouth of Thorns 30 stades distant from Jerusalem. Taking from there 600 chosen cavalry, he rode around Jerusalem examining its strength and testing the mind of the Jews, whether they would be terrorized at the sight of him and surrender before bloodshed; *for* it was known to him that the people wanted peace, but being afraid of the rebels and unable to oppose them, kept silence. As long as he was riding towards the walls along the People's Road, nobody appeared before the city until, turning his horse aside along the wall, he was riding towards the Mosaic Tower.

Jews Surge Out of Helena's Tomb | Titus' Miracle

There towards the Tower, many of the Jews suddenly poured out from the town opposite the Women's Towers through the gates that faced Helena's Tomb! And they drove through the cavalry and prevented those in the rear from joining those in front, and they surrounded Titus with his few men! It was not possible to advance; the ditches prevented him *as did* their gardens and fences. He could not return to his own because the enemy had surrounded *him*. Those who were following him, being on the road and unaware of Titus' danger, dispersed. Titus, having realized that rescue lay only in his arm, turned his horse and, shouting to his companions, stood amidst the enemy and fought

while striving *to get out of there and back* to all the troops. It was then that I realized (within my own understanding) that victories and the downfall of kings came about by Elohim's Providence. For so many arrows and spears were thrown at Titus (*who had come* not to fight but to inspect the city and *avoid* fighting), and he, without helmet, breastplate or shield, *was unprepared; yet* nothing wounded him. The weapons were all vainly falling, flying past him without hitting him! Titus had only one sword in his hands, and with it alone he struck *and sliced* some in the face and *stabbed* some in the ribs, *thus* chasing off all those who had attacked him! Against Caesar's courage *the Jews* shouted, urging each other on against him; and those toward whom Titus turned would run, scatter and open up *a way* for him *to escape*. And so he withdrew with his companions back to the camp. Only two of *the Romans* were killed. They captured their *riderless* horses and entered the city with joy.

Both Sides Encamp Near the Mount of Olives | Fear!

This *maneuver* raised greater expectations! Caesar halted and encamped at the place called Look-Out, for that is a hill from which it was possible to observe and recognize the buildings and the temple, enormous and brilliant: for the northern part of the city was in the valley. Approaching the Mount of Olives (that was at a distance of 6 stades from Jerusalem), he ordered camp to be set up there on the east, opposite the city. This hill is surrounded by a deep ravine, called Kedron. Though the citizens were fighting incessantly amongst themselves, when they saw the war without, they ceased from the war within! Observing the Romans with horror, they encamped vainly in three places. Answering one another they said: What are we waiting for? Why are we dallying? Our life's breath is fenced about by three walls, and war has reached us with all its force! For how long will we sit within the city as though at a spectacle, watching good and effective action? How long shall we drop our weapons and wring our hands? Is it only against ourselves that we wish to show *our* courage? O what madness *is* ours if, by our madness and strife, the Romans take the city without blood and without work?"

Surprise Attack! | Titus Caesar Saves the Day Again

Combining forces and urging each other on, the *Jews* seized their weapons and poured *out of the city*, sneaking by a hidden ravine, and with an unimaginable clamor, they fell upon the tenth legion while they were making an enclosure for themselves. The latter, who had *already* laid their arms down and were dispersed about *doing* their tasks, not expecting such Jewish audacity and their breaking-out, fell into disarray! Immediately leaving their tasks, some ran for their weapons and were killed before they could turn and face their enemies! Others, seeing the Jews' success from the city, ran and *joined* them. And *since* the Romans *were* fleeing, they thought *the enemy* more numerous, since victory *and* better luck had been theirs *previously*. For their custom is to draw up for battle in order and to fight by command at the sound of the trumpet. Disarray and the sudden disturbance taking them unawares, the *legionnaires* were thrown into confusion and routed. When the *Jews* caught up with the *Romans*, the *latter* were forced to turn about and exchange thrusts. But, seeing more *Jews* arriving, they fled from the camp. A complete disaster might have befallen them had Titus not hastened toward them on hearing the news. Having arrived, he reproved them for their weakness and lack of courage. Beating *at them*, he turned back those who were running away, and he himself attacked the Jews in the flank with chosen men. He killed many of them, wounded even more, then drove them all towards the precipice. Having suffered severely in the ravines (once they had crossed to the other side), the *Jews* turned and fought against the Romans until midday. There was a precipice between them; and Titus, taking his soldiers, returned *to his lines*. The Jews thought they were fleeing! So when the watchman, sitting on the city *wall*, displayed a signal, the people without number ran out and rushed on the *army as though it were* a hunted, wild beast. Not even one of the men drawn up for battle could endure their onslaught. *It was* as if they had been struck by catapults *and* scattered over the hills. Yet Titus remained near the slope with a handful of men. The commanders *beckoned* him to retreat before (men) eager for death, and not to *withstand* iron head on, nor to ride before the troops as a common soldier, nor to forget his *good* fortune and his

rank, nor to undertake swift flight: for everyone was relying on *him* as the war-master *for* the entire world! But he pretended not to hear; he confronted all those running around him, striking them in the face; and he slew them. *So as the Jews* were fleeing him uphill, the *Romans* attacked them, with Titus hastening to their aid. Those who were constructing the walls on the hill, seeing their own men put to flight, were confused and scattered, thinking that the Jewish force was irresistible and that Titus had fled. As if beset by an evil spirit, they fell out with each other and fled screaming, until they saw their general riding among the enemy. They told one another about him; then they returned ashamed and frightened, because, having abandoned Caesar, they had scattered and fled. So with all their strength they rallied against the Jews. And returning from the slope, they ran towards the valley. Gradually retreating, *the Jews* were fighting *with the Romans*. And the Romans, having overcome them since they were fighting the Jews from above, drove them all into the ravine. Again Titus sent a legion against the citizens. He himself stood with the front *line* and resisted the enemy. If one should neither exaggerate for the sake of flattery nor detract from the truth, for the second time Caesar saved all the soldiers from the hands of the Jews. Then he ordered them all to construct their walls without fear.

John's Treachery: His Plot Against Simon

The Day of the Unleavened Bread arrived on the 14th of the month of Xanthicus, when the Jews had been saved from Egypt. The Zealots, having *secured* the gates of the temple, admitted those of the people who wished to worship because of the feast. John found the feast a cover for his treachery. He armed his own *men* with weapons hidden under their clothes and let them in as if for worship, telling them that, when they were in the temple, they should throw off their clothes, bare their swords and cut *the worshippers* down! And they did so! Therefore instead of a feast, there was lamentation in the temple! The Zealots leapt down from the ramparts, fled to the temple caves, and there, offering up their hands, they were pardoned. John, having occupied the inner sanctuary, was preparing for action against Simon. And the existing triple strife in the city became two-sided. Then Titus,

wishing to encamp in front of the city, posted selected cavalry and infantry so that they could fight off the sorties. He ordered the rest of his troops to level the ground as far as the walls, and they immediately dug up and destroyed all the fences and cut down all the trees that the natives had planted, so fruitful and beautiful. The rocky places they leveled with iron. All the gorges, ravines and pits were filled up from Lookout-Hill even to Herod's tombs, which are *near* the Serpent's Pool.

A Jewish Victory by Deceptive Strategy

Then the Jews carried out such a ruse against the Romans: a thousand of them, coming out in front of the city, were milling around the Women's Tower, as though they had been driven out by the citizens who wanted peace; they pretended to be afraid and to plead *for mercy*. Those standing on the ramparts pretended to be *battling* and driving them away. They held out their arms to the Romans, bowing down and imploring them to come *forth* and enter the city - for the malefactors were driven out and the gates were open. Observing their plea, the Romans did not understand the ruse, but believed them and went to *meet* those outside, to rescue *them* and enter the city. But Titus was doubtful, wondering at *this* sudden call and ordered his soldiers not to go towards the city. Those who had first pretended to be expelled, they fled. And when the soldiers were between the walls, *the Jews* sallied forth, surrounded them and cut them down. They threw stones at them from the ramparts and killed many of them. Even if anyone escaped wounded, they attacked them with spears even up to the Tomb of Helena. They returned with pride and mocked and scoffed at the Romans for being deceived. Brandishing their shields, *the Jews* jumped with joy.

Titus Promises Corporeal Punishment

The commanders and Caesar were furious with the soldiers, saying: The Jews, despairing of their lives, being without a master, do everything with forethought and deliberation, deceiving and outwitting, and following each other's instructions. So good luck accompanies them. But you who are accustomed to discipline and order, to obey the general and submit to

commanders, are now defeated by adversaries because of your insatiability. Therefore military law will come down hard on you; and so will my father if he is told about this blow. For though he has grown gray in battle, he has never failed! The law always condemns to death those who have transgressed orders. Well, now one can see that under my imperial leadership, a whole legion abandoned its station! But understand, you shameless defiants, that if a Roman even defeats an enemy without orders, *the act* is dishonorable. And when he had thus spoken, it became obvious that he intended to prosecute them all! So they became faint at heart as they awaited their just execution. But the commanders, surrounding him, pleaded for the soldiers, that he would not condemn the many obedient along with the few disobedient. For even these will make up for their failure by future heroism. Caesar listened to their plea and the advantage *it might bring*. For if one were guilty, then he ought in fact to carry out the sentence; if it were many, then words *would be enough*. *Pardoning* their failure, he told them to be sensible and not to be duped like children. And he was considering how to *execute* revenge upon the Jews for their deception.

Geographic Situation of the Temple and Surroundings 1

Within 4 days they leveled the ground up to the walls. Then *Titus* posted the strongest legions opposite the walls: in front, infantry in 3 ranks; behind, cavalry likewise - and in the seventh line, the archers. When they had surrounded it on all sides, the beasts of burden *came forth* without fear and carrying equipment. Titus encamped opposite the Mosaic Tower while the other troops were stationed opposite the Horse Tower. The tenth legion remained on the Mount of Olives. The city was defended by three walls, except where it backed on to deep ravines: in these places there was a single rampart. The city itself was built on two hills, and between them was a gorge where houses stood close together. One of these two hills was higher and longer: the Upper City is situated upon it, which, because it was fortified, was called the Stronghold by King David, father of Solomon, who first built the temple. The second is called the Edge and on it the Lower City was built upon two humps, and in front of them was a deep gorge.

Later on in the years when *Solomon* was reigning, they filled up that gorge, wishing to make the city level *for the king*. The other height they made lower, cutting it down with iron tools so that the top of the temple would be seen. The Cheesemakers gorge, which as we said, was between the two cities, goes as far as Siloam, where there was a sweet and ever-welling spring. The two hills are surrounded by terrifying ravines; they made it inaccessible from all sides. Of the three walls, the first was built by David and Solomon, *strong and very* inaccessible. It starts from Horse Tower and ends at Solomon's Pool and Ophlas. The second one begins at Gennath gate and goes round as far as Antonia The third one goes from the Horse Tower even to the strong house and ends at Helena's tomb and at the royal caves, where there is the Fuller's tomb. Agrippa added new walls to the enclosure, and it was called Bezetha, the New Town. But fearing that Claudius would think he had started the great works with insurrection in mind, *Agrippa* didn't complete it.

The Temple and Surroundings 2

If Agrippa had finished the walls he began, *the Romans* could never have taken this city. For he built *them* with stones: twenty cubits in thickness and 10 in breadth. It was not possible to cut them with iron or move them with battering rams. But while Agrippa (as we have said) had stopped the work because of fear, the Jews raised *that wall* to twenty-five cubits. The temple was built on a high hill, level at the top. Around it there were great precipices. King Solomon, having built walls on the east side, made an embankment on it porticoes. On the other sides, the temple was bare. In later years, with the people ever adding to the embankment, they leveled and widened the hill, cutting through the southern *walls*, from *where* they enclosed the environs of the temple. Having fenced around the hill (toiling beyond their powers), they completed a glorious task on which *huge amounts of money* had been spent and the sacred treasure expended, *which* was sent from all the world for the honor of Elohim. Where there was a rough place, they built it up 300 cubits with stone, 40 cubits in thickness. *On account of* the abundance of property and the zeal of the people, they accomplished plans beyond mind and

word! They finished something credible for those who saw it, but incredible for those who heard of it!

***The Temple and Surroundings 3**

At the top, they built double porticoes, with stone columns in them, twenty-five cubits *high*, each made from one *block* of white marble. The roof was made of cedar boards, well carved and greatly embellished by nature, so that the viewer could not swiftly take his eyes off the scene. There was not a hand-painted decoration nor handiwork in it: it was round-walled and the uncovered courtyard was decorated and paved with various stones built in. So there was a way up to the second *part of the* temple, in front of which were barrier stones 3 cubits high and a most pleasant sight. In it stood equal pillars and on them inscriptions in Greek, Roman and Jewish letters proclaiming the law of purity, and that the foreigner should not come within. For that is what they called the holy *place*, approached *by ascending* 14 steps. The top was quadrangular. Above these inscriptions, a 4th inscription hung, in those *same* letters, declaring Jesus, a king who had not reigned, crucified by the Jews, because he foretold the destruction of the city and the devastation of the temple. On the east side there was a gate and a place allotted to women for service and prayer. It was not proper for women to enter by other doors or through their own doors *so as to* pass the barrier. On the west side there were no gates, but it was surrounded by walls from one end to the other. The porticoes that were between the gates, facing inward from the walls in front of the treasury, rested on great marble pillars.

The Temple and Surroundings 4

The ninth gate was forged of gold and silver, as were the posts and frames. But the outer *gate* alone, forged of Corinthian bronze, was brighter and nobler than the silver and gold ones. At each gateway there were two doors. Each door was 30 cubits high and 15 broad. From gate to gate there was a 30-cubit marble enclosure, tower-shaped, and in height, 40 cubits. Two marble columns stood in each enclosure, and they were all of equal size. The eastern gate, the Corinthian, was 50 cubits high and the doors

40 cubits each; and upon them the thickness of gold and silver was greater than on all the other 9 that were forged by Alexander, Tiberius' *grandfather*. There were 15 steps leading up from the women's place to the great gate. The temple itself and the holy sanctuary stood in the center, approached by twelve steps. Its height in the front and width were the same, 100 cubits; its back is 40 cubits narrower. The first gate was 70 cubits high and twenty-five cubits wide. It had no doors like the vision of heaven. The faces were all covered with gold and leaning toward it. It was possible to see the inside part of the building, shining with gold. This covered part of the temple was two-fold: the first building stands before, raised to the great height of 90 cubits, its breadth 50 and its length 20. Above these gates *were* golden grapevines; hanging from them were golden bunches higher than a man. The insides of the doors were of solid gold: 55 cubits high and 16 wide. In front of these hung a curtain made of Babylonian tapestry of the same width and length, and patterned in hyacinth, byssus (flax), scarlet and purple - a marvelous vision - not a senseless vision - for all to consider. Scarlet represented fire, byssus the earth, hyacinth the air and purple the sea. For scarlet and hyacinth are similar in the above mentioned way. But byssus and purple are close to each other by origin: one, the earth; the other, the sea. Written on this veil was the entire vision of heaven and wisdom, except for the twelve heavenly zones.

***Digression: The Veil and the Benefactor**

Up until this generation this veil was intact, for the people were pious. But now it is pitiful to look at it, for it had been suddenly rent from top to bottom when *the* Benefactor, a man (but by his actions, not man); was handed over to be killed for a reward. They tell of many other signs that then occurred: they said that after his killing and burial, he was not found in the tomb. Some claimed he had risen; but others that he was stolen away by his friends. I do not know who speaks more accurately. For a dead man cannot rise by himself unless aided by the prayer of another righteous man. Except he be an angel, one of the heavenly powers, or Elohim himself appearing as man, doing as he pleases, going among people and falling, lying down and rise as is his

will. Others said that it could not be possible to steal him away, for they posted guards around his tomb: 1000 Romans and 1000 Jews. This is what is said about this veil *and as to the reason for it being torn*.

More on the Temple: The Holy of Holies

Having passed within, one encountered the ground level of the temple, the height *of which is* 60 cubits. This space of sixty cubits is divided into two: the first of 40 cubits. In it were three most wonderful art-works, famous among all people: a lampstand, a table, an incense-burner. On the lampstand were 7 lamps like the 7 heavenly stars called planets. On the table were 12 loaves of bread like to the number of the heavenly zones and the shape of the years. On the incense-burner were 13 fragrant spices collected from all *seas*, all the world and all deserts signifying that all are from Elohim and for Elohim. The inner space *of* 20 cubits was invisible *on account of there being* a second veil. Nothing stood *upon it* or lay in it. It was unapproachable, inviolate and invisible to all: it was called the Holy of Holies.

More on the Temple Exterior

Three-story buildings were there crowded and multiplied along the sides of the temple tower. On the high side there were no such buildings on account of it being narrow. Eyes and hearts will be overawed at the sight of the exterior face of the temple, for it was covered by thick slabs of gold everywhere facing the shining of the sun reflected to look like fire. As it is not possible to look straight at the sun (for everyone blinks), and even those *eyes not wanting* to look blink! To those passing by and looking, it appeared as a snowy mountain. For in the places not covered by gold it was the whitest of whites. On the top were planted large, long, *genuine* golden nails like sharp arrows so that no bird could perch and defile the roof. The stones of which it was built were forty-five cubits long, five high and 6 wide. In front of it was an altar 15 cubits high and long with 4 corners, from each center projections *forming* the shape of a horn. There was a way up to it from the south. It was built without iron; iron never touched it. Around the temple and the altar ran a stone barrier like a crown;

so beautiful, a cubit high, separating the people from the priests.

Conditions for Entering the Temple

Those with leprosy and dropsy were not allowed to enter the city at all. Women, both clean and (ritually) unclean, were prohibited from passing the barrier. Men who had not undergone purification were barred from the inner courtyard. The *priests* who were not priests by birth, or blind, lame or missing a hand could not serve, *yet* they went inside together with the hale and healthy priests and received the same portions along with them. But these did not don priestly clothing; for only priests without blemish, dressed in byssus and abstaining from wine put on priestly clothing. For they were concerned that they might somehow transgress *the traditions* of the service. The high priest would go up with them: not every day, but only on Sabbaths, new months and great feasts of tradition. *The clothes of the High Priest* differed from that of the *other* priests when serving. The *High Priest* was covered in front to his thighs with a sash and below with linen. He put a robe on top, round, to his feet, and decorated with hyacinth, with golden bells, and pomegranates hanging down as well. The bells represent thunder; the pomegranates, lightning. A wreath with five bands of gold and purple fixed to the chest of the robe, with scarlet, byssus and hyacinth, of the same work as the veil, and for the reason we have already given. Over this hung the ephod, forged of gold, in the shape of a breastplate. Further it had two shields forged of gold with large, beautiful sardonyxes in the center, upon which were written *the names* of the Jewish nation's rulers. On the other side hung 12 stones divided into 4 parts: in the first; sardius, topaz, emerald; the second; carbuncle, jasper, sapphire; the third: agate, amethyst, jacinth; and the fourth; onyx, beryl and chrysolite. He covered his head with a crown of byssus covered with hyacinth; and above it another crown of gold on which were inscribed, crosswise, the holy and life-giving letters. He did not dress in this robe at *any* other time, except when he was serving in the unapproachable sanctuary, and once a year, when it was the custom for all to fast for Elohim. On the other feasts he would dress in simpler garments. Regarding the city, temple and customs: we will again relate whatever we have

omitted.

The Antonia Tower

The tower called Antonia was built between two temple porticoes on a rock 50 cubits high. It was the work of King Herod who covered the rock with marble slabs from bottom to top for the sake of beauty and to make it slippery, making it impossible to go in and out. In front of the tower he built a wall thirty cubits high. After this the tower itself was built 40 cubits high. The interior was a royal court: there were beautiful and comfortable chambers, colonnades and large baths and wide courtyards for troops. Since it had everything that was needed, it was like a strong city: and everything in it was beautiful and *of many* varieties. It was a royal dwelling! In form this tower was surrounded by four {} at the corners. Three of them were each fifty cubits high, the fourth on the east side - 70 cubits so that it was possible to see the temple from there where the Roman guards, armed and seated, watched during the festivals that the people might not revolt. For the temple citadel was like a fortress to the city; and the Antonia tower was higher and stronger than the temple citadel. The Upper City had its separate fortress: Herod's palace. *Bezetha* is separated from Antonia; it looks from the north towards the temple. *I have said all I can* about the city and the walls.

Jewish Troops Without Number Guarding the City

In it were combatants! Simon had 15 thousand Idumaeans, 4000 Zealots, 60 thousand Galileans and other of his Jewish soldiers, including 60 commanders. John had 70,000 ..., 100 commanders, 2600 Zealots and *other* people without number. While *both* these *factions* were fighting each other, as we have said, the people were booty for both! The one who got the upper hand plundered *the people as* he chose. Simon held the Upper City, the great wall up to the Kedron and to Siloam, the Lower City and the spring. John *held* the temple citadel and Ophlas and the environs. They burned the middle *part of the city* and made *it* a battlefield. Their strife did not cease even when the Romans had encircled the city. Having had some little success over the Romans in their first encounter, they again turned against each other *and* did

everything that their enemies were wanting and praying for, from whom they suffered no worse agony, nor did the city face a misfortune greater than *this*. The whole place was exhausted before its fall; those who took it found glory. But I say that rebellion took the city and the Romans the rebellion, which was much stronger than the walls. All the cruelty arose from their own people and the Romans took *the city* justly. But let each understand from the facts.

Nicanor Shot; No Talking Sense to the Jews

And while those inside were living this way, Titus was riding with some chosen horsemen outside *the city*, considering which side was the best to attack. Being unable to find a place (for *it* was surrounded on all sides by ravines and gorges and the first wall was invincible), he decided to attack at a spot opposite the tomb of John the high priest. For there the walls were low; and he thought that if they destroyed them, he would from *there* to take the Upper City, the Antonia and the temple. Then his commander (named Nicanor) approached the walls with Josephus, intending to talk with the citizens of peace: he was shot in the left shoulder. From this *act* Titus understood *the Jews'* determination *and* how furious *they were* at those who were talking sense to them. It goaded him to kill, burn and devastate the suburbs. He ordered his soldiers to construct an embankment, and having divided *the area* into three sections, started to work. He stationed archers and *horsemen* in their midst; in front of them *he stationed* lance-throwers and catapults to prevent any enemy sortie against the *siege* works; and he didn't allow any combatant to come out from the ramparts. Then, cutting down the trees, *the Romans* stripped them bare. *Then* when they had carried *the trees* to the embankment; they were all rushing to work. But the Jews did not keep quiet.

The Sons are Coming!

And the people, living under pillage and bloodshed, had a chance then to draw breath, for they saw that the Romans had arrived and their own rebels *turning* against those outside. And John was eager to go out with his own *men* and fight with the adversaries,

but feared Simon. Simon, being nearer to the enemies, was reluctantly considering how to fight. Disposing on the ramparts the engines of war, which they had previously taken from Cestius, and the others from the Antonia tower, when they had slaughtered the guards, they could not set the engines up properly or fire from them. Leaving them, they hit those building the embankment with stones and arrows; and others dashing out, engaged in combat in front of the city *walls*. Cover for the workers from the stones and arrows were ox-hides stretched above them. But the archers, lance-throwers and stone-throwers resisted sorties from the city; and they fired a hundredweight stone, with which they killed not only the front rank but also those in the rear, for the stone flew for two stades ($\frac{1}{4}$ mile), striking what it encountered, and reaching other distant *objects* - and once it struck 30 men in a row. At first the Jews managed to save themselves; for the stone was white and its whizzing was heard from far off. The guards posted on the tower were watching when they launched *it* with the catapult. They gave warning to everyone, shouting in their own language: The sons are coming (or Sonny is coming)! Look out! As they hid, the stone flew over to no effect. The Romans having realized this, blackened the stone! They were hitting the target and killing many with a single shot. When they finished the embankment, the carpenters brought line and lead, and threw them from the embankment to the wall to measure *to determine* whether they should set up the city-breaking engines: for otherwise they were unable to measure under attack from the ramparts. When they found that *they* could reach *the walls*, they set them up. And Titus ordered them to batter the walls in three places.

Attempt to Unify the Jews

Thunder suddenly encompassed the city with those inside screaming uncontrollably. An indescribable terror fell upon the combatants. Having realized that this danger was common to all, *both sides* began *their* vengeance. They shouted to each other: O brothers! O kinsmen! O *you* who live under one circumcision! Why *do* what will please our enemies? Why do we not put aside our hostility? Maybe *at one time* Elohim did not grant us agreement, *but* now we should put aside *our internal* strife and go

out against the Romans! At once Simon proclaimed peace for all and freedom for those wishing to leave the temple and *attend* the walls. John, doubting Simon's sincerity, nevertheless ordered his own *men* to come out. And *the men*, having forgotten the hatred and hostility which was between them, became one body. Standing on the ramparts, *together* they hurled fire at the rams and catapults and hit the soldiers. Many of the youngest, dashing forward, cut the covers and attacked those standing under them. Titus was helping, *riding* where there was hard fighting. He stationed cavalry and archers between the battle-rams thereby fending off *the fire hurled at them*. And *the Romans* drove *the Jews* from the ramparts, and the battle-rams were battering the walls; but only the fifteenth legion's *ram* broke through the corner of a tower, *leaving* the wall itself intact.

Firing the Engines | Romans Kill Many | Crucifixion

The Jews, having rested from their sorties, watched the *Roman* soldiers disperse, some to work, others to rest; for they were thinking the Jews were exhausted and scared. But *the Jews* came out of the Horse Tower by a secret gate and brought out fire against the wall-breaking engines with shouting. Those nearby stood *firm* against them, and those further away came running up. But Jewish audacity forestalled Roman discipline. They slew those they encountered and attacked those who had assembled. A furious battle began around the engines; some trying to set them on fire; others trying to prevent it; indistinguishable shouting came from both *sides*. Sparks flew from the swords! Engaged in hand to hand *combat*, they slew one another; many of the foremost fell. The Jews prevailed through desperation. The engines caught fire. All would have burned had not the elite Alexandrians arrived, who proved more courageous than their habit at the time. Caesar, having engaged them with the strongest horsemen, killed 12000 leading men: the rest they drove towards the city. They saved the engines from fire! Then they happened to take one Jew alive, whom they crucified before the walls on Titus' order, *hoping* that this sight would terrify and weaken the citizens.

The Confusion of the Romans

When they had withdrawn, John was talking from the ramparts with an acquaintance of his, a certain Arab hit him with an arrow in the chest. He left the Jews in great grief, for he was famous for his strength and wisdom. When night came, a sudden confusion came over the Romans, for Titus had ordered three towers 50 cubits high to be built, though they fell down by themselves in the middle of the night! There was a thunderous noise, and fear befell the soldiers. Thinking that the Jews had come out against them, they took up their weapons and were fighting each other until Titus instructed heralds to announce that the enemy had not come out! Why are you fighting? With difficulty the confusion ceased; once again they set up other *towers*. At this development the Jews faltered, for *the Romans* were hitting them from there as from a hill. Because of the height *of the towers*, *the Jews* could not hit *them* nor set *them* ablaze, for they were plated with iron.

The Battle a Stalemate

While the *Jews* were sheltering from the arrows, the rams were unhampered and battering the whole time, *and they* broke through. And while Victor was breaching the walls, the Jews, worn out with frequent fighting and watching, decided to flee to the inner walls, saying that it was useless to defend the outer walls while the two stronger *ones* were left. When the Romans were climbing through the breach made by Victor (for so they named the big ram, as it was victorious over everything), the Jews came down from the ramparts and fled to the second wall. The Romans climbed in *and* opened the gates for the troops. Fighting on for 15 days, they took the first wall; and on the 7th day of the month of Artemisius, they demolished half of it - the southern place that Celsius previously *destroyed*. Titus, having moved from his first encampment, came to the place where in times past the Assyrians had encamped, and immediately began to attack. And the Jews, splitting up, were fighting strongly from the ramparts; some from the Antonia and the northern portico while others went around John's tomb to the gates through which water was brought in. They often poured out from the gates and fought with swords. In hand to hand *combat* the Romans prevailed; but from the *wall*,

the Jews *prevailed*. The *Romans* were spurred on by strength and experience; the Jews by audacity and despair, *enkindled* by fear and their usual patience in misfortunes. *The Jews* still hoped for salvation; the Romans hoped to take the city. Fatigue did not overcome either. Through entire days the battering of the wall and engagements went on, *with* attacks, the clash of arms, the grinding of swords and screaming to the clouds. Some groaned and sobbed while others cheered. There was no form of war that was not seen there. *It all* began in the morning and scarcely disengaged at night. And night was sleepless for both: and crueler than the day. Some trembled *at the thought* that these walls too would soon be captured; while for *the Romans* it was the thought that the Jews would come against them and attack them suddenly. They passed the night under arms; at first dawn, *they* were ready for battle.

The Valor of Cavalryman Longinus

There was a rivalry among the Jews: who would be the first to be killed before his leader. In the last days *they had such* respect and obedience for their officers that if they had been ordered to cut their *own* throats, they would have done so. For the Romans, the urge to valor came from habitual *danger*, ceaseless warfare and the greatness of their empire. Above all these *was* the fact that Titus was riding everywhere and saw everyone! Each of them was on his guard against disgrace and ashamed of being weak in front of Caesar. He who toiled well was glad, since his toil was seen by one who controlled honors and could reward *them*. Therefore many showed courage beyond their strength. And when in those days the Jews were drawn up and shooting from far off, a certain Longinus, a cavalryman of a Roman legion, rode *right into* the Jews and broke up their formation, slaying two of their strongest with one blow of his spear *before* he sped back to his own *people*. Many emulated his valor. Yet the Jews rushed *ahead, crouching like beasts*, despising spear thrusts and concerned only with killing someone, thinking if they kill an enemy and themselves fall with him, *it would be an* easy death. But Titus did not allow his soldiers to fight without forethought, saying that mindless impetuosity is desperation. True heroism is to see whom to kill

and to spear their adversaries without danger and without suffering.

Castor's Trick, Phoia's Deception

Titus brought up a battering ram against the front tower from the northern side where a certain Jewish sorcerer, Castor by name, taking 10 men like himself, lie in ambush. He stretched out his hand and addressed him with a pitiful cry as if imploring *Titus* to have mercy on them, to stop battering the walls and not to destroy the tower. Titus, in his simplicity, believed him, thinking that all the Jews were repentant, forbade the ram to batter the tower and the archers to shoot at the petitioners. He ordered Castor to say what he wanted, and *Castor wanted* to ask for a pledge, so that he might come down to him. And Titus rejoiced and said: I will be glad if all the Jews have the same thought, and I will grant *them* all a faithful pledge and will not destroy the city. Of the ten, five pretended to be pleading with Castor but the other five were shouting, We will never be slaves of the Romans while we can die as free men. And they argued for a long time. Titus delayed as he watched them: and the city-taker did not strike. So Castor secretly sent for Simon to come to this marvelous spectacle *to see* how, By myself, I am mocking the Roman Caesar! Having said this, he bowed to *those* opposing *him* and called them to submission. And they, being angered, bared their swords and pretended to cut their throats; they fell down as *though* slain. Horror came upon Titus and those around him at this *demonstration of* hardheartedness. They could not clearly see from below what had happened, but they admired their steadfastness and pitied their sufferings. Immediately *an arrow* hit Castor's nose! He drew out the arrow and showed it *to* Titus, reproaching him for the unfair shot. Caesar chastised *he* who had fired! So he was *going to* send Josephus who was standing by to offer his hand to Castor. But Josephus said: I will not go myself, nor will I allow anyone of my friends, for the intentions of the petitioners are dishonest. *Then* a certain deserter, Aeneas, said: I will go! So when Castor called for someone to approach and take the silver he was carrying, Aeneas (and one soldier with him) made haste and spread out his cloak. Castor picked up *stones* and flung them at him - *as many as*

he could - but did not hit him, though he injured the soldier. On the other side, where Simon was standing, a certain Phoia, a centurion, summoned the Roman commander Cerealius pleading that he should give him his hand, and he *came out* with his own *men*. Having covered a stone tablet with gold, they called on Titus to order his own men to pick it up *so* it would not crumble. And these, seeing the glitter of the gold, ran forward, and they threw the board from the wall and hit them. So Caesar, having realized their deception, grew sad, for he himself had taken pity on them, and these *Jews* had deceived them in mockery. He then ordered the walls to be battered *all the* more! Castor and his companions, seeing the walls collapsing, set fire to them and, leaping through the fire went into the caves. The Romans were amazed at them, thinking that they *had been cast* into the fire.

Titus and a Thousand Soldiers Enter the City

On that same day - 5 days after taking the first walls - they took the second walls. Once the Jews had fled from them, Titus, with a thousand soldiers, entered within. He did not order *his men* to widen the road or set the houses on fire, hoping that the Jews would give up their stubbornness, submit and not continue fighting. He would not allow them to slaughter those they caught, nor take captives, nor plunder. His concern was to preserve the city for his fame and the temple for the fame of the city. To the people he proclaimed freedom and life in liberty in their villages and on their properties. The people rejoiced at these words and were ready to obey *his* orders, but the armed *men* did not allow it, thinking that since Titus was using such meek words, he was weak and could not conquer the inner city. They threatened the people with death if any should mention surrender. They slaughtered the ones who murmured for peace. And they attacked the Romans who *had ridden out*. *Some* were standing in the narrow roadways. Others were climbing up to the roofs of the houses. They were shooting and fighting - and confused. The soldiers in the rear fled from the city. Those who pressed on were falling here and there, and trampling one another like cattle. The Jews, growing in number, were besting them, for they knew all the alleys of the city, the entrances and exits. The Romans were

moving like the blind, not knowing where to get through or to get out. *I think* they all would have been lying there slaughtered had not Titus come to them. *He posted archers* at the end of the alleyways and stood himself with Sabinus where the Jews were more numerous. He stood his ground and fired at them frequently until all his troops had escaped. So *after* capturing the second walls, the Romans were driven out. The city fighters became arrogant; they exulted that they had overcome the Romans and driven them out. They were not expecting that the Romans would prevail *or even* return to the city later. Elohim was clouding their minds on account of their transgressions; for they did not see how great was the Roman force remaining outside, nor the famine that was growing among them. The *Jewish fighters* were themselves eating their usual plunder while those close to them, while the meek were dying of want and perishing through lack of necessities. The ruination of the people was joy and relief to the rebels. They wanted no one *left* alive except those who rejected peace. When the Romans tried to again break in. *The Jews* resisted, barricading the breach with their bodies. They firmly stood their ground for three days. But on the fourth day, when Titus attacked with all his troops, they could not withstand, but were compelled to flee where *they had been* before. *So the Romans* captured the walls once more, and Titus destroyed the whole northern part. *Then after* posting guards on the southern towers, he considered how to assault the third walls. He delayed before the attack, wishing to allow time for his adversaries to change their minds.

The Monthly Distribution of Silver

(When the day came to give the soldiers their monthly pay in silver for their sustenance, *Titus* ordered each general to *march out* his legion, count the silver, and distribute it *to each man* in turn.)

The Apprehension of the Rebels

According to custom, the soldiers, having donned their armor, led their horses (which were decorated with trappings of gold and silver) and advanced *on the city* like *human* walls. All the places

before the city were gleaming with gilded armor. And then there was no sight more joyful for the Romans *than* contemplating each other, nor one more terrifying for *their* adversaries as they *all* came out of the palaces, from the walls, the temple and the buildings: and they all watched. Great fear befell the rebels! They saw the entire force together, the beauty of its armor, the array of men and *their* good order. I think (at this sight) *the Jews* would have been *ready* to change their minds had they not despaired of *the policy* of pardon of the Romans for the evil they had *perpetrated* on the people. They knew that death with torture awaited them if they *happened to be* captured alive. So they preferred death in battle. Fate ordained that the innocent should perish with the guilty, *as well as* the city and *even* the holy-place, according to the prophecy of Daniel, with whom the Sovereign openly spoke with on account of his purity.

Josephus' Hebrew History 1

After four days the Roman legions finished receiving their silver. On the fifth, since no peaceful news came from the Jews, Titus divided his troops into two *parts* and ordered *them* to make embankments opposite the Antonia and John's tomb. The Idumaeans fought with them: and Simon's soldiers, making sorties, engaged them. Those stationed before the Antonia fought *against* John's soldiers plus the Zealots, and they were prevailing, for they were fighting from above, and had learned how to fire the war-engines; *having* practiced every day, they gradually learned. They had 300 javelin-throwing and 40 catapult engines. Titus, knowing that the destruction or survival of the city depended on him, was diligently making all *arrangements* for taking the city and did not weaken, thinking that the Jews might repent and imploring them to surrender the city (which was *eventually taken* by him) so as to save the rest. *Caesar* sent Josephus to speak to them in their native tongue, thinking they might yield to their countryman. *Josephus* stood on a high spot where no arrow or stone could reach him and told all those listening to him: Hebrew men! Why do you not spare yourselves and the rest of the people? Why do you draw fire upon your fatherland and the holy temple, upon which foreigners look with pity and trepidation? For they,

while not being partakers with you, respect the sanctuary and even now do not reach out hands against it. And you who were born and brought up beside it, why do you strive for its destruction? Have you not seen the demolition of the strongest walls? Have you not witnessed the irresistible might of the Romans as well as your slavery - not beginning yet but passed down to us from our forefathers?

Josephus' Hebrew History 2

Look! If someone is seeking freedom, it is fitting to reject masters weaker than oneself, but not the stronger, to whom everything is subjected. Nothing has escaped them save if a land be useless because of heat or frost. Good luck has joined with them! For Elohim, *having taken away the* lordship from all nations, has now passed it on to Italy. The Torah is established for beasts and people *such* that the weak should submit to the stronger, who have the sharper weapons. So *our forefathers*, who were better than us in soul, body and goods, would not have endured submission to them had they not known that *Elohim, their own champion*, was assisting them? But you are resisting, setting *all* your hopes - upon whom? The largest and strongest part of the city is already taken, yet you are still living within as captives! *For* the famine, unconcealed from the Romans, is among you, through which the people are now dying, and *your soldiers* will *indeed* gradually perish. If the Romans deliberately do not take the city soon, you should change *your minds and seek out* deliverance before irrevocable evil befalls you! The Romans will not remember your malice unless you wish to rebel to the *bitter* end. They are lenient to the submissive by nature. They do not wish to empty the city, *destroy the* people, or devastate the land! So now, Caesar offers you his hand through me! If you do not obey, he will take *the city* by arms. Then he will not spare any of you. While Josephus was saying this, many mocked him from the ramparts and many reviled him. Some threw stones at him and some fired arrows. As he could not persuade them with these words, he quoted to them from the history of Genesis, crying out to them: O accursed *wretches*! Are you relying on your hands and arms, to oppose the Romans? What other adversaries have you

defeated in this way? And when did Elohim not avenge the Jews upon those who were attacking them? Turn back from whence you came and *consider again* with whom you are fighting. What a defender have you defied? Remember the miraculous deeds of your fathers and what massive armies this place has broken? I tremble as I talk about Elohim's works to unworthy ears. Listen all the same so that you may realize that you are fighting not only the Romans, but Elohim as well! Nechaos, the king of Egypt (who was also called Pharaoh) came out with a great force and seized Sarah, the queen and the matriarch of our race, from her husband. And did her husband Abraham, our forefather, take up arms against his offender? You know that he had 300 and 18 commanders and under each there were soldiers without number; yet he disdained all these, appealed to Elohim as his helper. And raising pure hands towards this place (that you so defiled), he urged an invincible ally into action. Then in one night, the undefiled queen was sent *back* to her husband. And the Egyptian revered this place, so stained by you with the blood of your countrymen. Trembling at *his* nightly visions and dreams he fled, honoring with silver and gold Elohim's beloved Hebrews. Shall I be silent or say no more about the migration of our fathers to Egypt? They were tyrannized by foreign rulers and enslaved for 400 years, though they might have saved themselves with their hands and weapons - but they did not wish it and placed their grief in the Sovereign and their hope in Elohim. So Elohim sent creatures to Egypt such as was never seen before. The land was filled with corpses - carrion for beasts - and wasted by every disease - and there was no limit in it - and the Nile dried up! And then the Sovereign released on them 10 unbearable afflictions. Therefore our fathers *went out* with glory and alien wealth, without slaughter nor harm. Elohim led them right up to this *place* - for his service in the temple.

Josephus' Hebrew History 3

And again, when the *Assyrians* captured the sacred ark - did not *all* Philistia and *even* Dagon, the god of the loathsome, groan? And were not all our captors crushed and did they not *also* groan? Did not their secret parts and intestines form pus until the same

hands that captured the sacred ark brought it back with supplication, great gifts, fine sounding cymbals and with every honor? Elohim then granted such things to our fathers, for they abandoned hands and weapons and left revenge and judgment to Elohim. And when again the Assyrian king Sennacherib brought all Assyria against this place and besieged the city, did his soldiers fall by human hands? No! The hands were raised not with arms but in prayer! And the Sovereign's angel destroyed all his soldiers in one night. When the Assyrian king arose at daylight, he found his soldiers dead: 185,000 in number. With the rest, he fled to the ravines, not pursued by anybody! You know of the slavery in Babylon where our people were transported for 70 years and they did not rise up for freedom until Cyrus made an offering to Elohim; and he released them at Daniel's prayer. And having *arrived*, they served their deliverer. It is not possible to find anything that our fathers obtained with arms. On the contrary, living meekly, they defeated all, as the judge wished. When they fought, they fell. And when the Babylonian king besieged this city and our king Zedekiah fought with *them* (despite Jeremiah's prophecy), he himself was captured and the city with the temple was destroyed. Yet how much meeker was that king than your leaders and his soldiers - than you? - who, while Jeremiah was crying out that Elohim hated them for their idolatries yet now was ordering them to submit to the Babylonians, lest they perish themselves *with* the city and temple, and neither was the king angry with *Jeremiah*, nor did the people kill him. But you, acting lawlessly and doing things that cannot be retold to crown your lawlessness, urge that I be shot, when I am begging you and showing you the way to salvation!

Josephus' Hebrew History 4

And when Antiochus, called Epiphanes, besieged this city, and opened his foul mouth against Elohim; then *our own* ancestors themselves fell in that battle. The city was plundered by soldiers, and the sanctuary lay waste for three years and 6 months. Who roused the Romans against our nation? Or when did our servitude begin? Was it not the insolence of Aristobulus and Hyrcanus, who brought Pompey against the city? And Elohim subjugated us to

the Romans as not worthy of freedom. *For* after three months, not withstanding the siege, they surrendered, not having sinned against the sanctuary as much as you, nor having transgressed the law. Thus Elohim didn't allow our nation to conquer with arms. For it's fitting near holy ground to place all judgment and all offense in *the hands* of the heavenly Judge. And you: what the Lawgiver blessed, you have rejected, and what he cursed, you are doing: theft, adultery, robbery, bloodshed - you think *there's* no sin *in these*. But you've renewed other strange vices, and you made the temple a storehouse for every vice. And with your own hands, you have defiled the divine place, that even the Romans, who worshipped from a distance, many of them abandoning their own customs and inclining to our law, *were discouraged*. And while you do such things, what sort of champion do you think you'll have against whom you have transgressed? You're indeed righteous men and men of prayer: and with *such* clean hands as your helper! *And such hands* your king raised to Elohim against the Assyrians, when he laid low their great army in one night.

Josephus' Hebrew History 5

But Roman deeds are unlike those of the Assyrians. For he on receiving tribute from our ruler so he might not destroy the city, breaking his oath, he came and destroyed the city and burned the temple. And the Romans ask only for the customary tribute, which our fathers and grandfathers had begun *to make* to their fathers and grandfathers. And if you give these *tributes*, they will not pillage the city, nor touch the holy *place*. And they will let your kin live freely and give you control over your own possessions; and the holy Torah will not be profaned. And if it seems to you that Elohim will do to this *preacher* as he did to the unrighteous, then you have gone out of your minds. For in the first night, *he took revenge* on the Assyrians. And if he had known our generation to be worthy of freedom, then he would not have let Vespasian into Galilee, nor would he have given Titus all the land and finally this city. Why don't you realize that because of our war, Vespasian has acquired the empire? And for Titus, the wellsprings opened that had before dried up for us. For you know that before his coming Siloam and other springs in front of the

city had dried out, so we were buying water by the measure; now the waters flow so *freely* for our enemies, that not only they but beasts as well can drink their fill and it's possible to water the gardens and fields. And these omens for the capture of the city have occurred before.

Josephus' Hebrew History 6

Nebuchadnezzar came and burned *down* the city and the temple. I think that Elohim has withdrawn from the sanctuary. For well-born people abhor a filthy house. And how can Elohim dwell amidst your filth? Yet, in spite of all, a way of salvation is left for you: If you will turn around and confess, and from now on lay aside your weapons, *and* take pity on your fatherland! Turn around and see what beauty you are betraying! What a city! What a temple! What gifts from all nations, on which you now draw down the flames! You have become hardhearted; people of stone. Spare your families! Put before your eyes your children, wives, and your parents, who in a few days will be destroyed by famine or by war! I know that with you my renowned family, my mother, wife, and illustrious house will perish. And if you think it is for their sake I beg you, *go ahead and* kill them, that they might spill my blood for your salvation. For if after me you will learn to be wise, then I too will die for you!

The People Within Jerusalem Suffer Greatly for Lack

While Josephus was shouting thus, the rebels had not weakened, but had become firm in wanting never to give in. The people, however, were moved to surrender, selling their movable property and expensive vessels for gold, and they swallowed it so that the rebels would not see it, and with it they fled to the Romans. Once purging it by the evacuation of their bowels, they *gave their gold in exchange* for their needs, for Titus allowed them to go to whatever country they wished. John and Simon placed *sentries* to guard the exits and they slew those running away. And then the famine was growing *worse* every day; wheat was nowhere openly to be found. Armed men would come and search the houses; in finding some, they would beat the householders for denying it. And if they didn't find any, they beat them more, saying: You've

hidden it! And many, shutting themselves up in the inner houses, were even gnawing ungrounded wheat. And pitiful was their food and worthy of tears, for hunger is the furthest extension of all sufferings. Wives from husbands, children from fathers, mothers from babies, were snatching food from each others' gullets, strangling them. They snatched the food away from the dear ones in their arms. There was no mercy, nor one drop of life-sustaining food for them. While yet *remaining* alive, they did not go unnoticed, but the *combatants* patrolled everywhere. And where they saw a locked house, they surmised that those within were consuming food. Instantly breaking down the doors, they rushed in and squeezed out of their throats *the morsels of* food. And old men were beaten for not letting go of their *morsels*, and women were beaten for hiding bread. Having taken bread from little children, they smashed them upon stones. They tortured them with horrors never before seen, inserting hard peas into the private member and sharp sticks into the back passage to make them confess to a handful of flour or a piece of bread. The tormentors were not starving; in taking all the edibles that they found, they were sated. And some *even* ventured out to collect wild herbs that they hid from the Romans, but when they returned, these same militant men met them and snatched away *what was found*. The *victims* would implore and appeal to *these men* in the awesome name of Elohim to give back a part of the herbs: For we have worked *hard* and risked our lives to bring back the herbs. But they were given nothing, and laughing all the more, *the devils* would reply, Let this be *your reward* for such hard work - that you haven't been butchered!

The Blood of the Wealthy Drank; Their Veins Divided

And where they got wind of the wealthy, they would bribe slanderers against them. And rising, the slanderer who had been instructed would accuse them with lies such as, They were *planning* to flee to the Romans. Then taking them to Simon along with John, they would be stripped bare, their blood was drained and drank, and their veins were shared among them. It is not possible to describe in detail those iniquities; but, to sum up, no other city ever endured such suffering, and no such generation

was born from the beginning of time, so rife with sin, and living for every kind of evil. In the end, they shocked the entire Hebrew race, confessing that they were sons of slaves, immigrants, and bastards. Generally speaking, it was such as these *men who* who goaded the Romans to attack the sacred city and destroy it; these *even* drew fire *down* upon the temple!

Titus Punishes Temple Deserters and Herb Collectors

Titus, having built the embankments, sent soldiers, ordering them to hunt down those who were coming out to collect herbs. And catching them, the soldiers tortured them, and staked them out in front of the walls, a thousand and more every *single* day. For as combatants, the soldiers harbored rage against them, so they did not stake them in only one way, but in different ways, scoffing at them. And there wasn't enough room for the for the stakes *lined up around* the city, nor stakes for all the bodies. And these rebels, bringing the relatives of the deserters, showed them what evil those who had fled to the Romans had endured. For they claimed that the men staked out were not captives, but deserters. And many of those wishing to flee refrained from doing so before they learned the truth. And Titus, having cut off the hands *of* many of the captives, released *them* to Simon and John, urging them to stop fighting and submit to him to save themselves and their fatherland. And from the ramparts they abused both *Titus and his* father Vespasian, shouting that they were *only* holding out until they died: It is better for us to die than be enslaved: and we will not rest from doing all possible damage to the Romans while we *still* have breath. We do not care about the ruin of the fatherland and the temple, for before Elohim, this world is better than the temple. But this too will be saved by Elohim who dwells in it. And having him as a protector, we laugh at all your threats: for the end is with Elohim.

Antiochus Epiphanes and his Macedonians Attack the Walls

At this time Antiochus, called Epiphanes, came *to* aid Titus, having with him tall soldiers carrying Macedonian weapons, the so-called Macedonians. He approached Titus saying: I'm amazed that the Romans dally so and don't take the walls. He was brave,

but not of supreme intelligence. Titus smiled and said: Let our effort be mutual. And at once Antiochus charged at the walls with his Macedonians. And attacking, he avoided the Jewish arrows through experience. But his soldiers, being young, were crushed. Only a few of them were left; for shame *he didn't allow them to show* weakness in combat. Finally they withdrew, having shown that, like true Macedonians, they prevailed not by their own efforts, but *by Alexander's luck*.

John's Tunnels Collapse | Siege Engines are Set Afire

The Romans, having started to make the embankment on the 12th day of the month of Artemisius, finished with great sweat on the 29th day and set up the wall-battering engines. John tunneled under ground from within to the embankment. And he laid dry wood with pitch and sulfur beneath *the engines* and set them on fire, then returned. When the wood caught fire, the soil softened, and the *embankment* fell down with great tumult. At first smoke arose with dust so the flame couldn't blaze up, for it was covered. But when the soil softened and collapsed, the flame blazed, and the Romans were horror-stricken at the sight of a sudden fire *ascending* from out of the ground: a great dejection overcame them. And after two days, they rushed out with fire at the other embankments. (The following italicized text is from the Greek.) *A certain Gephthaeus of Garis, a town in Galilee, and Magassarus, a soldier of the king and henchman of Mariamme, along with the son of a certain Nabataeus from Adiabene, (called by his misfortune by the name of Ceagiras signifying 'the lame man'),* proved to be the bravest of all at that time. They snatched up torches and rushed forth against the siege engines. Brave, for they were not running as if to battle, but to a wedding, not afraid, nor lingering, nor looking around, but walking right through the middle of the *gates* and set the embankments and the war engines on fire. Struck by spears and swords, and jostled by hands, they did not retreat until the engines caught fire. The Romans hurried to save *the engines* from the flames. And the Jews obstructed them from the ramparts; and pouring forth, some engaged those extinguishing the flames *in battle*, not sparing their own bodies. While the Romans were dragging the engines *clear* of the flames, the Jews, leaping through the flames and grasping the hot iron, were taking them back in. And the Romans,

surrounded by flames, despairing of their work, were considering how to escape; while the Jews grew in number and, relying on their success, took no precautions, nor did they take cover, but went right up to the unit of entrenched guards stationed there along with their relief, *those* permanently under arms. A harsh law was imposed on *the Romans*, that any who retired, whatever the excuse, would be executed. Therefore those preferring a glorious death to *capital* punishment stood their ground; *but many of the fugitives, seeing the plight of their comrades*, were not shamed by them, but returned to aid them. And the Jews attacked them without caution and fought them with their *entire* bodies.

Titus Returns, Challenges, and is Challenged

Then Titus, coming from the Antonia, reproved his men, all of them: After capturing the foreigner's walls, you have no forethought for your own and let the Jews *rush* at you as though *escaping* from jail. And having assembled his chosen cavalry, he attacked the enemy in the flank. And they turned back on him and fought. And when battle was joined, the dust did not allow their eyes to see nor their ears to hear the cries, nor was it possible to recognize one's own from the enemy. The Jews were sustained not by their strength, but by despair; the Romans by their desire for glory, by their weapons, and the sight of Caesar *among them*. I suppose that the soldiers in their fury would then have destroyed the Jewish soldiers had night not arrived and *all* dispersed. Then Titus consulted his generals and said: The embankments by which we hoped to take the city are destroyed: and the soldiers are dismayed, because their great toil was ruined in one hour. And I understand that many have despaired of taking this city. The youngest answered him: Let us attack the walls en masse, and the Jews will not withstand our assault but will be overwhelmed by our missiles! And the middle-aged said: We should build still more embankments in different places, put all our strength there, and block the way out for the Jews! The old *men* said: We ought to dig in around the city and not allow the Jews to come out even to pick herbs or for any other purpose, then not engage them hand to hand, *for their desperation makes them* invincible. Why should we fight with them, whose prayer it is to die by the sword? But if

we besiege them, then they will die from famine or surrender! Yet Titus, having so numerous of troops, did not *intend* to delay or to fight with such desperate men. It was no longer possible to build new embankments, for there were no trees or soil left. It would be necessary to bring these from 120 stades away (about 12 miles)! And to guard *all the entrances* and to besiege the city was difficult because it was surrounded by wide and deep ravines. He was also concerned about an unexpected attack at night. Even if they guarded a gateway exit, *the Jews*, using secret exits, would get out to prepare what was needed and bring it in by paths unknown. And they would sit, drinking and eating without a care: And we will have to linger for many days over a short-term task, and our glory will diminish with the passage of time.

Enthusiasm Overcomes the Romans | Titus' Next Attack Plan

And *Titus* said to his generals: Let us dig in around the city and build embankments: and if some think that this is a hard, difficult, big job, and who consider that Romans should not engage in small tasks, and that man cannot achieve glory without toil; well, only a god can do that! Having convinced the generals in this way, he ordered the soldiers to start work. And wonderful enthusiasm came over them: and they worked in *a spirit of rivalry*, competing with each other: legion with legion, centurion with centurion, general with general. And the one who *did more for the honor of* his general would get greater gifts. For Titus went round among them every day and inspected the workers. And starting from the Assyrian camp, they were building embankments towards Lower New Enclosure. And they enclosed the Kedron and the Mount of Olives up to the Dovecote rock on the south side and to the mountain of Siloam. And from there it turned away to the west and enclosed the well, the tomb of John, and the mountain where Pompey had camped, and turned back to the northern side. And having passed by Erebinthos Courtyard and Herod's tomb, they enclosed eastwards and joined up where they had started.

The Bloated Dead

The circuit of the embankments was 39 stades; and behind it they

built 13 forts; and all this they built in 13 days; and they enclosed the whole city with fury! Titus posted sentries in the forts; the first night-watch he took himself; the second, Tiberius; and the third, the generals. And all night the sentries patrolled with proper order. And for the Jews every hope of salvation was cut off. Famine spread through the homes and families, crushing all. And the buildings were full of women and children, wasted away. Along the walls, the elderly staggered about: some breathing, others dying, and some *dead while* still breathing. The living could not bury the dead. And some, having attended a burial, fell upon the corpses. And youths and children, bloated *with hunger*, wandered through the city, like idols or like ghosts. No one was weeping or lamenting, for their gullets were parched with hunger, and their weakness *was* obvious. *With swollen eyes* and stinking mouths, those who still breathed blessed the dead and envied their rest. They embraced the city with deep silence; the darkness, all full of death. The brigands, looking at it all, laughed. They tested their swords and spears on the dead and stripped off their clothes. And each man retched seeing the brigands alive, and groaned as he gazed at the temple. Unable to bear the stench, they ordered them to be buried at first, giving the grave-diggers a fee from the temple treasury. And later, they threw *the corpses* from the walls into the ravines. And Titus, riding about the walls, saw the ravines filled with corpses with all the bodily matter running from them. He shed tears and groaned aloud, calling on Elohim as a witness, saying: This is not my doing. They brought it on themselves. Since none of the rebels made sorties - for even they were seized with hunger and depression - the Romans were in a state of happiness and cheerfulness. They had an abundance of wheat and all necessities were brought from Assyria and the nearest provinces. And many, standing near the walls and showing them the food, irritated and exasperated their hunger with their own satisfaction. But the rebels did not seem to weaken, despite their sufferings.

Titus Tries to Save the Remainder of Jerusalem

And Titus tried to save the rest of the city: he started to rebuild the embankments in 4 sections opposite the Antonia, *for all the*

surrounds of the city had been shorn of trees. And it was odious for the soldiers who carried timber and soil from a distance of 120 stades, for all the surrounding areas of the city had been shorn of trees. *Again he started to build embankments in 4 sections opposite the Antonia.* And Titus Caesar, riding round the legions, urged them to work. And he showed the brigands that they were already in his hands. But considering changing their minds had deserted them; for they had divorced their inner beings from their bodies: they regarded both inner and outer person as alien. No longer were their inner beings touched by suffering nor their bodies by wounds or grief, so they tore the dead to pieces as though they were but dogs, and filled their prisons with the sick.

Simon's Treatment of Priests Matthias, Ananias, *et al*

Regarding Simon and Matthias - Simon did not leave Matthias without tormenting him; for he was of the high priests, trusted by the people and respected. He had earlier seen the people maltreated by the Zealots and John, and had persuaded the people to bring out Simon for the destruction of John. And that they did; for when *Simon* entered the city, he was regarded as an enemy, and equally with the other enemies; for *Matthias* was the one who persuaded the people about him. And they brought *Matthias* forth and slandered him: that he favored the Romans. And Simon did not even allow Matthias to answer, but condemned him to death with three of his sons. For the fourth *son* kept him from escaping to Titus. Matthias begged Simon to be killed before his children and grant him this favor in return for having opened the city's gates to him. Simon did not listen, but slew his children before him and *Matthias* himself afterwards on the ramparts. As the Romans watched, *Simon* mocked them, *inviting them* to come and take their friend away. Nor did he allow their bodies to be buried. After them he slew the priest Ananias, the scribe Aristeus, and 15 other kinfolk. And they put Josephus' father (who was also a priest known as Matthias) into prison and they announced that no one should talk with his friends or assemble together. And if someone was discovered putting together a group or lamenting for any reason, that one would be killed.

Judas to Surrender the City Countermanding Simon

Observing these things, a certain Judas, Simon's subordinate, flared up *with indignation* about those guiltless who had been murdered. He called his followers and said: How long shall we endure *this* serpent's malice? What hope of survival do we have? How long are we to be loyal to these wicked *wretches*? Has not famine already crept up on us? And are not the Romans already within? Simon is disloyal to his benefactors and repays doers of good with evil! And we all tremble, expecting torture! And the Romans are reaching out to us a true and salutary right hand. Come! I will surrender the city to the Romans! And they, having listened to him, communicated one to another in the morning, secretly, in such a way that their words might not be known. In the 3rd hour of the day, he called out from the tower to the Romans.

Judas Executed | Dispute over Josephus' Body | His Mother

But they did not hasten to come, for some were proud, others had no trust in him. And many had grown lazy, hoping in a few days to take the city without harm. And when this news came to him, Titus, with armed men, was traversed towards the walls. And Simon, realizing this, forestalled him, and ran to the tower all of a sudden. And he took Judas and his advisers and dismembered their bodies. And their limbs he threw from the tower. And while Josephus was walking around, imploring the Jews to surrender, they threw a stone at him and struck him on the head: And immediately he fell powerless. Then there was a quick rush by the Jews to snatch *Josephus'* corpse, dragging *it* towards the city. And they would have dragged him in and wreaked on him unheard of tortures, had not Caesar hastened with his rescuers. And having engaged *the enemy*, the *Legions* barely got him away. They carried him to a refuge, *he being aware only* as if in a dream. The rebels were shouting joyfully as if they had killed *Josephus*, whom they desired dead. And *news* of him became known everywhere. And the people hearing *this*, became dejected *and* wept for him, through whom they were hoping to free themselves and flee to the Romans without fear. And Josephus' mother sitting in prison, said to the jailers: This news came to me

before from Jotapata, and I did not expect to receive my son! And lamenting secretly, she told her maid-servants: This is the fruit of my blessing, that I am not to bury my son, by whom I hoped to be buried. However, the joy of the brigands did not last long, nor did *his* mother's grief. For Josephus, when he rose from the blow, came and showed himself to them, shouting: The day of ruin has approached you. I shall avenge these wounds. Having seen his face, hope entered into the heart of the people and *even* the minds of the rebels.

Looting the Entrails of Jewish Deserters

The people, continually being observed by Simon, could not find an opportunity to get away. Some were jumping from the ramparts, others were fleeing with weapons as if to fight. Having left everything go, they fled to the Romans, and there they were dying from over-eating. Others were arriving, swollen with starvation, until sensible men gave them food in moderation. And little by little they got used to it. And a certain Syrian saw a deserter taking gold from his excrement. And he told all the soldiers what he had seen and how the Jewish deserters were coming *out* after filling their bellies with gold. Hiding this from one another, right away *brigands* hunted *these deserters from Jerusalem* on the road and ripped open *their bellies*. In a single night, 4000 were ripped open. And on learning of *this lawlessness*, Titus ordered the guilty to be speared. And many were found guilty of this; but because of their great number, he forgave them; yet he also forbade them saying: How can you who travel and make war with me, do such things for the sake of gain, respecting neither me nor your own arms, *decorated as they are with silver and gold*? But if anyone is again caught doing this, he will be condemned to death.

Josephus Ponders a Great Sin - The Lust for Loot

Titus sent word to all the legions of an order that they should cease looting. But the love of gold scorned any threat and torture. For the lust for loot is fiercely ingrained in man, and there is no passion like it. And I suppose that it too has its measure and satiety and is subject to a law; so Elohim then *will condemn* all

his people *for it*. He therefore imposed on them different kinds of death *penalties*, and he took from them all means of salvation, that they should perish utterly. And so Caesar *also* forbade it with threats, but they kept on doing it to the refugees in secret. Meeting them, they slew *the innocent*, and looking around *to check* that no one saw them, they ripped them up and extracted the foul wealth from their insides. They did not find *treasure* in every one; but they killed many in hope. And this suffering prevented the fugitives from fleeing. John seeing that *the possibility of plundering the people in this way* had diminished, reached out his hands toward the *property* of the temple. And he broke up many of the service vessels and various plates, chalices and tables dedicated to Elohim. He did not leave out the wine vessels that were sent by Caesar Augustus and his spouse. For the Roman Caesars honored and adorned the sanctuary; and this Jew destroyed the adornments of foreigners, saying to those with him that it is fitting to use divine *property* for the benefit of Elohim, and for those fighting for the temple, for life expenses. So he divided the temple *wealth* among *his* people. And they were drinking to drunkenness and smearing themselves with oil, with more than one hin, which is a measure of 6 liters, without trembling or fear. And I am not ashamed to tell what suffering bids me to.

***The Dearth of Food; the Abundance of Corpses**

I think that if the Romans had delayed *their attack* on these cursed *men*, either the ground, gaping, would have swallowed them, or a flood would have drowned the city, or Sodom's heavenly fire would have *swallowed* up this godless race. They committed deeds worse than the Sodomites, and because of their godlessness, all the people perished with them. Why am I telling of the suffering in detail? In those days Mannaëus, a nephew of Lazarus, whom Jesus raised from the grave, fled to Titus and told him that through a single gate, which had been entrusted to him to guard, 115,800 *corpses* had been carried out from the day on which he surrounded the city, which was the 14th of the month Xanthicus, called April, to the 1st day of the month Panemus, which is July. All these dead were of the poor; and the rest were

buried by their relatives. And this was their burial: taking them out of the city by throwing them into the ravine. And after him, other distinguished citizens told Titus the number of the dead to be 60 myriad bodies of the poor that were carried out through all the gates; and the rest were not known, apart from those killed and buried. And other *corpses* they collected and heaped up were shut inside the houses and palaces. A measure of wheat was sold for a talent of gold. And after the city was surrounded, the people, unable to go out collecting herbs, were in such straits that they searched in the porticoes for cattle dung to eat; for them, such became food, such stuff before they could not even look upon. And the Romans, having heard of such suffering, felt pity. But the rebels, seeing *these things*, did not regret or repent, but endured to the end, until evil came on them too. For their minds were blinded by Elohim's judgment, which brought all this catastrophe upon the city and those living in it.

END OF BOOK V

BOOK VI

The Suffering of Jerusalem | Blaming

The suffering of Jerusalem was growing greater every day, the rebels become more embittered in their misfortunes, with hunger destroying them also after the death of the people. With the great number of corpses collected in the midst of the city, the sight was terrible. An unbearable stench arose from them. And those who wished to sally forth to battle had to walk over the bodies. As they stepped on them, they felt neither terror nor pity, nor flinched from the ultimate curse for insulting those lying *there*. And having blooded their right hands with the murder of their kinsfolk, they rushed out against the foreigners, not hoping to overcome, but despairing of salvation and blaming Elohim, because he delayed *action* against them and did not speedily send them the punishment they deserved.

Where Is the City?

But the Romans, suffering great hardship, carrying here earth and

timber, set up an embankment in twenty-one days, having cut down, as we have already said, *the trees in the surrounding villages to a distance of 20 and 100 stades*. And it was sad to see all the surrounding country, which was previously adorned with trees and gardens, now laid waste and dug up. And, if someone had earlier seen the beauty of Judaea and the magnificence of the city, but now happened to see the desolation, he would not have recognized it. And if a local inhabitant came from afar, then as he stood by the site of the city, he would begin to ask, Where is the city? When they had finished the embankments, similar fears struck both Romans and Jews. For the latter thought they were going to be captured if they did not burn them down, while the Romans had no hope of taking the city if they burned, for there was not enough wood. And they were exhausted by their great labors, and their warrior spirit was weakened by frequent setbacks. The Romans had greater worries from the misfortune of the city than from the citizens. For, while they were thus fighting them, they did not find them softer, but their confidence was always being crushed and their embankments sapped by the ingenuity of the Jews. The wall-breaking machines were powerless, because of the solidity of the walls. And when they joined in combat, they were defeated. The fortitude of the Jews was more than equal to famine, rebellion and war. Their enthusiasm was invincible, and their cheerfulness in misfortunes was unutterable.

The Jews: Sally Forth, but Feebly

And so. they vigilantly guarded the embankments, *while* those around John debated at the Antonia *about* how they might escape if the walls were breached. Before the battering rams were set up, they attacked the earthworks, but were not successful. For, having rushed forward with torches, they turned back, even before they got near to the embankments, fleeing as if chilled and spiritless. For they had not come forth together, but a few at a time, separately, sluggishly, cautiously, fearfully, & generally speaking, not in the characteristic Jewish manner. For they lacked their customary audacity, enthusiasm and massed charge. Sallying forth feebly, they found the Romans firmly drawn up and protecting the

embankments on all sides with their bodies and weapons, so that fire could not creep on to it. Each of them was strengthened in spirit not to move from the ranks till death. For all hope was cut off should these walls also be burned down. And furthermore cruel shame came over them *reckoning the possibility* that the Jews might even prevail over them, the infirm over the mighty, the desperate over men-at-arms, the untrained over the trained, the Jews over the Romans. So the Jews, terrified, hurried back, cursing one another for being scared. And this happened on the first day of Panemus, which is the month of July. When the Jews had withdrawn, the Romans brought up their town-taking equipment, which was battered from the Antonia with rocks, fire, and iron, and *every other necessity*. For even if *the Jews* were relying on the strength of the walls and despised the battering rams, they still continued to battle against them from above, preventing *fire* from kindled up. But *the Romans* thought that the eagerness of the Jews to defend was due to the weakness of the Antonia; and they battered the walls more forcefully, but were unable to breach the walls until frequently battering *and unhindered* weakened by the *showers* of missiles from above. Then they broke through a small place. Others, covering themselves with their shields, were digging away at the foundations with hands and iron *tools*: keenly striving, with difficulty they dislodged 4 stones. They toppled them from their *former* places upon great mountaintops. Night *brought* peace for both *parties*; and while they were resting, the walls suddenly collapsed, both because they were shaken by the battering rams and because the ground subsided at the spot where John in his previous mining had reached the embankments. And so when this strange event happened, both sides were encouraged. For the Jews, who should have been weakened since the walls had collapsed against *their* expectation, gained greater confidence, as the Antonia tower remained standing. But the great joy the Romans felt was soon dispelled at the sight of the other walls that John's soldiers had built inside. The approach seemed simpler, for it was possible to climb up over the stones of the collapsed walls. And these new walls were not so firm since they were newly built; but all the same no one dared to go up, for death awaited

those *who would ascend*.

Titus Exhorts: Troops Must Muster Courage to Attack 1

But Titus, knowing that a soldier's courage is bolstered greatly by hope, speeches, exhortations, and the promise of gifts, causing them to forget the dangers, *then they will readily go on to face death*. So he assembled together the bravest *of his men* and tested them, saying: Soldiers, those who are inglorious in the orders *given them*, and those who give orders to go *forth* on safe tasks, incur a verdict of weakness. But it is right to encourage *men to undertake* the glorious and the impossible. For they can perform the simple and possible by themselves, even without being given orders! Now I know full well that your *desire for the walls to fall requires acts most cruel*. And I tell you that men who crave glory should fight in the most cruel places and seek a praiseworthy death and fruitful end. But first bear in mind the long endurance of the Jew and their fortitude in the afflictions *of warfare* they are suffering. *Equally cruel will be* your disgrace if, being Romans and soldiers of mine, trained for peacetime and for the arts of war, and in wartime grown accustomed to victory, you are now defeated at the hands of and by the spirit of the Jews, when you have been on the point of victory and Elohim is favoring you. For our failures come about by Jewish audacity. But the sufferings of the Jews are increasing thanks to your prowess and the help of Elohim. For rebellion and famine and the siege of the city and the collapse of the walls without battering rams is nothing other than Elohim's rage against them and help for us. If we are to be defeated by our inferiors and *forfeit* such divine assistance, we are no longer acting in accordance with our custom. Will the law of Rome not groan? Since the Jews, long accustomed to be in servitude, now, *on condition of freedom*, think nothing of death, since they sally forth among us, not hoping to prevail, but wishing to display a bare shadow of bravery. But you, who rule over all lands and the sea and who think it a disgrace if you do not speedily defeat the enemy, are you not willing once *and for all* to scale the city to *meet up with* the enemy, but wait for famine and time *to work* on them, while you sit idly by, *with such* armaments *as you have*? And with a little enthusiasm, you could settle *the*

matter? For if we *simply* get up, the city will be ours. If there is opposition from those within, we will be high up, perched over their lifelines: and complete victory over them shall speedily be ours. I myself loudly *sing* hymns and *offer* praise those who die in battle.

Titus Exhorts 2: What Comes After Death

As for those who think otherwise, I will curse them, so that they may die of *some* disease, those whose souls are buried with their bodies. For what good man does not know that the souls of those who are slain in war are by iron *released* from the body and arrive *purely* in the element, in the ether, and in recompense to our acceptance of this sets them among the stars? And so there are good demons and demigods, and merciful *ones*, showing themselves to their kinsfolk with gentleness. As for those who wither away with the body in diseases, even if they are free from taint and from sin, all the same the darkness of earth receives them and they are without any remembrance. But if men are destined to die, and it is not possible for anyone to escape, then it is easier to die by iron than by *any* illness. And someone who does not hurry to *meet* the necessary ministers of his end is not a sensible person, as I have said this to you who despair of salvation *previously*. But it IS possible for men of courage to escape even from great dangers. For *one may still* climb up above these shattered stones! for these walls, being newly built, will soon be loosed, and when there are more of you, and you have become stronger, one will help the other. And when the enemies see your daring, their arrogance will be broken. And if victory happens *to come* without injury and without blood, then *you may* just go forward. For I know that the Jews will try to prevent you from getting up. If you endure the first hardship, they will not stand up *to you* past that. And if I do not make the one who has started out first the envy of all with gifts and honors, then I will myself be disgraced! Whoever survives, let him have power over his equals. And if anyone falls and is killed, blessing and praise be his, and may those born of him have eternal honor and reward.

Sabinus the Valiant Syrian

While Titus was speaking this, all the soldiers were terrified by the magnitude of the dangers. One Syrian by race, showed himself strong of hand and in spirit. He was no soldier in appearance, black of countenance, dry of body, and bony, but there was in him the soul of a demigod, more valiant than his body. And he, rising first, said to Titus: O Caesar, here today, I eagerly give my head for you. I will be the first to climb the walls; and I pray that your good fortune accompany my strength and will. But if I fall before the end of the task, know that I didn't fail, but chose death for you. Having thus spoken, he raised his shield on to his head with his left hand, and with his right bared his sword, and went towards the walls at the 6th hour of the day. *Some from them accompanied him:* They emulated his courage. So before them all he ran in a remarkable assault. The city guards, seeing him, aimed spears from the wall and launched arrows too many to number. Then they rolled great stones toward them, with which 8 of them were hit and knocked back. But Sabinus, facing their missiles and showered with arrows, did not halt his attack until he reached the top; and in engaging the guards, defeated them. All the Jews were terrified at his strength and valor, considering that many had climbed up, then fled. Here one reproaches fate, since it fosters envy of that soldier and prevents those who are doing well from concluding their glorious undertakings. So also this man. even when he had overcome all *and* appeared invincible, then fell prostrate with a great crash, having tripped over a stone with his heavy armor. The Jews, returning, seeing him alone and hidden, running up, surrounded him. And on all sides they were stabbing him. With difficulty he rose to his knees and covered himself with his shield, thrust through many of them and wounded many others. When all the blood had run out of him, he was powerless and his arms dropped. And even before he had given up the ghost he was covered with arrows and spears and swords. A man worthy to receive the highest good fortune for his courage then fell through fate or his own carelessness. Three others who had set out with him and had at first been close to the ramparts were crushed by stones. He carried out these actions on the 3rd day of the month

Panemus.

Secret Roman Incursion at the Antonia 1

Two days later, 20 men from the embankment guards summoned the standard-bearer of the 5th legion and two other men from the cavalry and one trumpeter at the 9th hour of the night. And they set out secretly beneath the fallen stones. They climbed up to the Antonia and they cut down the first guards, who were asleep. They took the walls, and ordered the trumpeter to blast; and the rest of the guards awakened and rose up and hurriedly dispersed, before they saw those who had climbed up. For the sound of the trumpet imposed terror upon them, and they thought that large numbers of the enemy had scaled the walls. But Caesar, hearing the trumpet signal, quickly arrayed all his force and they climbed the wall with chosen generals. While the Jews were fleeing to the temple, the Romans themselves were getting in by the entries that John had earlier dug under the ground against them. And all Jewish soldiers were stationed at the exit and resisted them with all their strength and courage, for they considered it the final capture, should the Romans enter the sanctuary and see the Invisible.

Secret Roman Incursion 2

There was ferocious fighting in the entryways as one side was pressing to take the temple while the Jews were driving them out towards the Antonia. And then, dropping their spears and arrows and baring their swords, they joined the battle. In this combat it was not possible to discern or recognize who was fighting whom, for the men were all mixed up and gathered in the alleys, and darkness was falling upon them and confusing them in all its volume. There was bloodshed on both sides - like a river. And as they fought. They crushed the fallen bodies with their armor, and always, to whichever side the weight of the fighting swung, there arose the cries and the cheering of the victorious and the wailing and weeping of the fleeing. Nor was there any room for flight or chase, for all were jumbled together, while the combatants were now *trying to* chase or flee before them. They must now kill or to be killed, since there was no place for a get-away. Those behind,

pressing forward, allowed no space of escape. Then, having broken their swords, they began to fight with their hands. Every weapon found was for whomever found it. The Jews were reviling the Roman force, for they *all* had been fighting from the 9th hour of the night to the 7th hour of the day, and *the Jews* had all joined in the fight for fear of capture, whereas not all the Romans but a small part of their strength *was engaged*, for not all their units had gotten in. So they stopped their fighting, happy with taking the Antonia.

The Centurion Julianus is Defeated

A certain Julianus, a centurion from Bethany and a distinguished man whom I got to know at the time as one stronger than all *the rest* in *his* experience with arms, strength of body, and ingenuity of mind, seeing the Romans had given way and standing near Titus by the Antonia, begged leave of Titus and mounted his horse. Since the Jews had prevailed *in the battle*, Julianus sped against them and defeated them! He drove the Romans into a corner of the inner sanctuary. All the Jews hurriedly joined together to regard his strength as inhuman. As he was driving in their midst, he cut them down as he caught up with them. Caesar marveled at him: but all the Legionnaires were terrified. Finally, by irresistible fate (that no mortal can escape), he was overtaken and his horse was speared. But Julianus continued his *siege*, leaping like a demon on foot as he had on horseback. *Soon* he stepped on a mass of sharp fragments, and as he was running over a stony *stretch*, he slipped and fell upon his back, and his armor pierced *his skin*. Immediately *the Jews* returned there and ran toward him, while the Romans *likewise rushed* from the Antonia shouting for fear that he would be destroyed. But the Jews, surrounding him all together, stabbed him with their weapons and spears, and hit him with axes and stones and clubs, hoping by this alone to frighten off all the Romans. But Julianus, wishing to rise up while still surrounded, could not stand, though he continued to stab many of the *Jews who were upon him*. For they could not kill him quickly, since he was clad in helmet and everywhere else in armor. *After a bit*, they cut off his limbs; and since nobody came to assist him, he weakened. A cruel sorrow came over Caesar as

he watched such a worthy man butchered before his eyes; but his distance from the place prevented *any* vengeance. Julianus left a few of those surrounding him unscathed, *and by their hands* then suffered a cruel death. With difficulty, they cut off his head. Yet he won great fame, not only from the Romans, but also from foreigners. But the Jews, having seized his corpse, once again returned against the Romans and again defeated them and drove them right to the Antonia.

Valiant Jewish Fighters

This time from among John's fighters, Alexas and Gypthaeus, proved themselves also valiant. From Simon's fighters, Malachias, Judas of Merton, and Sosas ben Ia'akov. And from among the Zealots, two brothers, Vri-Simon *and* the Centurion Iahudah ben Iair. Titus ordered his soldiers to dig up the foundations of the Antonia and level and widen the road, so that all his force could enter. Iosephus he appointed to speak to John, as previously. And he was informed that Elohim's sacrifice had lapsed since there was no offering at all, and the holocausts had disappeared, and the people were sobbing because of all this.

Josephus & John Converse | Josephus' Speech on Offerings

So Josephus stood on a high place and said: O John, if wicked arrogance has come over you, making you want to fight, and it has been thirsting for blood, then enter with as many as you want, lest my city and temple perish. Do not pollute the holy place or anger Elohim! Give Elohim sacrifice together with those the Jews have wished (*speaking of the priests*). And spare *our* fatherland and quench the flame which is touching the holy *place*! And having heard *this*, the people were down at heart and remained silent. But John, having greatly abused Josephus and cursed him, finally added, I never fear capture! For this is Elohim's city! But Josephus cried out to him, If it is Elohim's city, then you have kept it absolutely pure for Elohim, *and* you have not sullied the sanctuary, nor offended him while hoping to have Elohim as a protector! And are you offering the usual offerings? If someone took away your food, even if only for one day, you lawless person, would not he be your foe and enemy? But how can you

hope to have Elohim as your ally in war, the one from whom you have taken away *his* perpetual service? And you are laying the blame on the Romans who even up to the present are concerned about our law and urge us to render to Elohim the sacrifices cut off by you! Who will not groan? Who will not weep, seeing the changing of this glorious city, that foreign enemies are righting your iniquity? And you, being a Jew, born in the law, are worse than them! There is no shame, John, in turning away from wickedness! Jeconiah, king of the Jews, has himself given you a good example: when long ago the Babylonians had come against him, before the capture of the city, he of his own free will came out with his family, lest the enemy burn down the house of Elohim. And so even to this day all the Jews sing holy songs for him, and *claim* remembrance coursing through the ages, ever-renewed, to make him as *it were* immortal. And you, John, should do likewise, even if it will be a disaster for you. But I promise you pardon from the Romans. And remember that I am your kinsman. And it is fitting that you should consider who is speaking to you and whence he is. Let me never forget my kin and my native land. Are you angry and shouting again, firing shameful words at me? In truth I deserve to hear worse than this from you since I am speaking against fate. I am toiling to save those whom Elohim has condemned. For who does not know the writings of the ancient prophets and the end of the fate that looms over this long-suffering city? For they prophesied that the city of Jerusalem would then be captured when fighting among kinsmen should start. And you know the city is full of corpses *now*, and the sanctuary also, for we have brought righteous blood on ourselves and on our race. Wherefore Elohim, Elohim himself, and once again I say: Elohim, who has led the Romans against us to purify the sanctuary by fire; and Jerusalem will be seized because it is filled with unspeakable pollution. And thus spoke Josephus with groans and tears. And sobbing, he ceased. The Romans felt pity for him and marveled at him.

Rebels' Infamous Lie Successful if but for Awhile

But John and those around him were more incensed against the Romans, craving to capture Josephus, and show themselves to the

people, whereupon many, having seen them, fled to the Romans. His speech had stirred many of the nobles. But, fearing the city guards, they remained there, knowing that they would perish with the city. However, others, finding an opportunity to escape, came out to the Romans. Among them were the high priests Joseph and Jesus, three of the high priests' sons, *and* other eminent *people*. Caesar received them with honor, and he understood that it was not pleasant for them to stay with foreigners unaccustomed to them; and he sent them to Gophna. He told *the soldiers* to live there for the time, promising to return to each of them all his property when he would be free of the war. And when they did not appear, the rebels told *everyone* everywhere that Titus had killed them, wishing also by this fear to prevent others from escaping. For a little time their perfidy was successful; for many were restrained from flight by fear.

The Rebels Incurable

Titus, hearing *of this*, brought the men back from Gophna and ordered them to go round the city with Josephus and show themselves to the people, whereupon many, having seen them, fled to the Romans. And assembling, they came before the city, weeping and sobbing and begging the rebels to submit to the Romans and save themselves with their fatherland. But if they were unwilling to surrender, let them come out wherever they wished, but leave the temple undamaged. For the Romans would not lay a hand on the sanctuary without great need. But the rebels resisted them all the more, raging and railing at them, and insulting them. And they set up above the temple gates both a catapult and javelin-throwers and all their engines of war. They were leaping into impassable places with their weapons, dripping with the warm blood of their own kin, and they came to such *a peak of* iniquity that even the Romans became furious in watching them!

Titus Addresses the Tyrant John through Josephus

Trembling, *the men from Gophna* bowed toward the sanctuary and begged the rebels to change their minds. And Titus, very distressed, said to John: Was it not you, foul *creature*, who built

these barriers before the sanctuary? Was it not you who *wrote* the inscriptions and etched them in Greek lettering, and ours, and yours, too, forbidding anyone to pass? Did we not give you authority to kill anyone who did pass, even if it be a Roman? Why then, you who are cursed, have you now filled the holy place with corpses and trampled them within, and polluted the temple with your own blood? And I here bear witness before my gods and before your Elohim, who at one time used to watch over this place (although not now, I think), and I bear witness before my soldiers, and before you all that it is not I who force you to pollute the holy *place*. If you show me another place to draw up *for the battle*, I will not permit one single man of mine set foot in the sanctuary. I will preserve the temple from pollution, even if you do not want it *to be so*!

Enter, General Cerealius with the Order to Attack

While Joseph was speaking this way in Caesar's name, the bandits approached the tyrants, thinking that it was not for love but in fear that they were pleading with them. But Titus, understanding that they had no thought for themselves, and would not spare the temple, once again prepared for battle even though he did not wish to do so. It was not possible for him to bring up all his forces, for it was a narrow and confined place. So he chose from every hundred the best 30, and handed them over to General Cerealius, then ordered him to attack the guards at the 6th hour of the night. And he even wanted to go with them himself; but the generals forbade him because of the magnitude of the battle, telling him: If you remain in the Antonia, you will watch the soldiers fighting: then they will all be bold and good combatants, with you watching! And Caesar obeyed them and said to them: I will stay here in order to observe the quality of the troops, so that the valiant will not be left without honor, and the incompetent without reproach. And he himself stayed in the Antonia tower, watching which way the end would go.

A Very Confused Battle | Heroes on Both Sides Noted

Those who had been sent did not find the guards sleeping as they had hoped; but they, leaping up with a shout, engaged them. And

those within, hearing the shouting of those outside, ran out to them. And the Romans *were not able to withstand* their assault. Other Jews, coming out after them, attacked those in the front, thinking them to be the enemy! And many were slain *by fighting* among themselves. It was not possible to understand a voice because of the shouting, nor to recognize one another in the night. The Romans, knowing their own signs and remembering their own words, did not cause each other injury. But the Jews, racing ahead and turning back again, were killed by their own *men*, thinking they were the enemy. And a greater part were wounded by their own than by their enemies. Later on, when daylight dawned, the slaughter ceased with light and vision, with each man standing *with the rank of his* formation, fought in good order, not tiring, neither on one side or the other, believing that, if they fought bravely, this day was the start of *their* recognition. The Jews were given strength by the fear they had for themselves and for the temple. And the *two* tyrants standing over them, pleaded with some of them while goading other fighters with threats. Neither side was long in pursuit or long in flight; but *after* fleeing a little way, they would return, and *after* pursuing, they would soon flee. There is loud shouting now from the Antonia as they all called upon their own *men* to stand firm! And that place became like a theater of battle. Titus was viewing it all, having begun at the 9th hour of the night; they broke off at the 1st hour of the day, not having receded from that place, neither one *side* nor the other. But victory remained *between* the two forces, hanging over both and not inclining to that side nor to this. But from among the Romans many of the eminent proved worthy. And from among the Jews, Judas and Simon and James and Alexas and Gephthaeus *excelled*. And then the rest of the Roman force demolished the foundations of the Antonia in seven days and widened the way to the temple. The legions, having approached the first temple walls, began to make embankments, one legion against the corner of the inner temple, to the south and the west, another against the northern *side of the length* between two gates, a third against the western portico of the outer temple, *and the fourth on the outside on the northern side*. With great sweat and hardship they were setting up the works, carrying wood from 130 stades away.

Kind-hearted but Insubordinate Cavalrymen Executed

Some of the cavalry, when they were going to collect wood, or for fodder, were then taking the bridles off the horses and releasing them. The Jews, hurrying out stealthily, would seize them. And when this news reached Titus, that by their indolence the soldiers were losing their horses, he forbade them *to do this on pain of death*. He ordered the execution of those who had lost their horses. So the rest were on their guard in fear, and after, they did not set them free to pasture. But both day and night, as if embracing their horses, they kept close to them.

The Greatest Enemy of All Revealed On the Mount of Olives

After one day of their entrenchment, many of the rebels, gathering *now* because they were short of food, attacked the Roman guards who were on watch on the Mount of Olives, at the 11th hour of the day, thinking that at that time, having received their food, they were resting, yet terrified by *the possibility of a sudden attack in which* they would be defeated. But the Romans, sensing their arrival, quickly came running and prevented them from going through the entrenchment. And they set up a strong battle, and they showed much bravery among themselves; for the Romans were more powerful and more skilled in war, but the Jews, not sparing themselves, as if blinded with rage, were leaping, seeking to be butchered, and to be thus delivered from *their* cruellest tormentor, hunger.

Pedanius Captures a Young and Beautiful Horsemaster

The Jews needed healing, and the Romans, shame should they allow the Jews to reach them as it were from the nets, from the snare. For they had a single hope of salvation, that they might charge in and break up the entrenchment. And then one of the cavalry, Pedanius by name, when the Jews had turned in flight, *pursued them on his* horse, and seized a youth of the enemy who was running away; a fellow stout in body and armed. He was caught by the ankle of the leg. And all were amazed at how much he bent *down while* his horse was galloping, and how much strength of his right arm and body he displayed, and the speed of

the horse, and the skill of the rider. Having seized him, he brought him to Caesar *as though he were* a beautiful vessel. Titus marveled at the captor because of his strength and ordered the captive to be punished. Titus himself, having *crossed over* to the environs of the temple, urged his soldiers to finish the embankment.

A Boastful Jewish Warrior Challenges All

Meanwhile the Jews, hurt by the frequent fighting (as the battle *was* consistently intensifying), crept nearer the sanctuary. As *when* limbs are detached from a decayed body, so also they were cutting off the buildings adjacent to the temple. And beginning with the northern portico, they burnt everything as they approached the Antonia, and they cut away 20 fathoms with their own hands in beginning to burn the sanctuary. And after two days, on the 14th day of the aforesaid month, the Romans set fire to the nearby portico; and with the fire blazing up to 15 cubits *high*, the Jews cut away the top, demolishing it so that the building would not be connected with the Antonia *anymore*. And then a certain Jew of low build, lean aspect, and common birth, now coming out opposite the tomb of the high priest John, uttered proud words and insults against the Romans, And he called on the soldiers, the bravest of them, saying: There is not one among you who dares to fight with me in single combat! And he insulted them all. Many mocked him, but others were afraid, for a shrewd thought had occurred to them: There is no *point* engaging *in combat* with a man who craves death; for those who despair of life *have unguarded urges* and push on to the fray without fear, not hesitating! And others were saying, one to another: What praise *will there be* for overcoming this weakling? And if someone, going against him, by fate should fall (as sometimes happens), then death is the common *fate*. But how could he cast off the disgrace? For others will say in their ignorance that he was killed by this *certain fellow*. If someone defeats this weakling, would not that be awesome? Or, if one were to be defeated by him then *it would be* absolutely awful. And when no one came out for a long time; the Jew greatly abused them all for being cowards.

Pudens and Priscus Challenge the Boastful Jewish Warrior

Now a certain Roman, Pudens by name, disgusted at his high-sounding words and shamelessness yet despising his frailness, went out against him. And with every other weapon and with his hands, he was winning over the Jew: but fate betrayed him. *For* he tripped and fell down. And running up, the Jew plunged his sword into him! Then he trod on *Puden's* corpse. Then he brandished the bloody sword, jumping and dancing joyfully, acting as if he had killed all the Romans. He was shouting at all of them, as if with his shouts he would eat them all up. And to the fallen *man*, jeering, *the boastful Jew* said: Share also with your company the tribute you have taken from me and give Caesar what is his; and at the Romans watching him, he hurled vicious insults, jumping and bragging and wishing to reach the sky with his exultation. *This* until Priscus, a centurion, shot at him and hit him in the mouth and throat. Then immediately the Jew spun around wounded and fell on top of *Puden's* corpse! At that there arose a shout from both the Jews and from the Romans. And thus good fortune in war is clearly not firm, but soon all *luck* may change. And if someone senselessly brags of the fortune that has come *his way*, then without delay, disgrace will overtake him.

The Rebels Hold the Temple | The Ruse | Fire!

Now the rebels came from out of the temple every day to battle with those building the embankment. On the 27th day of the aforesaid month, they devised the following ruse. They filled the *final* portico between *Solomon's top* with brushwood, pitch and sulfur. And then they pretended to flee. At that many of the unwary charged forth to attack those who had retreated. And they set up ladders and climbed up into the porticoes. Immediately the Jews set it all alight. And the fire, blazing out everywhere, surrounded them all until *the Romans* were unable to think. Some threw themselves *westwards* into the ravines, others *jumped off* towards the enemy. They were crushed. Some were burned *alive*, others butchered. Caesar was angry with those who had perished because they had climbed up without orders; but he was still sorry for them. And, though no one was able to help them, it was a

consolation as they perished, to see Caesar's *reaction*, for whom each of them was laying down his life. Shouting and leaping, they called on one another to help whomever they could. *With* bright voices calling, with praise and rejoicing, they died. Some who took refuge by the wall of the portico (for it was wide) escaped the fire; but the Jews surrounded them; and pummeling them.

The Youth Longus' Shocking Act | Artorius' Escape

They all fell but one, a youth, Longus by name, who performed a deed worth remembering. For the Jews, being unable to kill him, were giving him their hand, begging him to come down to them. But his brother Cornelius, standing opposite him, cried out to him that he should not disgrace his family, nor shame the soldiers of Rome. And having heard him, he drew his sword and, while all were observing him, plunged it into himself! But only Artorius escaped the fire, but did so by trickery. He summoned his fellow-soldier Lucius, and cried out to him in a great voice: I will leave you as heir to my property if you come *stand below* and catch me! When *Lucius* came blithely running, *Artorius* threw himself down upon him - and survived! But Lucius was stricken by the weight, and, falling prostrate on stone *floor*, died! This deceit brought gloom on the Romans for a little time. Later they learned to guard against *such* Jewish deceit, by which they had often suffered *since the Romans* did not know the places of the city and the character of the men. So the porticoes were burned as far as John's tower, which he had built when fighting with Simon. When morning came, the Romans burned the northern porticoes.

Hunger the Greatest Destroyer of Life

Those perishing from hunger in the city were falling like leaves or *rather*, sand. And their suffering was inexpressible. For throughout all the houses, if even the shadow of a crumb *of food* appeared, the war broke out *all over again*. And they would fight with their hands, even against loved ones and relatives. As they *would often* squeeze out the foul sustenance of life from the throats *of their victims*, they achieved no trust at all, even in dying. The bandits would examine them as they expired in case someone was carrying food in his bosom while falsely pretending

to die (?). And *with their mouths* gaping open like mad dogs, they would miss the *yards* as they pushed forward, veering away where they did not intend to go, like drunkards, yet could nowhere find anything to eat! They would get into a single house three or four times in a single hour. And everything they found, their desperate *hunger* brought to their teeth; *things* of no use even to filthy brute beasts, they themselves of their own choosing would gladly eat them. And in the end they did not shun belts or shoes, or the leather of shields, but tearing those things apart, they gladly ate them as food. And if someone found rotten hay and straw, that was for them like food prepared with fragrant herbs. And others, collecting thin hay, would sell half a grivna's weight (1/4 pound) for 4 Attic gold pieces, which are worth 8 other gold pieces!

Maryam of Bathecor Horrifies her Tormenters

And why am I telling you in detail of the deprivation *caused* by hunger? *For this purpose*: I am going to tell you of a *tale* that neither among Greeks nor barbarians has ever been written that is terrible for those who tell it, and incredible for those who hear it. I beg future people not to think I am lying. And with pleasure I would pass over this baleful story, if there were not innumerable witnesses, hearers and seers. On the other hand, I will do my native land a vain favor if I conceal the suffering they endured. For a certain woman living on the other side of the Jordan, by name Maryam, daughter of Eleazar, from the village of Bathecor (meaning House of Hyssop), distinguished by birth and wealth, who had with other people taken refuge in Jerusalem. Her property was seized by the tyrants, whatever she had *that she* brought *there* from the other side of the Jordan. *The Tyrants did not leave* her any precious vessels, and they returned to her day after day. Eventually, they took away her entire storehouse of food as well. A fierce rage came over this woman that manifested in abusing and cursing the plunderers: for she was *trying to goad* them into killing her. But later, seeing that no one cared to kill her, not even out of anger at her, she became tired out with *their* visiting with the purpose of finding something to eat. Being *herself* unable to find anything, anywhere, *and* with hunger going through her

insides and marrow, taking necessity as her counselor, she was moved *to action against her own nature*. She had a child at the breast: and taking *the babe* in her hands, she said to him: Baby dear, we are surrounded by war and famine and turmoil. For whom am I keeping you? If the Romans take us, *we shall experience* burdensome and intolerable slavery. And if *the Romans* do not arrive in time, then hunger will seize us. Yet these rebels are crueller than both. Go *then*. my child, where you came *from* and be my food. And a curse be on these rebels, and for the ages, become a parable *of the depths* to which the life of the Jews have sunken. And having said this, she slaughtered her son. After cooking him, she divided him in half. One half she gave over to her stomach; the other half of him she kept hidden. Immediately the rebels, coming as usual, having smelt the foul stench *of meat*, threatened to kill her if she did not reveal what she had prepared. And she said: I have even left you a good portion *of it*! Then she uncovered the rest of the child! And when they saw *it*, they were overcome by fear and horror; they were petrified! But she said: This is my child, born from me, and from my work! Eat, for I too have eaten! And be no softer than a woman nor *more* merciful than a mother. If you are pious and reject my sacrifice, *fine*. At least, I have eaten, and you have left me the rest. After this, they went out trembling. By this *incident* alone they were terrified, and reluctantly left this food for the mother. Before long this abomination became known throughout the whole city, and everyone set before his own eyes this suffering *and* shuddered, as if each one had done *it* himself.

Caesar's Response to Jerusalem's Starvation - Siege Engines

The hungry were pressed to death, yet they blessed those who had died before, who formerly had not seen such evil. Soon the news of that torment reached the Romans also, some of whom did not believe it, while others pitied them, and others were *even* more disgusted. Caesar gave answer on this subject to Elohim, saying: I am giving the Jews peace and a free life. I would not have recalled their arrogance and the evil they have done, evil of all kinds. But they have chosen instead of unanimity, unrest; and instead of peace, war; and instead of *the* satiety *of* abundance,

torment and hunger. And now with their own hands they have begun to burn the holy *place* that I have *so far* preserved! So they even deserve to take such food and to cover the abomination of child-eating with the falling of the city, so that throughout the world they will not be left, nor will the sun see the city in which mothers eat their children, that the fathers should have done before the mothers, since they, looking on such torment, still remain in arms. And, having thus spoken, he was thinking *about* how these men despaired and would not be willing to turn back and would not accept sanity. So when the two legions had finished the embankment on the *1st* day of the month of Lous, which is August, he ordered *a battering ram* to be set up on the western side of the inner temple.

Victor and Ladders Arrive

For 6 days before this, Victor, the greatest of all rams, had battered the walls without ceasing yet could not make a breach. Beneath the northern gate, *the Romans undermined foundations* of the construction; and having labored very *hard*, and with difficulty, they dislodged three *of the* front stones; but the walls did not collapse, but stood firm. The Romans, unable to break *them* apart with rams or iron tools or anything else, set up ladders against the porticoes. The Jews did not manage to prevent them from climbing up, but later hurried to engage those who had already gotten up, fought valiantly, cast some down, flung others into the ravines, *and* speared some others. They forestalled and slew those who had just climbed up and not yet managed to raise their shields. Others they cast down after tilting away their ladders. The Romans at another spot raised Caesar's standards. But the Jews, hastening, set up a fierce battle, pressing to capture them. Thinking their capture *an inglorious* disgrace, they did not weaken, fighting *on* until they had all perished. The Jews, having captured the standards and killed those who had climbed up, exulted as if they had *beaten* Caesar himself. And not one of the Romans perished without *exacting* vengeance, but first killed and was then killed.

Some Jews Attempt to Flee Jerusalem, but Titus ...

But Titus, seeing that *sparing* the temple *was* to the detriment of his soldiers, gave orders to set fire to the gates. Then there fled to him John of Emmaus, and Archelaus ben Magaddatus hoping to be pardoned by him: for while the Jews were winning they *arrived* in *their* flight. But Titus thought that they had come with deceit, and having heard *of* the hard-headedness of the Jews, ordered *them* to be killed, saying that: Through necessity you came and not by choice; and you are not worth saving because you have leapt *across*, seeing your fatherland ablaze. However, because of his faith, he withheld his anger and released them; but they did not have the same lot as others.

Titus Summons Commanders for New Orders

When the soldiers had set fire to the silver gates, and the silver was melting, the flame was caught by the boards, and the flame went through the porticoes. As the Jews saw the flame around them, their bodies and souls weakened. And for *terror* no one stirred to put it out. They were all standing at one place, watching. But then, greatly distressed, they regained their senses, but not completely. And they raged against the Romans *even* more. That day and night fire blazed through the houses and porticoes. When morning came, Titus sent *some* to douse the fire and to dig away the burning, and to widen the way for the legions. And he summoned 12 of his supreme commanders: Tiberius and Alexander, Sextus & Cerealius, Larcus Lepidus, Titus Phrygius, Fronto Haterius, Marcus Antonius, and Julianus the governor of Judaea. He consulted with them regarding the temple. Some of them said: Let the law of war be carried out on it, for the Jews will not cease from their unrest as long as the temple stands, to which they congregate from all sides. But some said: If the Jews leave and do not take up arms in it, then it is proper to preserve it; but if the fight be there, then *it should be* burned. For it will be called a battle tower and not a temple. And the sin will not be caused by us, but by those who have forced us. Titus said: If the Jews make a stand inside it and fight, then I will never destroy the inanimate instead of them, nor will I set fire to such and so great a work. For if it is lost, then *it will be* to the Romans' detriment: but

if it stands, it will be a beauty for our empire. Pronto and Alexander affirmed this speech. And then *Titus* dismissed *his* counselors and ordered the generals to rest with their soldiers so that they would line up more valiantly in the morning. On that day toil and terror restrained the eagerness of the Jews. Next day, gathering all *their* strength, they hurried out with hope at the second hour of the day by the eastern gate, and attacked the guards outside. These valiantly resisted their charge, *and* having armed themselves, they stood facing *the Jews* like a wall in close formation. But the fury and impetus of the Jews were overcoming them. Titus understood that *the legionnaires* were yielding, having seen *this* from the Antonia; and he came with hand-picked soldiers to help. The Jews did not withstand his arrival: but when those in front fell, the rest broke up and scattered. When the Romans were withdrawing, they would return and attack them: but when the Romans returned, they would flee. And so it went until the 5th hour of the day.

How the Temple was Destroyed by Blood and Fire

When the Jews, having fled, were shut up in the inner temple, Titus withdrew to the Antonia having arranged his troops so that next day, they would all advance *around* the temple. But Elohim had planned otherwise, and had previously condemned it to end in flames. For the day of judgment had arrived at the ending of the *year* on the first day of the month of Lous, on which previously *the temple* had been burnt up by the Babylonian king. The flames were started by their own *people*; for Titus had retreated and rested a short time. But the Jews again ran out against the Romans, and the latter, having defeated the Jews, chased after them even to the temple, and they went in. A certain soldier, waiting for Caesar's orders, with no qualms about such a demonically savage initiative, seized fire from outside, *and* getting up on a companion's shoulders, reached up to a golden *end* and to the doors, by which it was possible to get into the houses *around the temple*. As the flame blazed, the Jews screamed and shouted, as was warranted by their suffering. They hurried to hold it back and to seek revenge, not *sparing* their *own* lives; not protecting or saving themselves. Someone, coming in

haste, informed Titus *of this incident*. He was in his tent, resting from the fray. But springing up immediately, he ran to the temple to put out the fire. After him came all *his* generals; in their tracks came the fearsome legions. There was shouting and a great tumult *accompanying* such a force moving *in disorder*. Caesar, by voice and hand, indicated to the soldiers that they should put out the fire, but they did not hear *him* shouting because their ears were disabled by the noise of battle; neither did they heed the waving of his hand. For they were watching the enemy, *wondering* who would kill whom, and some in anger had closed their ears. *As the legions* were running toward *the temple*, not orders, threats, or prayers could restrain their charge. But ahead of everyone, fury was leading the soldiers; and anger engulfed *them* all. And, crushed in the confined space, many were trampled by one another; and many, stepping on the burning stones and the ashes, unable to get out, were burned. *Some of* those who were standing near the temple *pretended* not to hear Caesar's orders, but each of them was telling his neighbor to add *fuel* to the blaze. The rebels were in confusion, unable to plan anything. Everywhere there was fighting and blood and flight. But the people, the *common* folk, powerless, without weapons, were killed on the spot no matter where they were caught. By the altar grew a mass of dead corpses. Blood flowed like a river, and a stream of blood carried the corpses down. Now Caesar, understanding that he could not restrain the impetuosity of his soldiers and that the fire was winning, went inside with his generals. And he saw the temple sanctuary, as he had wished, along with everything that was in it, those items glorious to see not only *for their* own people, but *for* foreigners, too: so marvelous and glorious and beautiful. As the flames had yet not got inside but were overrunning the surrounding houses, Titus was thinking that it was possible even now to rescue the edifice from the fire. He sprang *to it and* began to quench the fire himself, and urged the soldiers *to do so as well*. And he appointed Liberalius, a centurion, to beat those who disobeyed *his orders* to prevent the fire. But anger and hatred of the Jews overcame their respect for Caesar and their fear. Their warlike urges blazed more than the flames. And many hoping for plunder were spreading the fire *even* more, believing that all the

interiors were full of wealth since they had seen the surroundings covered with gold. But when Caesar left to restrain the soldiers, someone set fire to the dark inner doors. And suddenly from within there appeared a flame so the generals with Caesar withdrew. And from then on they restrained no one. And the temple was thus set on fire against Caesar's wishes.

The Timeliness of the Temple's Burning

A great work, one to be mourned - the most marvelous of all we have heard of and seen, both in its construction and size and beauty and ornament and the glory of its sanctuary! But one will draw great consolation, seeing the divine judgment, which it is impossible to escape both for the animate and the inanimate, both for *human* works and places. One will marvel at time's cycle. For the judgment did keep to the month and the day, as we have said, on which the Babylonians of old burned down the temple. And from its first building, which King Solomon started, to its present destruction, which occurred in the second year of Vespasian's reign, is calculated as 1000 and 100 and 30 years and 7 months and 15 days. From the last *work of* building that Haggai carried out in the 2nd year of the reign of Cyrus to this capture is calculated as 600 and 30 and 9 years, one month and 15 days.

“It is Impossible to Imagine Anything More Savage”

When the temple was blazing, everything found there was considered loot and plunder, and anyone caught *there* perished by the sword. No mercy was shown to any age nor respect for honorable *people*, but both children and the old, both the unclean and the priests alike suffered death. For the fighting embroiled all sorts: fighters to pray-ers. As the flames roared, the screams and the groans of the fallen produced thunder. And because of the height of the hill and size of the blazing structure, an onlooker from afar might have said that the whole city was on fire. It is impossible to imagine anything more savage or more frightful than the uproar then. For the Roman legions, being confused, were shouting; and the rebels, surrounded by fire and armor, were screaming. The people who remained were fleeing, shouting in terror, bewailing their plight. Many withered by hunger blinked

seeing the temple fire *and* managed once again to shout and weep. And the surrounding hills and forests re-echoed their shouts. There was tumult everywhere and terrible suffering. For one might have imagined that the temple mountain was leaping from its roots, because it was everywhere filled with flame. But blood was more abundant than fire, and there were more slain than slayers. The ground could not even be seen because it was all covered with corpses. The soldiers even trod on the heaps of the dead, as they ran after the fugitives. And the rebels struggled through to the outer temple with difficulty, and from there on to the city. The rest of the people ran out to the outer portico. At first the priests hurled iron spikes at the Romans, crushing feet. Later when the fire reached them, they moved, stepping down to the wall, which *was* 8 cubits wide. Two of the eminent, however, threw themselves into the fire and were burnt with the temple: Meirus, son of Belgas and Joseph, son of Dalaeus, two Romans, thinking it pointless to spare the surroundings, the temple being burned down, set fire to the porticoes and the doors and gates, except two: the eastern and the southern. But later, regretting this, they dug up these also. They also burned down the treasury, which was the storehouse of much wealth. In it lay innumerable vestments and fabrics and vessels and. generally speaking, all the riches of the Jews had been gathered here and at all the homes of the wealthy. And they came also to the remaining outer portico, in which women and children and various other people, 6000 *in number*, had taken refuge. And even before Caesar and the commanders had given orders, the soldiers, full of rage, set fire to it. And they all perished, not one of them survived, some having cast themselves into the flames, others having been burned on the spot.

***John & Simon: False Prophets, Signs, Apparitions, Prodigies**

This disaster was brought on the people by a certain false prophet, who had in those days announced to the citizens the following: Elohim bids you enter the temple and receive a sign of safety. John together with Simon had released among the people these lying prophets, instructing the people to await divine aid, in order that they would not flee to the Romans. It is usual if any man is in

trouble *and* someone tells him of deliverance from misfortune, that he believes that man. If someone deceives him and lies, saying good things, he then trusts him and places all his hope in him. And so this much-suffering people hearkened to deceivers and liars against Elohim. But they ignored both those who spoke the truth and announced the devastation that was to follow. *They neither heeded* the signs and apparitions, but as if thunderstruck, and having neither soul nor eyes, did not listen to the divine announcements nor did they understand *what was meant when* the star *hovered* over the city, *appearing as* a lance, and remaining for an entire year. (The star's name was 'komitis', meaning 'hirsute'.)

***More Prodigies Unheeded | The Lamb | Demonic Vision**

Again, before the outbreak of the fighting, when the people were assembling for the Feast of Unleavened Bread on the 8th day of the month of Xanthicus (which is April) at the 9th hour of night, such a light shone on the altar and on the temple that one could think it bright as day. It lasted about a half hour. Senseless people thought it was a good sign, but the holy scribes judged it *correctly* (factually) just as it ended. At that same feast, a cow was brought by someone for slaughter and, standing in the midst of the temple, it bore a lamb! The eastern inner gate, brazen and thick, which 20 men could hardly move to close it, with its iron bars, a bolt, a post, all deeply fit *within long stones*, opened by itself at the 6th hour of night. The temple guards came running and told the captain; and he, coming with many people, hardly managed to close it. This sign was interpreted as favorable: for they thought that Elohim would open for them the blessed doors. But the scribes understood that the temple fortifications would close by themselves, yet would freely open for the enemy, and the sanctuary would be devastated. A few days after the feast, on the 21st day of the month of Artemisium (which is May), a certain demonic vision appeared, beyond belief, *and* those who hear of it will think this story a fable and sorcery, had not many seen it and told of it. Suffering followed, like as the vision. For before sunset there appeared in the air in the sky over the whole Judaeen land chariots and regiments with weaponry, bounding through the clouds and surrounding the cities. And on the feast called

Pentecost the priests, by night entering the inner temple according to custom for service, were aware of movement *and* a thunder, and afterwards they also suddenly heard a voice, saying; We will depart from here!

***Jesus ben Anan, Woe! Woe! Jerusalem!**

What was more frightening than all these: A certain Jesus, son of Anan, of the simple folk, unlettered, 4 years before the war, while the city was still peaceful and prosperous, had come for the feast-day, when they all celebrate the Feast of Tabernacles according to custom. He stood in the temple, and suddenly began to cry out:

A voice from the east, a voice from the west,

A voice from the 4 winds,

A voice against Jerusalem and against the temple,

A voice against bridegrooms and brides,

A voice against all people.

Saying this, he cried out every day and night, walking round the *walls*. But some of the eminent were angry with him on account of his malediction and, seizing him, they punished him with many blows. But he thought not of his wounds, nor did he plead for himself, nor did he answer to those torturing him, he only cried out, as before. The Jerusalem authorities, thinking him to be moved by some power to *commit* this clamor, brought him before the Roman governor, where, though beaten with rods and whipped even to his bones, did not *suffer* nor did he shed tears; but called out all the more, beyond his strength, in that piteous voice: Woe! Woe to Jerusalem! When Albinus asked him (for he was then the governor from Rome): Who are you? Where are you from? Why were you shouting such things? He replied nothing in answer to his words, and did not cease weaving his lamentation for the city until Albinus. considering him insane, released him. From then on, he did not come nor show himself to anyone, until the war came. And then, everyday, as if he had learned a prayer by heart, lamenting, he would cry out: Woe! woe to Jerusalem! But he neither gave answer to those who beat him, nor did he curse those who railed at him, nor did he bless those who gave him food. He had that single, sad response to everyone for 7 years and for 5 months. And his voice did not fall silent, nor did he tire,

until he saw the acts of war that he had foretold. Then he rested in death. For, walking along the ramparts, he would again cry out: Woe! Woe to the city, and to the people, and to the temple! Finally he added: Woe, woe to me! And immediately a rock, flying from a catapult, struck and killed him: and he gave up the ghost while still uttering that prediction. If someone considers well, then someone will find Elohim fore-thinking for man and in every way indicating to our race what is *necessary* for salvation. But we perish by our stupidity and willful evil-doing. Elohim has shown the signs of his wrath so that people should understand his wrath *better* and cease from wickedness, and thereby move Elohim to pity.

***Prophecy and Sign of the Cross**

There being among the Jews a prophecy that the city and the temple would be devastated by a quadrangular shape. Some *Jews* began to make crosses for crucifixion that are, as we have said, quadraform. After the destruction of the Antonia, they made the temple quadrangular. They were impelled to *make* war by an ambiguous prediction found in the sacred books, saying that in those times someone from the Judaeian land would be reigning over the whole world. For this there are various explanations. Some thought it *meant* Herod; others the crucified miracle-worker; others, Vespasian. But it is not possible, however, for men to escape judgment if they will not fore-think. But the Jews interpreted the signs as they wished, turning them *about* at their own pleasure: and they reviled others until, having ruined themselves and their native land, were convicted and shamed and proved mad.

***Romans Worship their Idols | A Youth Beguiles the Guards**

Once the rebels had *disbursed into the city*, and the temple and all the surrounding places were on fire, the Romans, bearing their idols, set them up in the temple facing the eastern gate and sacrificed to them there. And they glorified Titus with great praise and called him The Autocrat. The soldiers were all so replete with wealth gotten by capture and plunder that in the *Assyrian* land, gold was being *purchased* at half of the old price. When the

priests had fled to the walls and were holding out, a youth from *among* them was forced by thirst: He begged the Roman guards to give him their right hand and told them of his thirst. The guards, taking pity on him, gave him their right hand, and coming down, he drank his fill of water and filled the vessel that he was carrying, and ran back to his own *place*. And when the guards were unable to catch him and reviled his perfidy, he replied: I did not transgress an agreement, for I asked for your hand, not to be with you, but only to climb down to you and get some water. And I, having done both, am true. But they, deceived by the young man, were amazed at his cunning.

Titus Lectures Some Surviving Priests 1

On the 5th day the priests, exhausted by hunger, came down. They were brought to Titus; they begged to receive salvation from him. But Titus said to them: The time for forgiveness is past, because *so much* that you were to defend has been destroyed, It is righteous for *the* priests to perish with the temple! Having spoken thus, he ordered them to be tortured and executed. Simon and *Anan* and those who were with them, seeing that they were surrounded and that there was no place for them to escape to, invited Titus for talks. He, being by nature a philanthropist, and eager that the Upper City should survive, and believing that the rebels had already submitted, stood on the right side of the inner temple. And from there, there was a bridge to the city, and this was then between Caesar and the Jews. The soldiers, both these and those crowded around their leaders, awaiting the end of the talks. Titus ordered his men in no way to take up or to raise their weapons against them. So *Titus* appointed interpreters and began first to say this to them: Have you had your fill of misfortune for your fatherland, taking no account of our strength or your own weakness? But you have lost people and city and temple through your rash impetuosity and diabolical arrogance, for which you deserve to perish, because you have not ceased to revolt since Pompey captured you. And now you have raised open war against the Romans, and are you relying on *your* multitude? But a small part of the Roman forces still overcame you! Were you expecting helpers who would join you rather than us? Were you relying on

your bravery? But Germans, who are the bravest of all peoples, are our slaves. Are you relying on the firmness of your walls? But what wall is firmer than the ocean? Settled beyond it, the Britons bow to Roman legions. Or was it *your* strength of soul and endurance, or your wisdom that drove you on? But the Carthaginians, who are the strongest and most ingenious of all, were conquered by us. For what drove you *to fight* against the Romans was Roman humanity; for after we had taken you, we granted you rule over your own land, and we appointed a king from your kinsfolk, and we preserved the law of your fathers, and granted you a free life, and we did not hinder the existing gatherers of tithes from all lands for you and for Elohim, so that you should grow rich and by means of our resources to prepare *for hostilities* against us. And then, having received such boons, you brought that abundance *to bear* against those who had granted it *and*, like serpents, not able to be trained, You vented your poison on those who were *hungering for you*; *but* first you despised the indolence of Nero. Then my father arrived, not wishing to wreak vengeance on you, but to instruct you. If he had wished to conquer you, he would have first come to humiliate you, you whose city this is. But giving you time to repent, he made war on Galilee and its surroundings. But you thought his humanity was weakness, and with our meekness you fed your arrogance. And you began the internal conflict after Nero's death. Then when we departed for Egypt, you found that opportunity and were not ashamed to annoy us, *who are the* autocrats. And when the empire had approached us and all had been pacified and the nations subdued and were sending submissive envoys to us and all outsiders were rejoicing with us, only you, the Jews, remained enemies. And you sent envoys to those living beyond the Euphrates for a revolt against us. And you renewed your cities and you renewed your walls. And agitation and internal strife and envy came to the city, which it befitted you wicked men to *take over*.

Titus Lectures Some Surviving Priests 2

But having received the sad order from my father, I came and, hearing that the people were of peaceful mind, I was overjoyed

and begged you to cease before the fighting began. But you preferred slaughter; Yet for many days, I spared you. I gave my hand to refugees. I kept faith with deserters and I had pity on many captives. I set up wall-breaking machines against your walls even though I did not wish *to do so*; I restrained my soldiers who were thirsting for your blood. Every time you were defeated, I called the *fighters* to peace. When I was close to the temple, I forgot *the rules of war* and begged you many times to spare your holy places and save the temple for yourselves. And I gave you freedom to leave and a guarantee of safety; and I indicated a place for battle, if you so chose; but you scorned my words and set fire to the temple with your own hands. And after that, you abominable *creatures*, have you now approached me for talks? What do you wish to say? Or where can you find a work such as you have lost? How can you think you are worth saving, after this temple *affair*? Or are you now standing in arms, yet not even at your last gasp, just pretending to plead? Weaklings, on whom are you relying? Are not your people dead? Is not your temple ruined? Is not the city behind me? Are not your lives in my hands? I know a craving for death seems to you *to be* the glory of courage. But I will not argue with your despair; I will *still* grant you your lives if you cast down your arms and surrender. Like the master in the home, I will punish the incurable and save the others for myself!

Titus Lectures Some Surviving Priests 3

When Titus had spoken thus, the priests replied: We cannot ask for your hand, because we have sworn never to change and do this. Allow us to depart with our wives and children, and we will go out into the desert, for we have left you the city. Titus, furious with them, because being captured, they were not replying as the defeated, but as the victors; seeking their *own* will. So he ordered a proclamation to his cavalry: From now on we prohibit anyone from seeking refuge or hoping for forgiveness. For I will not spare even one! And Titus continued: Fight now with all your power and all your resource. Save yourselves however you can. I will do all that the law of war commands. And he ordered his soldiers to burn, seize, and plunder the city! And immediately

they set fire to the royal palace and the high Acra and the place of retreat and Ophlas, So the fire reached Hellene palace, and the walls and the buildings full of those who had died of hunger were burned up.

The Royals | A Battle Won | Two Roman Captives Tortured

On that same day the sons and brothers of king Izates and many of the eminent *people* begged Caesar to give them his hand. And *Titus*, though he was angry with them all, did not change his character. Having received those men, he locked them up in prison. And as for the king's children, he fettered them and sent them to Rome as hostages. The rebels, having found the opportunity, rushed to the royal palace (because of *its* solidity) where many had brought much wealth, and engaged the Romans and defeated them. They drove them away from there, killing 8000 and 400 along with the Jewish deserters. They took two Romans alive: one a horseman and the other an infantryman. They dragged the infantryman towards the city; they all beat him and killed him as if all the Romans were being tortured in this one person. But the horseman begged them, saying: I will tell you something useful by which you will absolutely prevail - if you do not kill me. And they brought him to Simon. And when he could not state any reason, Simon handed him over to Ardalas, that he should torture him: tying his hands behind him, he tortured him. And then, having bound up his eyes with a strap, he led him out to face the Romans for beheading. *So the executioner* had already taken up the sword, but before he swung it, the Roman *horseman* anticipated, and escaped to his own. Titus was going to kill him, but he did not; rather, took his arms away from him and expelled him from the legion, saying: You are not worthy to be a soldier, because you were taken alive by the enemy. His shame was worse than death. When morning came, the Romans attacked the bandits and drove them out of the Lower City and burned everything as far as Siloam. While the town was being consumed by fire, they were rejoicing; but they got no loot, for, having earlier seized everything, the rebels had fled to the Upper City. But there was not a single *incidence of* repentance for the wrong; they were proud *of it*. Seeing the city burning, their faces were radiant, and

they were saying, Gladly we will await the end, having left nothing for the enemy, since the people are slain, the temple is burned down, and the city is burning. There will be no *reason* for celebrating.

Josephus Continues his Mission of Exhortation

But even on the last day, Josephus did not cease to beg them; and he reproached them greatly for their hardheartedness and their impiety. Much advice he gave them for their salvation and took from them much insult. But *the rebels*, unable to surrender because of their oath, and unable to oppose the Romans, and surrounded as if in a prison, did not abandon their tradition, but rushed into battle. Dispersed among the buildings collapsed by fire in the outskirts of the city, they were hunting those who wished to flee *to the Romans*. They caught many of them and butchered them all. They were unable to flee because of hunger and some flung their bodies to the dogs. But they considered any end and any death easier than hunger. So they were *trying to flee*, hoping either to meet death from their own or mercy from the foreigners. Willingly they fell down before the rebels to be killed by them. Throughout the whole city there was nowhere a bare place to throw a needle because corpses were lying around everywhere, some dead from hunger, others from the fighting. Every house was full of those *who had* died of hunger or been slaughtered.

The Tyrants' Last Resort, They Thought

The tyrants and the bandits were even yet cherishing a last hope, relying on the caves; for they thought that if they escaped into the caves they would not be discovered. If *the Romans* completely captured the Upper City, they would escape to the caves *and* remain until the Romans would leave; and then they would come out and disperse wherever each could. But this was for them but a dream. For it was not possible for them to evade Elohim or the Romans. Then, as we have said, relying on the underground paths, they themselves set fire to more than the Romans. And if any of those burnt out took refuge in the caves, *the Tyrants* would kill him, finely filleting him and devouring *his* food mixed with

blood. There was a battle between them for food; and I think that, if capture had not destroyed them, they would have tasted the dead through the excess of their hardheartedness and pollution. Caesar, seeing that it was impossible to take the Upper City without an embankment (since it stood on precipices), split up his force according to tasks on the 10th day of the month of Lous (which is August). But it was hard to carry wood and earth, since the surroundings had been stripped bare for a distance of 100 stades and more.

The Fate of the Idumaeans

Four legions set up their embankments on the west *side* of the city opposite the royal palace; the auxiliaries *set up theirs* on that *same* side, where *there was* both a bridge and Simon's tower, which he had built earlier as a fortress for himself when he was at war with John. In those days the Idumaeen leaders met in secret to plan their surrender, and sent 5 men as envoys to Titus, begging him to give them his hand. The latter, hoping that the tyrants also would weaken and surrender to him should the Idumaeans split from them, for they had a great part in the war, on that account, *Titus* gave them his right hand. But hardly had *he sent* the envoys back, while they were getting ready to leave, that Simon got wind of it. And immediately he there slew the 5 men who had gone as envoys. But the leaders he seized *and* put in prison. And he posted guards to watch the Idumaeen people. But all the same, though they carefully guarded the walls and the gates, even so, many *fled* to the Romans. And they received them all; because Titus, in his gentleness, had mitigated his earlier orders.

Slaves and Free

The soldiers, having had enough of battle and booty, had slackened from the killing, and having left some *alive*, they sold them all with wives and children at a small price: 10 gold pieces; for the sellers had multiplied and the buyers had become few. Now Titus had ordered that none of them should come as a single refugee but with family. Later he was accepting the rest also. He appointed some to determine who deserved death or life. As many of them as were sentenced to death, he gave for sale. And there

was such a great multitude of them they could not be counted. So he settled 40,000 on tribute and released them for each to go wherever they wanted.

Jesus ben Thebuthi Turns Over the Temple Treasures

Then one of the priests, named Jesus, son of Thebuthi, wishing *to save his* life, swore an oath to Caesar. He handed over the vessels of the temple. And after demolishing a wall, he brought out two golden lampstands, a table, many chalices and plates, and bowls, all made of solid gold and thick. And with these he also handed over all the veils and the robes of the high priests with precious stones, and many other vessels. Also captured was the treasurer, Phineas by name, and he showed the priests' girdles and vestments, a quantity of purple and scarlet cloth, all laying, waiting for repairs to the veils. With these there was also cinnamon, cassia, and a great quantity of other fragrant spices, all of which they would combine *as incense* every day to Elohim. He also handed over many other vessels, accessories, and many priestly ornaments. And for this reason, though he had been taken captive, *Caesar* still granted him pardon.

Walls Breached | John & Simon Humbled

Now when the embankments had been finished in 18 days, on the 7th day of the month of Gorpiaeus (which is September), they set up the wall-breaking machines. And as the rebels despaired of the city, some retired from the walls to the edge of the city; others went into the caves. But a few of them were resisting when *the Romans* breached a small portion of the wall. And the towers, beaten by the battering rams, collapsed; immediately the fighters fled. A cruel fright fell on both the leaders. Even before the enemy got in, they lost their minds and did not know where to flee. They rushed to get out of the city and to break through the guards and escape, but they could not. For they found them to be stronger than themselves. And those who had earlier been *their* faithful servants had scattered wherever need had drawn them. The two (*John and Simon*) could be seen humbled and trembling, those who had previously been proud and furious. Piteous is change, even for the most *immoral*. Some of them, running ahead,

were calling out, announcing that the western walls had been razed. Others were weeping, screaming that the enemy was already within. Others thought all they saw was Romans! For terror took away their true vision. And in their eyes everything was the enemy. Falling prostrate, they wept for their own mindlessness, as if their sinews for flight had been severed.

How Elohim helped the Romans to Prevail & Tyrants to Fall

Thereby those of Jerusalem began to understand every *act* of Elohim that had brought the Romans against their impiety. And he gave the *Romans* good fortune and a glorious victory over *the Tyrants*. For the two leaders (*John and Simon*) stripped themselves of their security and came out of the towers, for if they had *operated* in them, even for many years with their equipment, then the enemy would not have been able to capture them by force, but only by lack of food. The Romans, after suffering so much sweat on the weaker walls, by good fortune, took these stronger *ones* that they had been unable to take by means of battering rams or by any skill. For these three towers were invincible by any method. These two, having abandoned them (or better to say that by divine judgment they had been ejected from them), fled immediately with their companions to the ravine that is below Siloam. Having recovered a little from their terror, they regained a feeble audacity, but not as before, for want and terror had broken their strength. And again suddenly they engaged the guards, and, being defeated by them, they escaped separately to the caves. The Romans, having thus prevailed and taken the walls, set up their standards on the tower. And with acclamation, joy, and clapping they began to sing, as is their custom at a victory, exultantly and proudly, because they had found the end of the war easier than the beginning, Now having taken the last walls without injury, they could not believe *it* and were amazed, not seeing even a single enemy. And setting out along the *walls* with their swords, they butchered everyone they met and set fire to the houses full of *those* who had taken refuge. And having got into other houses for plunder, and having seen the people lying dead - victims of famine - and terrified at the sight, they came out with empty hands. While regarding these piteously, they did not

spare the living. So they blocked the paths and ways and courts with the slain. And the blood stood like a lake over the whole city so that the flame and everything burning was quenched by the blood. But when evening came, the soldiers rested from their butchery; and for the night, they relit the fire.

Three Lonely Towers Left Standing

In the morning, on the 20th day of the month of Gorpiaeus (which is September), the sun at its rising saw Jerusalem on fire, blazing. This city had suffered such misfortunes and violence during the siege that, if it had met so many good happenings from the commencement of its foundation, it would have then been the envy of all lands. Now Titus, entering within, marveled at the solidity of the city, and of the walls and towers, which the *two* tyrants abandoned in their folly. Having inspected the height of the construction, the great size of the stones, their fine joining, their width, and length, he told his soldiers: We have been fighting with Elohim *on our side*; and Elohim is the destroyer of these Jewish forts. For what can human hands, minds, or wall-breaking machines *do* against these towers? He made many such observations at that time to his officers. He released those who had been captured and bound in the prisons. After that he razed the whole city and demolished the walls. Only he left those three towers in memory of his good fortune and bravery, that later people might see and praise him because he took what was, by nature, impregnable.

The Number and Disposition of Those Captured

The soldiers had grown weary of killing, and *accompanying* many survivors, they told Caesar that they would kill only those who resisted and leave the rest. Titus ordered *them* so to do. But some of them, beyond their orders, slew the old and sick. The young and the more useful they drove into a court of the temple, to a location that they could not stand during service, and appointed Fronto as guard, to determine which lot each of them deserved: he was to separate them one from another, some for torment, others for salvation. Of the youths, he chose the most handsome with the longest necks to be preserved for the

victorious procession *in Rome*, the triumph. But the rebels and bandits, who were themselves accusing each other, were killed. As for the rest, *those* over 17 years, being fettered, were sent to the works in Egypt. Titus sent many as gifts through foreign lands to perish in the spectacles - by wild animals or by the sword. As for all those who were less than 17 years old, he sold them; and before Fronto decided *anything*, eleven thousand died of hunger; some not wishing to touch Roman food because they despised it, while others would have gladly eaten everything given them. But the guards who hated them did not give them food because wheat was in short supply owing to the multitude of people. And the captives were 9 hundred-thousands and 7000 (907,000), and the dead 100 myriads (a myriad is 10,000) and 100 thousand (1,100,000) of whom the greater part were of the Jewish race, but not all - some came from other lands for the feast of Unleavened, and the war had suddenly trapped them *in Jerusalem*.

The Population of Jerusalem at the Beginning of the War

At first the crush and the stench brought upon them *by a certain tribulation*; after that, swift starvation. But if someone says that it was impossible for so many myriads to be contained in the city, then let him understand from Cestius' calculation. For when Nero thought the Jewish nation was nothing and expected no resistance at all from them, this Cestius, wishing to reveal the power of the city to him, requested the high priest to count the people as they could. When the feast of the Passover arrived, when it is their custom to sacrifice from the 9th to the 11th hour with more than 10 men assembling for each sacrifice (since *it is* not proper for one to eat the sacrifice), and with others assembling even up to 20 men for one sacrifice, the high priest calculated 200,000 and 50,000 and 5,000 and 600 (255,600) sacrifices. Now if we reckon 10 men to each sacrifice. but leaving out the *possibility of more than 10 in attendance at each*, there will then be counted 200 myriad (200 x 10,000 = 2,000,000) and 9 hundred thousand men (= 2,009,000), all pure, unpolluted, and holy, that apart from other people who are laymen, or somehow polluted, or leprous, or tempted, or foreigners, or unclean women. For all these are disallowed from touching the sacrifice. Then, as we have said, the divine judgment

drew all our *religious from various countries* to the city as to a prison. Then the war suddenly surrounded them. And the multitude of those lost exceeded any calamity that had been *decreed* by supreme providence or by man.

More on Fate of the Tyrants

The Romans, having also demolished the caves, sought out those sheltering and killed all they found. In the caves, 4000 dead. Some had slain themselves, some each other, and others had perished from hunger. And a terrible stench from the corpses met those who got in there; holding their noses, many fled. But others, who had been enslaved by the passion of greed for money, tossing the corpses, were searching for property; and they found many of the precious vessels and treasures in the abyss; and they considered no way disgraceful, as they searched in the hope of acquisition. But Elohim gave also to these *two* tormentors according to their deserts. For John, being famished, together with *his* brother, underground, in the bowels, *who had been* displaying excessive pride and confidence earlier, despising the hand of the Romans, now begged the Romans to give *their* hand. But Simon, having suffered very great need (as we will show in the last book), gave himself up. *The two* were retained, *Simon* for killing at the triumph, and *John* for life-long slavery.

A History of Jerusalem's Past

The Romans burned the front and the rear *parts of the* city, so Jerusalem was captured in the 2nd year of Vespasian's reign (70 AD), on the 9th day of the month of September. It had been previously captured 6 times; but this was the second time it was laid waste. For Asochaeus, ruler of Egypt, and after him Antiochus, and then Pompey, and after him Sossius with Herod having taken this city, preserved it without plundering. But before this the king of Babylon had taken it and plundered it and laid it waste, 1000 and 400 and 60 and 8 years (1,468) and one month after its foundation. The first founder was a prince of Canaan, called in *our* fathers' language: The Ruler of Justice. He was a just man, and so he consecrated himself to Elohim, building the first and holy *place*. Taking the town from the foreigners, he

called the city Jerusalem, which had been earlier called Solyma. The Jewish king, David, having driven away the rest of the Canaanites from that land, established his own place. 400 and 7 years and six months after the reign of David, the Babylonians destroyed it. From king David, who was the first of the Jewish race to reign, even to this destruction, which Titus carried out, is 1000 years and 100 and 70 and 9 (1,179) years. From its first foundation even to its last capture is 2000 and 100 and 70 and 7 (2,177) years. Neither its antiquity nor its ample wealth nor the multiplication of its peoples over the entire earth, nor the great glory of its service, could save it from capture. And such was the end of the capture of Jerusalem.

END OF BOOK VI

BOOK VII

Destruction of Jerusalem through Masada 70 AD - 73 AD

Was There a City Here?

Since the soldiers had no one to kill and nothing to seize (for they had left no remains), Caesar ordered the whole city and the temple to be razed to the foundations, only to leave the 3 towers, Phasaël, Hippicus, and Mariamme, which were highest of all; and the western walls, to be forts for the garrison left behind, so that subsequent generations would marvel as they viewed it, and praise the fortitude of the Romans, who had captured such a strong and stalwart city by their own might. All the rest - the walls and the royal house - the demolishers had so razed that it was impossible to recognize any building. If anyone might come from other lands, and they had shown him and told him: There was a city here! he would not have believed it. For they had thus left no sign at all, except as we have said. This misfortune Jerusalem suffered through the mindlessness of its inhabitants, that most splendid city, renowned throughout all cities and nations.

Titus' Commendation of his Warriors

Caesar decided the 10th Legion was to be stationed here as

garrison for cavalry and infantry. And since he had concluded all military *operations*, he wished to commend all his soldiers for their valor, skill, and victory, also to award the victors gifts and honors as appropriate. Once a high throne was set up for him in the middle of the original camp; he took up his station there with his leading officers; and when all fell silent, he addressed his soldiers: My deep gratitude I give you, men of Rome, for your loyalty and for the obedience you have shown me in great and frequent hardship, as also for your bravery. You have both restored by yourselves the authority of your fatherland and demonstrated to all people that neither the enemy's numbers nor the strength and the grandeur of a city, nor the savage attacks of our adversaries, could evade the might of Rome. And you have brought a successful end to the war, even though it lasted for *some* time. I do not pray for anything better than this from you. Above all that you have done, your most splendid *achievement* has been to appoint the two of us to reign and to direct the affairs of Rome. You sent my father to the fatherland; and the people there gladly commended your judgment and praised you for showing an energy beyond your resources and for never relaxing. That is why I too will now award honor and appropriate gifts to those who have striven magnificently, who have beautified their lives both by their courage and their victories, and enhanced my campaign with their energies. And each man who more readily undertook his task will receive greater honor and largesse. For I wish to honor the fittest and the obedient, but punish those who fail the law. Then he ordered his scribes to read out in turn the names of each of those who performed some brave exploit and the place where it had happened. As the scribes called them out by name, each man recognizing his own name and his own action, came forward and stood before Titus. He, having praised his fortitude, energy, and zeal, placed on him a golden crown and a golden necklet and a silver banner from the captured gold and silver. He distributed clothing and changed his rank to better one. And Caesar, having thus dealt with all of them in turn and having honored each of them according to his worth, uttered for them the usual prayers. Immediately they all cheered as with bugles, trumpets, pipes, and drums, they vociferously acclaimed him.

Anyone might have thought that at that sound the earth trembled, the mountains rocked, and the hills leapt. The cheering was so awesome and joyful. They then returned for the victory sacrifice. With many oxen standing by the altars, Caesar gave the order to slaughter them all and turned them over to the soldiers to devour. Titus feasted with his high commanders for three days, then sent his troops away for a rest throughout *all the cities*, as each *person* was instructed.

The Roman Dispersion with Titus to Egypt

To the tenth legion he entrusted the garrisoning of Jerusalem. He did not send it *back to* the Euphrates, where it had been *stationed* formerly. But remembering that the twelfth legion had been defeated by the Jews when Cestius had been its commander, he expelled it completely from Syrian and sent it to the land called Melitene on the frontiers of Armenia and Cappadocia. Titus took *two* legions with him as he proceeded to Egypt, the fifth and the fifteenth. And then, marching with his troops to coastal Caesarea, he spent a long time there and arranged various kinds of spectacles. There he rested, released all his booty, and handed over his prisoners to be held in custody, for the winter time prevented him from going to Rome. When Titus Caesar had besieged Jerusalem, Vespasian embarked on a boat and sailed across to Alexandria, to Rhodes, and from there he took ships, trireme galleys, and sailed off via all the coastal cities. The people received him with joy and with prayers. And from Ionia he sailed across to Greece and from there to Corcyra and then to Iapygia. Here, disembarking from the ships, he began to travel on horseback. But Titus from coastal Caesarea came to the other Caesarea, called Philippi; he spent a long time there, and arranged various kinds of spectacles. Many of the captives perished here. Some were thrown to the wild beasts, others themselves perforce mowed each other down at Caesar's command. Here came the news of the capture of Simon. This Simon, being in the Upper Town when the Romans were taking the city of Jerusalem, and having gotten into the inner city, captured it; then, taking his most trustworthy companions, stone-cutters, and the irons necessary for that work, and food of all kinds, sufficient for many days, and

with all this climbed into a pipe unseen, below the ground. They went on as far as the old tunneling continued, but then, reaching solid earth, they dug with their irons wishing to proceed further and to get out from there without fail. But their hope was vain, and their attempts at the task revealed the falsehood. For, as they dug, they were hardly getting through. And the food, even though they were taking it sparingly, did not suffice for them.

Simon is Miraculously Revealed

Then Simon saw a certain vision: *an entity* in bright robes, approaching him and saying: Deck yourself out in the way you have seen me dressed in purple, and emerge where I will lead you. Terror will immediately seize all those who see you! And, with no one daring to touch, you will go away unharmed, wherever you wish. Then Simon, having been deluded by this vision, dressed himself in a bright purple robe. And he dived out from the earth at that place where the temple had previously stood. But the guards, seeing him, were suddenly terrified and did not dare to touch him, thinking *this was* something miraculous. Afterwards, approaching him, they began to ask him who he was. Simon *revealed* to them who he was, and told them to summon the general. When they had hurried off to him, Terentius Rufus arrived. For he had been left behind at that time as commander of that force. Having inquired from him the whole truth, he confined him and handed him over to be kept in prison, and sent to inform Caesar of his capture. In this way, Elohim led Simon to be handed over to the enemies who hated him as vengeance for his hardheartedness and his wickedness, for he had tormented the citizens bitterly. Not by duress was he taken, but he himself of his own will surrendered himself for punishment, he who had killed many without mercy, laying false charges against them, that they had joined the Romans. But wickedness cannot escape the judgment and the wrath of Elohim. The divine vengeance does not weaken but seeks out the iniquitous, even if after a time, and brings most bitter punishment on the wicked. When they imagine that they have escaped divine judgment, they then meet their sudden punishment just as Simon too met it, falling into the *hands of the* Romans, grinding their teeth against him. Simon's

emergence from the earth also betrayed many other bandits in the caves and the pipes.

The War Over, Hideous Tortures Begin for the Captive Jews

To Caesar, who had returned to Caesarea-on-the-Sea, they brought Simon, bound in chains, and he ordered him to be kept for the triumph that he was wishing to make after arriving in Rome. Remaining here, he splendidly celebrated his brother's birthday, for whom he tortured many of the captives both with wild beasts and by killing them in his brother's honor; others he tortured with fire at the spectacle; and 2000 and 500 were tortured for Caesar's amusement. And while the Jews were being thus tortured, the Romans did not think them tortured, but would have wished to invent other punishments, greater and unknown, for them. After Titus went to Berytus, which is a Roman city, and stayed there a long time and displayed greater splendor on his father's birthday in feasts and spectacles and various other sights; and the captives were perishing just as before. At that time, accusation and dire misfortune came upon the Jews living in Antioch. For the citizens showed their ancient anger against them, having found a suitable opportunity. For the Jewish race, in great number, was scattered over the whole world; and they had migrated and mingled with the Syrians, since both lands were close. They had always grown numerous in Antioch because of the size of the city. For the kings of Syria who reigned after Antiochus allowed them to live freely in that city. For Antiochus surnamed Epiphanes, having taken Jerusalem, had also robbed the temple. Those who reigned after him gave all the copper vessels to the Jews to put in their synagogues. And they handed to them civic power and a life equal with the Greeks. Likewise the later kings also honored the Jewish people, joining their law. and they embellished and brightened their temple with decoration and costly vessels, and they attracted many Greeks to their faith and made them as it were a part of themselves.

***A Heinous Rumor, Torah & Sabbath-keeping Forbidden**

However, outside the city, war broke out and Vespasian sailed to Syria. Hatred of the Jews was growing everywhere. Then one of

them, Antiochus by name, respected because of his father who had been leader of the Jews of Antioch, When the people of Antioch had assembled, coming, he stood in their midst and slandered his father and the others, saying they had plotted on that night to burn down the whole city. He delivered many of the Jews for torture as partakers in the plot. The people of Antioch, hearing this, could not refrain from furious passion. Immediately, they cast the slandered ones into the fire and rose up against the Jewish people to kill them and rescue their fatherland from them. And Antiochus, wishing to irritate them to greater rage, pretended to have rejected the Jewish law. He began to sacrifice according to the Greek law; and he was compelling all his compatriots to do this, saying that anyone who sacrifices in the Greek manner is guiltless, and anyone who does not will be convicted of not being innocent of the plot to burn down the city. When the Antiochenes thus tested them, a few of the Jews sacrificed, but the rest, not submitting, were killed. Antiochus, acquiring troops from the Roman governor, attacked his compatriots with cruelty and ordered them not *to* keep the seventh day, the Sabbath, nor the seventh week, but to do all the things that are *done* on other ordinary days. He forced them so insistently to transgress the law that every seventh was destroyed and trampled not only in Antioch, but also in all those cities where the Jews were living.

Rumors Finally Dispelled

The Jews of Antioch, having suffered at that time such tragedies, later again fell into other afflictions. For it happened that the market square and the palace and the library and the royal documents had been burned down. And Antiochus, previously mentioned, came and laid this charge against the Jews also and urged the Antiochenes all the more. The latter, having added to their ancient anger an unbearable fury, as if they themselves had been inflamed by them, as if possessed and stung by a gadfly, attacked the slandered. Collega, the new governor, hardly managed to restrain their attack, and told them to write to Caesar about what had happened. (For Vespasian had sent the first governor, Cacsennius Paetus, elsewhere.) But Collega, having made a careful investigation, discovered the truth. And not one of

the Jews slandered by Antiochus was found a partaker in that crime. In fact, it was the work of certain dishonest men who thought that, if they burned down the council sites and the document books in which debts were recorded, and the chambers in which the documents of debt were lodged, they would then be free of their debt.

Vespasian at his Arrival: Savior! Deliverer!

Titus received news of his father's arrival, so graciously it was received at all the Italian cities. Rome had received him with great liveliness and splendor; and *Titus* yielded to great joy and happiness as if he were relieved of the strong anxiety about it. For even while Vespasian was still far away all the Italian men embraced him in spirit and mind, awaiting him and craving his arrival. Even before he came, they saw him as if he had arrived *already* with their inner eyes, loving him greatly and *confirming* a regime under him, free of all compulsion and wickedness; recalling how much evil they had undergone during the changing of the previous leaders. And the only prayer of all was that they would soon get such a Caesar, venerable in his old age, renowned for his warlike deeds and victories leading him to power that would be for the benefit and salvation of his subjects. The people *were* resentful at the frequent internal strife and were praying more *than ever* to see him, for they were hoping thereby to be delivered from great danger and to gain a joyful, prosperous life. The army especially had their eyes on him, for they had seen more of the greatness of his courage and of his success - and *his* intrepid spirit - and the ignorance of the earlier Caesars. For this reason they were eager to meet Vespasian, that he might rescue them from their earlier shame and save them and adorn them with the decorations of victory, *love having thus arisen*. Those who were men of power or distinguished by the highest ranks did not endure awaiting his arrival in the city, but going far out of Rome, hastened to meet him. The rest of the people, watching their seniors, all hurried out together with no one tarrying. One could then have sensed a lack of people in Rome; for those who remained behind were fewer than those who had gone out to Caesar. Heralds, running ahead, shouting, proclaimed his arrival.

And *his meekness was revealed*; they told everyone about the beauty of his appearance. Immediately all the people, the women and children, hurrying out, stood along the *walls* and ramparts, and along the galleries, wherever anyone could, in order to see him. All those whom he rode by, seeing the sweetness of his appearance, and the beauty of his face, and his modesty, uttered various cries to him: praising, and calling out, and extolling him, and shouting: You are our benefactor! You are our savior! You are our deliverer! You alone are worthy of the Roman empire! And may you have long-lasting power, you and your children, and those who will be from them! Likewise also the second and third rows, and all in turn called out! The whole city was like a temple, filled with garlands and fragrant smoke and perfumes and incense. With the people crowding around him, he passed through to the palace with difficulty. And having gone forth, he sacrificed to the inner gods, thanking them for guiding him well and with honor. The people all went back to their festivities and merry-making; and having assembled, they sacrificed to their gods, praying that *Vespasian's* power would last many years, and that his dominion would be preserved invincibly.

Uprisings in Europe

The city of Rome received Vespasian most enthusiastically; and there soon grew around him prosperity and great wealth. However, before the year, when Vespasian was still at Alexandria and Titus besieged Jerusalem, great numbers of the Germans rose in revolt with their neighbors the Gauls, who were of like mind, having great expectation of deliverance at that time from Roman domination. The Germans were roused to revolt by their reckless nature and a slight, uncertain hope; for, seeing the Roman power in turmoil with the changing of the four Caesars, and hearing that the whole world as subject to the Romans was unstable, they decided: This is the opportune moment for us to rise! The first two *luninaries* were Classicus and Vitillus. Previously they had been thirsting to act, but did not dare until they found this opportunity and revealed their lack of foresight. Once the Germans and Gauls had already assembled and taken up arms, then by Elohim's providence Vespasian sent a letter to Ventidius

Cerealius, that he should proceed to Britain and govern there. Now *Cerealius* was bound for where he had been ordered; and hearing of the German revolt, he prepared for battle and, having long fought with them, killed many of them and forced them to give up their insolence and adopt a sensible and submissive mind. For it would not have been to *their* benefit to escape vengeance. Domitian, hearing *of it*, did not tarry. When he had news of their insolence, he did not weaken nor was he afraid to undertake an affair of such gravity, for he was still very young in age but having his father's courage in his heart, and being accomplished in the art of war, he immediately drove off against the barbarians. But they, having wind of his arrival, sent to him, begging to do whatever he would order *them* and beseeching him not to destroy them, and they recovered from their madness. Domitian imposed on them their previous yoke and due order. He then returned in splendor and glory to Rome with a great victory to enhance his father. In those days Rome was beset by other disturbances; for the people called Sarmatians, having secretly forded the Ister (also called the Danube), suddenly attacked the Roman guards as a great and cruel storm and killed many of them. Fonteius and Agrippa, who commanded the guards and fought them valiantly, were both killed by *the Sarmatians, who then* ravaged all the Roman territories *they inhabited*. Vespasian, hearing what had happened, ordered the commander Gubrius Gallus to go in great haste to exact vengeance on the Sarmatians; and by him many of them were killed, while the remainder fled with trembling to their fatherland. And the commander, having completed this fighting, strengthened that area with more numerous guards, so that it would not be possible for the barbarians to ford *the river anew*.

Titus and the Sabbatic River that Rests Six Days a Week

Titus Caesar, having stayed a brief time in Berytus, as we have previously said, and having gone from there, went through the Syrian cities, sponsoring both diverse spectacles and destroying the captured Jews by all torments everywhere *he went*. On the way he saw a river worthy of description, the Sabbatic by name, that runs through Arcea and Raphanea, the location of Agrippa's kingdom, in great streams, and swift. It suddenly disappears and

for 6 days its site is dry; on the seventh day unseen it comes out of the earth's depth and runs in great streams *yet again: such is something* wonderful, for that river rests for 6 days and on the 7th flows. When its site is dry, tiny pearls are found in it. The Antiochenes, having heard that Titus had come close to them, did not await him within the city, but ran to meet him and came out 30 stades from the city for joy, not only men, but also women and children. Now standing on both sides of the road as Titus was riding in the middle, they held out hands to him, bowing and greeting him, and glorifying him with all kinds of praise, then returning with him.

Titus' Travels 1: The Antiochenes Pester Him On the Way

Along the way, the *Antiochenes* were begging *Titus* to expel the rest of the Jews from the city. Titus, not wishing to listen to their plea, did not answer them, but kept silent and left. So a cruel terror gripped the Jews, not knowing Caesar's wish. From another land, King Bologeses sent to him envoys bringing a gold crown, because he had conquered the Jews. Titus having accepted the crown, honored those who had brought *it* with brilliant honors. And the Antiochene magnates keenly pleaded with him to enter the city and the hippodrome, where all the people had assembled and were waiting. Having listened with kindness, he entered, and again they began to plead very insistently and frequently, that he would drive the Jews out of the city. And he made a wise, effective answer to them, saying that the Jewish fatherland, where they were to be resettled, was captured and deserted, and no other place would receive them. The Antiochenes did not get their first request; *they* turned to *their* second, saying: Let them destroy the bronze tablets on which are inscribed the Jewish rights and honor, and their permit to remain. Titus also did not hearken to them, but in accordance with the ancient law, allowed the Jews to remain in Antioch.

Titus' Travels 2: Jerusalem's Ruins

From there they journeyed *to* Egypt, and, going by, he happened to come to Jerusalem. And he saw the alteration of the city from splendor to a waste; from beauty to a most dolorous appearance;

from a glorious creation to destruction and conflagration. Recalling its ancient beauty, he mourned the ruin of the city, not exulting nor feeling pride, as someone else might have, that he had been able to capture a city of such grandeur and such power. But he cursed the leaders of the revolt many times, *they* who by their evil character had brought this vengeance on the city. So it was made clear that he had unwillingly accepted the glory of taking *it*. The city's great wealth: part was found beneath the burnt-out stones, much of which the Romans excavated and took, while much of it the citizens themselves had removed, including: gold and silver and other precious minerals that they had preserved underground; acquiring these, they fearing a violent end.

Titus' Travels 3: To Rome and Triumph

After that, Titus went on the road that lay before him and soon crossed the desert and came to Alexandria. Having *promised* to sail thence to Italy, he returned *with* both legions. He ordered the prisoners to be taken to Italy: Simon, John, and 7 hundred *others* chosen by height and bodily beauty, and all *young*. He wished to lead them through the crowd at the triumph. Having sailed across without any sea turbulence or storm, the meeting in Rome was for him, and also pleasant, just like that for his father. But he had more honor, for his father himself rode out to meet him and receive him. A wonderful and unutterable joy came over the citizens seeing both the rulers meeting, then riding together. After a few days passed, they agreed that all three *Flavians* would make one triumph. But the counselors told them to make them separately, each for himself. And they appointed a day on which they wished to make the victory parade. None of the innumerable people stayed at home, but attending, they all stood where it was possible for only one to be. All the places filled up with people. Being unable to fit in, one climbed upon another: the buildings, the palaces, the roofs filled up, and they left one path for the entry of the *ruler*.

The Convocation of Caesars' Noblemen

The soldiers with their leaders, having arrived by night, stood by

the palace gates and the temple of Isis: for there the Caesars were then resting. And in the morning, as the sun was rising, Vespasian with Titus went in, both crowned with laurel boughs and clad in purple robes. So they went to the Octavian exit; for here the counselors, noblest dignitaries, magnates, commanders, and leaders, were awaiting their arrival. Two ivory thrones were arranged in front of the porticoes, upon which they sat. At once the soldiers cried out, glorifying and praising them, and honoring their enterprise, bravery and worth, and testifying to their meekness, humility, righteous judgment, and generosity. They stood without armor in purple robes and crowned *with* laurel.

The Gods of Rome are Honored with Sacrifices

Vespasian, having accepted their praise, yet while they were still wanting to speak, gave the signals for silence. When he had deep silence from them, Vespasian arose, uncovered the greater part of his head, and made the customary prayer. After him, Titus did likewise also. After the prayer Vespasian addressed to them all a speech, and having conversed a little, he dismissed the soldiers to prepared dinners. He proceeded to the gate, from where it was the custom to commence the triumph. And here the two tasted food. And then, dressed in their triumphal robes, they offered sacrifice to the gods, erected at that place. And immediately they began to make the triumph, to sacrifice to the idols, and to ride through the crowds quietly, so that all the people would have a good view of them.

The Booty from Jerusalem is Laid Out for Inspection

It is not possible duly to tell of those things that were then seen and their great beauty. For whatever previous kings had each acquired in his own country, wonderful and precious *objects*, all this on that day together demonstrated the greatness of the Roman empire. Gold, silver, ivory in all shapes, decorated in various ways, were carried, not like an abundance but like a flowing river, *including* expensive purple cloths and Babylonian tapestries adorned with mysterious embroidery, glorious jewelry, golden crowns and great pearls: there was such an abundance, as if none of them were precious and rare, but *as if* the whole world were

full of *them*. They also carried gods made from precious materials, sculpted and wonderful for their size and fabrication. They led animals too, various in nature.

The Prisoners are Displayed in Fine Garments

The servants, who were carrying and leading, were clad in garments of fine cloth and gold: an extraordinary and awesome beauty lay on them. Over and above all these, even the captives were not left without fit attire. Their wretched looks were concealed by the beauty of their garments. Above all, the construction of the portable stages was amazing. In size they were as if *celestial*. For they were built three and four stories *high* and gave the viewers enjoyment with terror, being full of golden tapestries and painted ivory. They were divided into manifold sections. Wars and scenes of battle were shown to those who were not then in Jerusalem. For one could see a prosperous land devastated by war: *They were shown*: all the enemy armies beaten, some fleeing, others pursuing, others taking captives, even the walls, high and mighty in size, falling to wall-breaking machines, cities powerful in walls and people captured, soldiers running inside the walls, the whole land brimming with blood, the infirm, holding out their hands in supplication, and fire laid to the temple, the buildings demolished and the owners dragged and dying of starvation. And in the great desolation and sadness, rivers not flowing through settled land, nor giving drink to men or animals, but on fire. For such sufferings the Jews received in this war. *Through* art and skill, everything was shown that had occurred to those *people* who had not *witnessed* the war. On all the stages were set forth the commanders of the cities in whatever way each of them had been defeated and taken, with how each city had been captured. And then the ships and boats, following them, they carried in order. But more brilliant and splendid than everything was what they had taken from the Jerusalem temple: a golden table with precious jewels, a menorah made of gold whose construction was different and not according to our custom. In the middle stood a golden pillar, and from it spread out 7 small gold pillars, like to the shape of a reed in appearance, and there were 7 of them. On each pillar there were forged lampstands of gold.

There were 7 lampstands for this reason, that the honor of the Jewish week might be revealed. And after the conclusion of the Jewish booty, they carried *the* books of the Mosaic Law. After that came many *men* carrying sculptures of victory, adorned with golden ivory. After them drove Vespasian first and after him followed Titus, and after them rode Domitian with sturdy beauty, both himself and his horse.

The End for Simon ben Gioras | Peace is Worshipped

The end of the procession was at the temple of Jupiter Capitolinus, arriving there, they stopped. For it was their ancient ancestral law to wait at that place until they announced the execution of the enemy commander. This was Simon, son of Gioras, whom at this time they led through the crowds together with the captives in the procession; having tied him up with a bow string round his neck. Dragging and beating him on all his limbs, they led him as far as the marketplace, where it was the law to execute condemned criminals. Then, having strangled him, they brought Vespasian news of Simon's decease. And they all celebrated and began to watch. Having said their prayers, they went to the palace and withdrew for the rejoicing. For on that day, all Rome celebrated victory against her enemies, the end of strife, the commencement of prosperity, and good expectations. *After that came* the procession and the confirmation of the glory of the Caesars. Vespasian decided to build an altar to Peace; they finished it most speedily, and beyond the thought of man, he put everything precious in it. And here could be seen the collection of everything that had been unseen and undiscovered, for the sake of which men *now* travel the whole world, enduring hardship and thirsting, *just* to find and see them. *Vespasian* hung up there a veil in the Jewish *manner* as if glorying in them, and all the *temple* garments adorned with gold, but the books of the Law he ordered to be kept in the palace.

Cerealius and 10th Legion Campaign Against Machaerus

To Judaea *Vespasian* sent Lucius and Bassus as rulers. The latter took soldiers from Cerealius and went to the city (fortress) of Herodion. As he spoke peacefully, the citizens surrendered. Then

he gathered all the soldiery and, taking the 10th legion, he decided to campaign against (fortress) Machaerus. For it was most necessary to eradicate the citadel, since the Jews, who had congregated in it, might start hostilities, relying on its strength. For those living there had firm hopes of salvation. Indifference and terror *regarding the geographic location* of the citadel *caused to inhabitants to think* that attackers could not overcome it. For the rock *that serves as its foundation* is very high, encircled around with firm walls and unapproachable from any side. Around it are great ravines that could not be crossed nor filled in. For from the west a ravine continues as much as 60 stades and ends at Lake Asphaltis. At this point rises its peak.

Machaerus' Features

The southern and northern ravines are smaller in size but of similar depth. As for the eastern ravine, the depth is 100 cubits. Its end reaches the mountains opposite Machaerus. Seeing the security of this place, Alexander, king of the Jews, built here a city that was destroyed by Gabinius when he was fighting Aristobulus. Later, during Herod's reign, he had the idea of carefully constructing and building *it up*; since the confines of Arabia were close to that spot, it was convenient to station guards there and, sending *troops* from there, to make war against the Arabs. So, having enclosed a large site, he built a city there. He not only set up partitions and walls, but also on the hill itself, and he raised towers 60 to 100 cubits in height. In the center of the city he built a palace, incomparable for the magnificence and beauty of its rooms. He also constructed many cisterns to receive water so that there would be for the dwellers constantly abundant and unfailing water. He put there every weapon and every engine of war and all kinds of food, clothing, supplies, so it was possible even for many years not to fear capture by besieging enemies. There was also planted in the royal palace a rue bush that was worthy wonderous for its size, since it was in height and length similar to a fig tree. It survived from Herod's time till now; and it could have survived still, and even a greater time, if those who took the place had not cut it down.

Obtaining a Remedy for Demonic Infestation

On the southern side of the ravine, there is a hill called Baaras. And there grows on it a root similar in name. This root is in form like a flame and it glows at night and sheds light on those who approach and wish to touch *it*. If someone wishes to take *it*, it's not a simple matter, but it runs and then stops until they pour on it woman's urine or menstrual blood, for at that it will stop running. If someone suddenly pulls it up, he then suffers death. For one may pull it up in this manner without misfortune: they dig around the tree even to the last root, and afterwards they tie a dog to the tree and throw food to him so that he cannot reach it. The dog, being hungry and rushing at the food, the root is immediately wrenched out by the dog's pull. At once the dog dies, as it were a victim for the man who wanted to get that root. After that there is no fear for the one who takes it and touches it. Acquired with these hazards, it is needed because of one single power. For if wicked demons enter human beings, it is possible to drive them out with this root, putting it to the nostrils of the sick. And in that place there flow warm springs, of various tastes. Some of them are bitter, others sweet. There are many water wells. There is also nearby a very deep cave covered by a rock, and above it there were two hills like breasts opposite each other. From one flows a spring, colder than ice, and from the other a hot spring which, mingling, provide bathing for the curing of illnesses and for the stretching of the sinews. Sulfur and asphalt are also found in that land.

Bassus Gains a Surrender | The Story of Eleazar's Ransom

Bassus, having looked around the city, decided to make an assault on the eastern ravine. And he began to fill it, hastening to speedily raise the embankments. Then he besieged the city. The Jewish *contenders* within, being surrounded, separated themselves from the newcomers and forced them to stay in the lower city and suffer miseries, regarding them as foreign and useless. They themselves went into the upper city and lived in it, relying on its strength and thinking of their salvation. They were also hoping to receive pardon should they surrender to the

Romans. They decided first to try to fight them, and boldly came forth every day. Engaging with them, many fell and they killed many of the Romans. Opportunities were given to both: victory to the Jews; when they suddenly fell upon *their adversaries* when they were on their guard, but *victory* to the Romans when they kept watch on their sorties, armed themselves, and formed up. But this was not how the taking of the city ended. It happened in a different way, so that the Jews were forced to surrender. Among them was a youth, valiant and very strong and distinguished in the sorties. For he would call out his fellow-combatants against the Romans. And they inflicted many wounds and much suffering on them. He went forth before everyone and came back after everyone. On one day, when they had dispersed from the fighting and retreated, *some* to the city and the others to the banking, Eleazar stood in front of the city gates, insulting and contemptuous of the enemy, and not expecting anyone to come against him. He was speaking to his own *men* who were standing along the ramparts and his whole mind was on them. Immediately one of the Roman soldiers, Rufus by name, an Egyptian by race, seeing this opportunity (and while no one was looking), suddenly ran up and took hold of Eleazar, lifted him up, arms and all, and raised him to his shoulder. And to the horror of those on the ramparts, he quickly carried him back to the Romans! At the commander's orders, they stripped Eleazar, and with him stretched *out* and facing the citizens, they beat him. A fierce pity for him came over the people, and the whole city was screaming and sobbing, not as if for one man alone but as if they had all been captured. And having considered this, Bassus made this the beginning of their capture. Wishing to prolong their grief and force them to surrender the city and themselves, he ordered a cross to be set up for the crucifixion of Eleazar. Seeing this, the citizens were even more distressed and screamed unbearably. Then Eleazar implored them not to ignore him nor surrender him to an accursed and disgraceful death, but to think of his rescue and their own lives, and submit to Roman power and good fortune. When he had so spoken, Eleazar's family were also pleading, for they were a powerful family. And immediately the Jews weakened and, sending envoys, they were soon discussing

surrender, provided they did not kill Eleazar. After the commander heard them, the people who were in the lower city, hearing of the Jewish plan, decided to flee secretly by night. Those of the upper city, getting wind of this, sent to Bassus, informing him of the flight of those below, lest they alone should be saved, or in fear of the commander, lest he lay on them the blame for their escape. The more valiant among them broke through the troops and escaped, and those who remained within were killed, 7 hundred and 1000. And their wives and children were taken captive, but the righteous ones who had carried out their agreement to the end, Bassus kept them unharmed and returned Eleazar.

Massacre of Jews in the Forest | Decree of Caesar for the Jews

Having thus settled things, he *carried on* with his troops to the forest called Jarden (Yatir); for he had been informed that many, who had fled from the captured cities and from Jerusalem during the previous fighting, had gathered there. Coming to the forest, he stationed his cavalry around it so that no one could escape. The infantry set to cutting the trees down. The Jews, being in his hands, did not weaken, but preferred to die having done something glorious rather than live in subjection. They showed their character; either they would fall or would *fight* and escape. Together, with loud cries, they attacked those surrounding them: but they stood up firmly. *Their* two commanders were, for the Jews, desperation; and for the Romans, shame. But the end was different for both. For the Romans, 12 men chanced to fall. And there were a few wounded; but of the Jews, not one escaped, but they all fell, being (in numbers) 3 myriads (30,000), with their commander, Judas, son of *Ari*. At that time Caesar sent a letter to Bassus and Maximus, that they should hand over all the country to the Jews; and to his own, he handed over only one city, called Emmaus. He imposed on the Jews a tribute of two gold pieces per man, that they should bring it every year to the Capitol, as previously to the Jerusalem temple. And such was the life of the Jews.

Caesennius Invades Commagene 1, His Deceiving Letter

While Vespasian was reigning for the fourth year, Antiochus, king of Commagene, happened to fall into dire misfortune for the following reason: Caesennius Paetus, governor of Syria, sent a letter to Caesar, saying: Antiochus with his son has decided to make war with you and has sought for themselves the king of Parthia *as* an ally and adviser. You should not ignore such an affair now, but quickly forestall them, lest they forestall *you* and, having started, convulse all the Roman empire in war. It is not known why he had *sent the letter*, as calumny or as the truth, *or* in anger against Antiochus. But Caesar, having obtained *such* information, believed it and was concerned. For both the kingdoms, being close to each other, imposed on *Caesar* great concern and carefulness. For the powerful city of Commagene, called Samosata, stands on the Euphrates, from where it is simple to sail to the Parthians. So Caesar sent a letter to Caesennius that he should plan and do what he thought useful in this matter. Having received the order, he did not delay.

Caesennius Invades Commagene 2, Antiochus Flees

Suddenly, while Antiochus was unaware, *Caesennius* pushed into the land of Commagene. He took the sixth legion and cavalry besides, and many infantry, along with and two kings, Aristobulus of Chalcedon and Soemus. Their arrival was easy and irresistible. Not one of the countrymen wanted to raise a hand against *them*. Antiochus had no thought of war in his heart against the Romans. He decided to abandon the whole kingdom and depart with his wife and children, and he would thus appear innocent of all guilt before the Romans. And having departed 20 and 100 stades from the city, he stopped there. Caesennius sent his troops, captured Samosata, and he himself with the rest of his troops drove against Antiochus. However, the latter did not wish to do anything warlike against *him*, but sobbing to himself, preferring to accept every agony rather than raise his hands. But those who were young men, immature of mind and rash, relying on force, told his sons to endure these trials without revenge. Immediately Epiphanes and Callinicus turned away to arms. There was a fierce battle on that day but no one won. In the evening they separated. However, Antiochus, even *though* his troops had not yet been

beaten, still did not wish to resist the Romans. Taking his wife and *daughter*, he went to Cilicia. Having done so, he enfeebled his own *men*; for, seeing that he had condemned himself *to the loss* of the kingdom, they deserted him and joined the Romans. But Epiphanes, having gathered 10,000 cavalry around him, crossed the Euphrates. Then without fear he came to Bologeses, king of Parthia, and were received not as refugees, but accorded royal honors, recalling their ancient glory, their royal rank, and their prosperity and wealth.

Antiochus Captured: Sent to Rome, Honored Therein

When Antiochus came to Tarsus, Caesennius sent a centurion who bound him in iron chains and sent him to Rome. But Vespasian did not receive him as a captive, but recalling *their* former friendship *and* respecting *it*, kept *him free* from blame for the war, and made a show of anger for the sake of the people. While he was still far away, he ordered *his men* to break the chains and to release him, that he might stay in Lacedaemon. On hearing, Epiphanes thanked the gods that his father was saved. So they were rid of the most cruel worry and misfortune, for the Parthians, even though they were stronger than all the lands nearby, still did not wish to cast themselves off from Roman hands. So Epiphanes, hearing what Caesar had done for his father, was himself also hoping for forgiveness. When Caesar had with kindness sent to them and granted pardon, joyful, they *both* came to Rome, their father having rejoined them from Lacedaemon, they all then lived together in Rome, having received very great honor from Caesar. For he granted them tribute of more than 100 talents of gold, a royal life, and a lavish sojourn, and sweetness and joy.

Surprise Attack on the Medes! King Pacorus Flees

Now the Oseetic nation (modern Bulgaria) is well-known, descended from the Pecheneg race, dwelling beside the Don and the Maeotic Sea (Azov), in those times they decided to invade the land of the Medes and make war. They asked the Hyrcanian king for passage. He was master of the pass, which long ago king Alexander had closed with an iron gate. When he had granted them the right of

passage, they suddenly attacked the land of the Medes, who knew nothing *about what was happening*. They pillaged an innumerable multitude of people, cattle and wealth. No one dared oppose them, for Pacorus, who was then reigning among them, had fled in terror to a safe place. They captured his wife and his concubine, but he ransomed them with difficulty for 100 gold talents.

The Medes Attack Armenia!

The Medes, fighting without harm and without fear, reached Armenia, destroying everything they encountered. Tiridates was then reigning in Armenia. He prepared for battle against them and fought them and they almost took him alive, for from far away they cast a snare at him: and they would have captured him as he fled if he had not forestalled them and cut it and escaped. But they rampaged more and utterly destroyed the land, and having taken uncounted booty from both lands, again returned to their own places. But in Judaea, Bassus died. Flavius Silva was sent in his stead. When he saw that the whole country was taken by war and that one city remained *in the hands* of the fighters, he drove against it, having assembled all his troops.

Masada 1: Ruled by Eleazar, Sicarii | History of the Zealots

The name of the city was Masada (fortress); their commander was Eleazar, a powerful man, grandson of Judas (the Galilean), concerning whom we have *recounted* how he received the Jews so that they would not submit to Caesar. He collected all the shameless around him, the so-called Sicarii (daggersmen). But they were killing all those who wished for peace as their enemies, and taking their property and burning their homes, saying that by their weakness they were betraying an adequately armed liberty and submitting to a servile yoke. These sayings were a pretext to conceal their hardheartedness, wishing to conceal their love of plunder by these words, as they showed by their deeds. For the citizens did their will and complied with their plan, commencing war against the Romans. But they showed their character and laid false charges against them and harmed them more. For this was a time for the birth of every kind of wickedness, so that there would

not remain a single abominable act that would not appear in their generation; for the torment of our whole land was by divine condemnation. For thus Elohim's anger unsettled all, both private and common. And they vied with one another not in good works, but lawlessness and immorality, *to determine* who could rob and plunder the most, who could do the most violence, who could plan the most wickedness, who could disgrace another's bed, and generally speaking, ruin the most people, and achieve the most crime and lawlessness. First, the Sicarii began the whole disgrace against their fellow-countrymen, leaving no ruinous word, no secret deed. But John had a malicious character even beyond them. For he not only killed all those who had just and superior plans for the fatherland, but he carried out every sort of foulness that man had ever accomplished, rejecting Elohim completely. He took unlawful food banned by the Law, *and* rejected purity. And again, Simon son of Gioras, what evil did he not commit? Or what free people did he leave without torment, not respecting friendship or love or kindred or Elohim's servants or the old or the young? And again, Idumaeen insolence was twice as bad; For those disgraceful men both killed the high priests, abolished every form of piety, and introduced utter lawlessness. From them arose the race of Zealots, so-called for reversing the sense of the *word*. For those are called Zealots who are zealous for justice and worthy deeds. But these, abandoning that zeal, were zealous for every disgusting and foul deed. Whatever evil actions are remembered from Adam even till now, about which we have heard by hearsay or found in books, they committed them all! But they met a fitting end; Elohim repaid them appropriate retribution. And he released on them every torture and every kind of torment that human nature can undergo and, up to the end of their lives, *tormented* them with various tortures. These evil *ones* died by evil means. But in truth someone will say that they were not tormented, as by their deeds they deserved it.

Masada 2: Silva's Strategy v. the Zealots | Masada's History

The Roman commander (Lucius Flavius) Silva came with all his forces to Masada. He fenced it around with walls so that not even one person would be able to escape, and he posted guards. He

found a place suitable for taking the city, and he dug in where the stones of the city came close to the mountain. It was cruel labor to bring in the necessary *supplies*, and they were carrying the food from far away with much sweat, and water also for all the soldiers, there being no well nearby. But Silva provided for all that. He began to make embankments, for he needed much skill and effort, such was the strength of the city on account of its size. The rock in itself is round and large and high. Around it ran ravines, deep and unfathomable, and there were two roads like footpaths. On either side of them were deep chasms. In no way could cattle pass through there but only one man on foot. If someone is coming towards him they cannot pass, but one must stand on one leg and the other pass, going sideways. But if someone slips, not a bone of his will be found. The high priest Jonathan first built a simple fort on it and called it Masada. Later king Herod, seeing the nature of the place, hurried greatly to develop it and built walls around the circular summit up to 7 stades long, all of white stone, 12 cubits in height and 5 cubits in breadth. He erected 30 and 7 towers, buildings, and palaces. The earth on that summit was soft and fertile. The king gave it to the citizens for tilling, so that should they ever be besieged *and* food should be short and not available from outside, they would by plowing that land have plenty. And he erected 4 towers by his palace, 60 cubit high, and he built baths and many-patterned porticoes and white marble pillars to decorate the palace *and* to fortify it. And in many places he excavated the rock and made a cistern, like a lake for keeping rain water. A road was carved through tender rock and by it, they would ride and walk even up to the crest of the summit unseen. Thus by hands *of men* the city was fortified. The stores within of wheat and other products never rotted; but were splendid and whole, always *providing* wine, oil, dates, and produce of all kinds. It had been many years since the foundation of the city and more than 70 years from Herod's reconstruction. When the Romans captured it, all the products that Herod had preserved in fear of a war, they found whole. This comes from the good composition of the air. For by its height, the place is apart from all earthly trouble. Here were found the arms deposited by Herod: 20 thousand; and

breastplates and shields also, and everything else in like quantity, including unwrought iron, copper, and lead, even beyond counting. Herod had prepared all that for his own sake concerned with two fears: one, from the Jews, that they might someday overthrow him and bring in their earlier kings, whom he had driven out; and two, from Cleopatra, crueller than the Jews, who was reigning in Egypt. For she had often spoken with Antony, begging him to kill Herod and present to her the kingdom of the Jews. And so it is worthy of astonishment that Antony, being enslaved by his desire of her and doing everything she told him to do; but this one command he did not obey. *It was* on account of that fear that Herod equipped Masada, as we have said.

Masada 3: Engines of War | Silva Dismayed by Backfire

The Roman commander, having enclosed all that place, found one place on which it would be possible to make embankments. For the end of that rock on the western side was wide in the ravine and the height of the city from that ravine was 300 cubits. On that end of the rock, he ordered his troops to make an end embankment. Briskly, with all their strength they made an embankment 10 cubits high; for the earth would not hold if higher. Laying down stones, they raised it a further 5 cubits and then set up battering rams and catapults and javelin-throwers, by which they beat all the fighters off the ramparts. The battering rams beat often and destroyed part of the wall. The Sicarii within made other walls, not of stone but of wood on both sides and earth in the middle. As the battering ram beat, the earth became more solid, being freshly poured. Silva, despairing of taking *the wall* by battering-rams, thought of burning it by fire. But when the flames flared up, a terrible storm arose from the north and blew the fire back on the Romans. When the latter fled from the flames and the Roman embankments and wall-breaking machines were burned down, the Jews joyfully called out, as if they had prevailed. But then suddenly, a strong south wind blew up, turned the flames back on the Jews, and burned down their wall from its base to its top. Immediately the Romans, having understood this as divine assistance, returned rejoicing to their camp, intending to attack next day. At night they posted guards to keep close watch,

that no one should escape.

Eleazar Plans Suicide for All on Masada | His Speech 1

Eleazar decided not to flee, nor did he order anyone else *to flee*. He saw the walls burning and, being unable to think how to save them all, *and* imagining what evils the Romans would do to them should they be captured, decided they should all die equally. And assembling his most intrepid companions, he spoke words to them such as the following: O good men, long ago we decided unanimously to serve no one else, neither the Romans nor anyone, only Elohim. For he alone is the master of men, just and true. And now the time has come, bidding us to consummate that decision in deed, so that we will not be shamed. For long ago we did not choose a trouble-free slavery. But now we realize that, if they take us alive, we shall have both slavery and unbearable torment, since we revolted before all *others*, and we are the last left fighting against them. But I think this is Elohim's gift to us, that he has shown us a free death, *and* in this way he has not given us up into the hands of foreigners. But he has brought us *the cover of night*, in which we can plan the most expedient course. Freedom is a manly death with those we love. Enemies, who boast they will capture us alive, cannot prevent us from this. But *if* we still rally to resist them, our opposition will then be in vain. For we cannot overcome! For it behooved us at first, when we were fighting *for* freedom and saw Elohim's plan with our own eyes in the house of Elohim, we began to understand it, and to realize that the Jewish race from ancient times was loved and chosen by Elohim, *but is* now condemned to perish. For if Elohim still beheld us with gentle eyes or had but a slight anger against us, he would not have overlooked such great loss of life, nor given over such a sacred city to fire and destruction. Nor would he have allowed foul hands and flame on his holy dwelling.

Eleazar's Speech 2: Retribution from Elohim Only

But we, alone of the whole Jewish race, hoped to remain at liberty as if guiltless before Elohim and not associated with the iniquity of our compatriots. Now you see how our vain hopes expose us. For neither the city's strength has benefited us, nor the abundant

supplies, nor the armaments innumerable, nor all the other preparations; for Elohim has -invisibly- taken away from us every hope of salvation. You saw how the flames were falling on the enemy and turned back against our walls by divine providence! This is the divine wrath, which has accumulated against us because of the multitude of our iniquities and because our culture has behaved lawlessly against Him, as you also know. Our transgressions ring in the ears of all! I think that this will ring on even after us. For this we must receive retribution! I tell you, I pray: Let us suffer retribution, not from our enemies the Romans, but from the Sovereign, before whom we have sinned; for his torments are lighter. And let our wives die without reproach and our children without servitude! Then let us also die nobly, granting favor to one another and keeping glorious the burial of *our* freedom. First let us destroy by fire the citadel and our possessions; for in truth I know how distressed the Romans will be if they do not become masters of our bodies and find no profit. Only let us leave the food to testify that we have died not by want or famine, but of our free will decided to take death before slavery.

Eleazar's Speech 3: Life is Merely Suffering, No?

Thus spoke Eleazar, but his speech did not suit everyone; yet some hastened to obey him *and* were full of joy, considering it a noble death. But such of them as were weaker felt pity for their wives and families and their untimely end. Looking at one another, they sobbed, weeping, declaring they did not want to die. Eleazar, seeing that they were frightened and broken in spirit in face of the enormity of the decision, *also* became afraid that those weeping would weaken the resolute. So he did not cease to exhort them, but plucking up his spirit and filled with enthusiasm, began with brilliant words to praise *the immortal spirit*. Sighing greatly and gazing at them with stern eyes, he said: Men! I had not grasped the truth! I had thought of you as lovers of freedom who preferred to die rather than live under foreigners! But you were timid at heart, and you feared deliverance from great misfortune when for that you should not have lingered and awaited advisers. For from our first intelligence we have been taught by the divine

law of our fathers that life is a misfortune for me, but death gives us freedom, sends us to pure places, that they may remain there without suffering. But as long as it remain in the body as if bound, it will be filled with bodily suffering and, to put it bluntly, dead for communion of a divine and immortal spirit with the mortal and earthly body is unbecfitting.

Eleazar's Speech 4: Invisible Spirit In, the Body Blooms

The spirit can *do* much being combined with the body, for it invisibly arouses *it* to action. But when it is released from the heaviness of earth and flies back up to its own place, then it is in touch with the divine power, hindered by no one, and, like Elohim, unseen by human eyes. For while it is in the body it is invisible, for it enters into it invisibly and invisibly again departs. It is incorruptible by nature, and it gives change to the body. For when it enters into it, *the body* blooms and is alive, and when it departs, *the body* withers and dies. This becomes clear from the example of sleep. For when the body falls asleep the spirit, without disturbance, has sweet rest and, being in itself, converses with Elohim as if he were a kinsman, and prophesies much about the future. But why are we afraid of death, loving the repose of sleep? Are we not senseless *creatures* if we seek a free life but neglect the eternal? We should have in ourselves given others also an example of disdain for death.

Eleazar's Speech 5: "They Pass Away with Joy"

If we need to be taught by foreigners, let us look to the wise Indians; they, the good men they are, live their lifetime without wishing it, as a necessary service, and hasten to separate their soul from the body, craving immortal life; they announce to their near ones that they are about to depart. No one prevents them, but everyone blesses them and congratulates *them*; and each gives them a letter to his own long dead *to take along*. They, having heard what they are bidden, give up their bodies to the fire, that the pure soul may be separated from the body. And so, *being* hymned, they pass away with joy. And their near ones escort them to death and congratulate them for gaining immortal rank. But why are we not ashamed as we neglect our ancestral law?

Eleazar's Speech 6: World Persecutions of the Jews

Even if men consider life a great good and death cruel; time calls us to good pure-hearted suffering, bids us serve divine providence. For Elohim long ago imposed this judgment on the Jewish race, all to yield up life, because we did things we should not have done and let no one say: The Roman war destroyed *us*. For the higher power smote us because of our guilt and gave them the victory. Consider how our compatriots who were living in Caesarea did not die by Roman arms, but while they were celebrating the seventh day, *the people of Caesarea* suddenly came running and killed them with their wives and children. Likewise in Scythopolis and in the Syrian land there is not one city, where they did not kill the resident Jews. And in Damascus what cause did the citizens have for killing 18 thousand of them, apart from wives and children? And in Egypt, we have heard that 60 thousand died of their torture and wounds. And in our country, did those who started the war have no weapons? Did they not have city fortifications? *Did they not have walls and equipment?* Had they not bravery or valor? Had the soldiers become few? No!

Eleazar's Speech 7: Ways the Jews lived or Died

There was plenty of everything, and for a short time they *held out*. And after that all was captured and fell to the enemy. It is right to congratulate those who fell in the fighting for they, resisting and not surrendering their freedom, died gloriously. And now their names are praised. Those who were taken alive: what sort of life do they have? Who does not pity them? Who does not weep for them? Or who will not pray to die first, rather than seeing or accepting such a death? For some of them perished in their bonds, others consumed by fire, others in torment from bad wounds, others fed to wild beasts, with some of their limbs *severed* by the animals' fangs. The remaining *parts* were kept alive for a second torture, as food for the beasts, for amusement, for play, and for the merriment of the enemy. That is why I believe the living have lost more than the dead. They often pray to die but cannot get this desire.

Eleazar's Speech 8: "We Were Born to Die"

Where now is the great city, the Jewish metropolis, fortified with such walls, possessing such lowers, and hardly able to accommodate the great masses? Where has the city gone in which Elohim used to live with its *footers* and its foundations? It has been seized. Only the camp of those who destroyed it is left as a memorial, and some doomed old men sit over the ashes of the temple. A few women *suffer* outrage. Who then, taking such to mind, will bear to look on the sun? Who is such an enemy of his country? Who so loves life and is heartless enough still to wish to live? It would have been well for all to die first and not to see the destruction of the holy city by enemy hands. But because we had confidence in deliverance from the enemy, our hope proved vain; and now we are left, the last in this plight, so let us hasten to die well. Let us have pity on one another, on our children and wives, while we have the power to do so. For we were born to die, and those who are born of us were born for death. This even kings cannot avoid. But outrage and slavery, and the sight of our women being led away to shame with the children, is not something given by nature to man; but those who are fearful and mindless and do not want to die before the evil prospect, they accept such agony. But we have prided ourselves on our courage and rejected the Roman yoke and have not hearkened to those who now call us to peace. To some their fury is well known: if they take us alive, woe to the young; for their youth and bodily strength will suffer the greater torture; woe to the old, for they will not have the strength to endure the coming torment; woe to the women, suffering violent rape from their captors; woe to the children, for they will drag them with hands tied and weeping and often calling on their fathers; woe to the babies, for they will shatter them on the ground. For this reason, while our hands are still unbound and swords are in them, let them serve us fitting service.

Eleazar's Speech 9: "Desire for Slaughter Overcame Them"

Let us die not enslaved to foreigners, free to depart this life with our offspring and our women. Thus the Law commands us! Thus our women and children implore us! Thus Elohim has sent us the

opportunity; thus the Romans do not want it, but are watching lest any of us die before capture. So let us hasten to forestall their expectation, so that instead of the gaiety they are hoping for in our capture, they will experience horror and marvel at our firmness of spirit. So while he was still ready to speak, they all hastened to their death, filled with joy as if possessed. They craved to forestall one another in the slaughter, regarding it as bravery and a display of courage, should one be the first to fall. Such a desire for slaughter overcame them that with all their hearts they forgot their relatives, and together embracing women and children and giving a last kiss and weeping, they cut them down as if with alien hands. And no one flinched from that act but they all slew their own like cattle.

Masada's Fall and Aftermath: 10 Men Chosen as Slayers

Then, gathering their property together and leaving nothing at all behind, they put it on the fire and everything was burned. And immediately, casting lots, they chose 10 men who would slaughter all the rest. Each of them, after embracing his own wife and children, being slaughtered, stretched out his own neck for slaughter. And they lay beside their own. These 10 without fear slaughtered everyone. And they too cast lots as to who should kill 9 of them and afterwards stab himself. They so trusted each other, that no one would deceive another. When all had been slaughtered, the last *man* remained alone. And he searched and looked around, whether somewhere someone remained alive. He had saved himself or was still breathing, not quite dead. When he saw that all were slain, he first set fire to the royal court, the palaces and the buildings. Then he plunged the whole sword into his belly and lay beside his own. So they all perished, thinking that not one of them had been left in Roman hands.

Were there Survivors?

But an old woman had hidden herself away with another, a kinswoman of Eleazar, adorned with intelligence and wisdom and five children with them, who all survived in an underground pipe. Thus the rest were slain in number 9 thousand and 600 on the the 5th day of the month of Xanthicus. The Romans, still expecting to

fight in the morning, drew up between the embankment and the walls, laid bridges, and attacked. Seeing no one resisting but emptiness everywhere and fire within and silence, *the Romans* could not imagine what had happened. Then with their spears they clamored for the citizens to come out to battle. And the *two women*, hearing the clamor, emerging from the carnage; *they* told the Romans what happened, about the speech, the instructions, the manner, and the slaughter. They were truly informed of everything. And *the Romans* could not believe it.

The Disposition of World Jewry; The Sicarii Collect in Egypt

The *Romans* soon extinguished the fire and made a way to the royal court. Having found the slaughtered, they did not rejoice as over enemies, but marveled at the firmness of the decision, at the deed and the disdain for death. When the citadel had been thus captured, the commander left guards there and proceeded *on to Caesarea*. For there remained not a single enemy in the whole land, but they had all perished in the long battles. Later in Egyptian Alexandria also it happened that many Jews died. Those of the Sicarii who had fled there began to do worse. They incited the Jews resident in Alexandria not to submit to the Romans, but to resist them with all their strength for freedom, and to have Elohim as their only master. Then many of the eminent opposed them; and they stood *their ground* and killed them and called on others to rebel. The elders, seeing their fury, did not think it good to remain silent. So having gathered all the Jews in assembly, they denounced their untrustworthiness and declared that: These *Sicarii* are the authors of all calamities, past and present, because they are not happy, having escaped the jaws of war, but they are again *causing* trouble among us, and if their talk is known to the Romans, then we will have our fill of every misfortune, for they will deport us from here and disperse us, though without guilt, and we will suffer a double disaster, worse than the first: let us firmly remove them before that happens! The people, seeing the magnitude of their misfortunes, hearkened to them and attacked the Sicarii; seizing them, *they* captured 600: though the ones who escaped to Egypt were pursued, *and after their capture*, they were returned. There is not a man who does not marvel at their strength

and endurance and their desperation. For, after being tortured by all kinds of torments, and cut up into small pieces only for saying they would not call Caesar master, none of them weakened nor was concerned for his own body: but they all single-mindedly kept their resolution over all their torture with bodies as of rock, accepting the wounds from fire and slaughter with joyful spirits. But even more, they all admired those of a childish age, for none of them deigned to call Caesar master. So spiritual fortitude will overcome bodily infirmity.

Flashback - Onias, Ptolemy's Gift, and the Egyptian Temple

Lupus was then ruling over Egypt and Alexandria, and he speedily sent a letter about the uprising to Caesar. Aware of the unending rebelliousness of the Jews, he feared they might once again gather and make war and seek for other lands to assist them. So Caesar told Lupus to scatter them *one by one and close the Temple*, which was in the district of Onias. For this temple had been built in Egypt and named the temple of Onias for this reason: Onias (IV) was the son of Simon (*or Onias III*) and one of the chief priests of Jerusalem. He fled *from* Antiochus, king of Syria (*sometime around 162 BC*). Antiochus was at that time at war with the Jews. Onias came to Ptolemy, who was then reigning in Alexandria. When he had received Onias with great honor (because of his hostility to Antiochus), Onias said to Ptolemy: If you listen to my voice and do as I request, then I will rouse the Jewish nation to assist you. When the king said he would do everything possible, Onias begged him to grant a place for the building of a temple in the Egyptian land to serve Elohim according to the law of *his* fathers, saying: The Jews will have all the greater enmity against Antiochus since he has captured the temple of Jerusalem; and many will join you and rally because of your goodness; *that is*, if you do *et* up a temple, and allow us free service to Elohim. Ptolemy, hearing him, gave him land, 100 and 80 stades from Memphis, where there is the field of the City of the Sun (Isa 19:18). And here Onias built a town and a temple constructed in the same way as it was in Jerusalem, like a tower of great stones and 60 cubits high. And he built an altar, like that in Jerusalem, and adorned it with the same kind of vessels, except

for one golden Menorah without columns, and suspended it on gold chains. The whole altar was built of bricks and its *doors* were of marble. The king also gave over to him a large *tract of* land with tribute so that there would be what was necessary *for the work of* Elohim and plenty for the priests and servants. But Onias was not doing these things in true belief or wisdom, but deceitfully, for he had hostility and anger against the Jews of Jerusalem. He recalled *his* anger among them: and because of this he built the temple intending to bring to himself many people from Jerusalem. This was done in accordance with the ancient prophecy, which had been prophesied by Isaiah 600 years before: that a man, a Jew, would build a temple in Egypt, and Elohim would be celebrated *and* worshipped in the Egyptian lands. For this reason that temple was built. But Lupus, having received Caesar's letter, came to Onias' place, carried off the finest vessels there, but secured the temple and forbade anyone to enter it. After Lupus' death, Caesar handed the governorship to Paulinus; and he left nothing at all of the vessels, *but* took them all away. He banned the priests from approaching the walls, not allowing any singing or service to be held. And he completely blocked up the doors so that no trace remained of the service of Elohim in that place. From the building of that temple to its final closure there passed 340 and 3 years.

The Sicarii in Cyrene and Libya | Jonathan and Catullus

The insolence of the Sicarii also affected the Jews of Cyrene like a cruel disease. To Cyrene had fled Jonathan, a wicked man, a weaver by trade. He invited many of the poor to *join* him *and* they paid attention to him as to their leader; and they were serving around him. He observed how they listened to him. He led them into the desert to show them wonders and signs. While he was doing so and deceiving, he was hiding *this* from the others. But those who were powerful among the Jews of Cyrene informed Catullus, governor of Pentapolis and of Libya, of Jonathan's departure and of his activities. And when he sent cavalry and infantry, they killed many of them. Taking some of them alive, they brought them to Catullus. But the instigator of the plot at that time had escaped. Thorough investigation having

been made throughout the whole land, they captured him and brought him to the governor. *Jonathan*, thinking of himself, how he might escape punishment, whispered to Catullus with another reason for many confiscations. Having received from him freedom of speech, he began to slander the rich Jews, saying: They forced me and induced me into this affair. So *Catullus*, accepting his slanders, greatly exaggerated their offenses and added further lies, so that those who heard might imagine he had dealt with a great Jewish conflict. And he ordered him to name the leader of the plot. He named Alexander, with whom he had quarreled a short time before. Immediately, having *also* accused his wife *Bernice* of a great crime, they put *her* to death.

THE END OF BOOK VII

And the End of *The Jewish War*, Slavonic Version, Flavius Josephus ben Matthias, edited by Jackson Snyder, March 9, 2025.

Essays

Flavius Josephus: Historian of the Jewish-Roman World

Flavius Josephus (c. 37–100 CE) was a Jewish historian, Scriptural scholar, Temple priest, army general, criminal to be executed, traitor, prophet, recluse, and we might even say, the adopted Jewish son of the Emperor-Beast in Rome; therefore, a possible candidate to succeed the Flavii² Vespasian, Titus, or Domitian (68 - 96 C.E.). whose surviving works provide invaluable insights into the Jewish world of the first century and the Roman Empire.³ Born in Jerusalem to a priestly family, Josephus was well-educated in Jewish law and Greek literature. As a young man, he traveled to Rome, where he gained favor with the imperial court, a connection that would later shape his career.

The Jewish Revolt and Roman Patronage: During the First Jewish-Roman War (66–73 CE), Josephus initially fought against Rome as a the commander in Galilee. But after capture by the Romans in 67 CE, he predicted that the Roman general Vespasian would become emperor. When this prophecy came true, Vespasian gave him his leave, and the historian took the emperor's family name, Flavius, as a sign of loyalty. He then became a Roman citizen, serving under Titus, witnessing the destruction of Jerusalem and the Second Temple in 70 CE. After the war, he settled in Rome, where he dedicated himself to writing histories of Jewish affairs and the Jewish-Roman conflict.

Major Works and Historical Impact: Josephus' most significant works include *The Jewish War*, which details the Jewish revolt against Rome, and *Antiquities of the Jews*, a comprehensive history of the Jewish people from creation to his own time. His other writings, such as *Against Apion* and *The Life of Josephus*, defend Jewish traditions and his own actions during the war. Although his loyalty to Rome made him controversial among Jewish circles, Josephus' works remain crucial historical sources. They provide one of the earliest non-Christian references to Jesus and valuable information about Second Temple Judaism, the Pharisees, Sadducees, and the Essenes.

Legacy, Influence: Josephus' accounts are essential for understanding

² Flavii - the Flavius family, including Vespasian, Sabinus, Clemens, Titus, Domitian - and, as one untimely born, Yosef ben Matthyiah Flavius Josephus.

³ Revelation / Apocalypse 13: And coming up out of the sea I saw a beast with ten horns and seven heads, and on its horns, ten diadems, and on its heads, blasphemous names. 5 And a mouth speaking great *words of* blasphemy was given to it, and authority was given to it to act forty-two months. 6 And it opened its mouth with blasphemies toward the Elohim, *and* to blaspheme his name and his tent; that is, those residing in *the* sky. 7 And it was given *leave* to make war with the sacred ones and conquer them, and it was given authority over every tribe, people, language, and culture.

Jewish history and the cultural context of early Gentile Christianity. His writings have influenced scholars, theologians, and historians for centuries, shaping modern interpretations of the Jewish-Roman world. Despite the debates over his motives and biases, his works remain some of the most detailed records of the era, preserving a vital chapter of ancient history.

“The Slavonic Josephus”

(The following article has been digested in part from Wikipedia
https://en.wikipedia.org/wiki/Slavonic_Josephus.)

The Slavonic Josephus is an Old East Slavic translation of Flavius Josephus' History of the Jewish War which contains numerous glosses and omissions that set it apart from all other known versions of Josephus' History. The authenticity of the passages thought to be interpolations was a major controversy in the 20th century, but the latest scholarship has rejected them. However, I, the editor, do not.

Background: Josephus wrote all of his surviving works after his establishment in Rome (c. 71 AD) under the patronage of the Flavian Emperor Vespasian. As is common with ancient texts, there are no surviving extant manuscripts of Josephus' works that can be dated before the 11th century, and the oldest of these are all Greek minuscules, copied by monks. (Jews did not preserve the writings of Josephus because they considered him to be a traitor.) Of the about 120 extant Greek manuscripts of Josephus, 33 predate the 14th century.

According to Van Voorst, Creed, and a narrow group of researchers, the references to Jesus by Josephus found in Book 18 and Book 20 of the Antiquities of the Jews do not appear in any other versions of Josephus' *The Jewish War* except for a Slavonic version of the Testimonium Flavianum (at times called Testimonium Slavonium) which surfaced in the west at the beginning of the 20th century, after its discovery in Russia at the end of the 19th century.

(Ed. Note: The Testimonium Flavianum follows:

About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.

- *Jewish Antiquities*, 18.3.3 §63. (Based on the translation of

While never a view shared by a majority of experts in the field, this view has been definitively refuted by means of the 1972 research of Hebrew University Professor Schlomo Pines from a 10th century Melkite translation by historian Agapius. Pines' research shows the present day published Josephus text includes only minor additions to Josephus' first reference to Jesus in original text of Antiquities 18:63 and most likely no modifications to the second reference of Antiquities 20:200, which involves Jesus' brother James.

(Ed. Note: The James Passage follows:

When Ananus (new High Priest) was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus (Governor of Syria) was now dead, and Albinus (new governor) was but upon the road; so *Ananus* assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned

- *Jewish Antiquities*, 20.200 or chapter 9.1)

In his Church History, Eusebius mentions Josephus' reference to the death of James. Eusebius attributes the following quote to Josephus: "These things happened to the Jews (*i.e.* the invasion of Rome and the Revolt of Israel) to avenge James the Just, who was a brother of Jesus, that is called the Christ." (Ecclesiastical History Book II, Chapter 23.20.) Given that the discussion involving these references is over the existence of such a person named Jesus, not an analysis into the divine or holy nature of that person, the overwhelming majority of experts agree that non-biblical sources attest to Jesus' existence are proven valid.

History of the text: The earliest surviving manuscript of the Slavonic Josephus dates to 1463. The translation itself, however, is at least a century older than that. Some scholars have associated it with the very first Slavic school of translators active in the ninth and tenth centuries.

(Ed. Note: The Slavic School was founded upon the work of Cyril (b.815) and Methodius (b.827), Byzantine brothers who evangelized the Slavs and are known as the "Apostles to the Slavs." They are considered the inventors of the proto-Cyrillic alphabet and founders of Slavic ecclesiastical literature, and are symbols of cultural dialogue between Eastern and Western Christianity. *see below.*)

The manuscript was widely copied and survives in some 33 manuscripts.

(Ed. Note: As to the validity and authenticity of the Slavonic Josephus and its so-called “Christian additions,” people of faith may read the text as an authentic account of the Wars of the Jews for, though some of the scholars mentioned above have worked hard on the manuscript with the tools of “higher criticism” to “prove” that the mention of Jesus by name and comments about him, John the Baptist, and their followers are additions and forgeries, they nor we actually know whether they are or not. Their conclusions are still opinions, and not factual. And we will not know any more about it until earlier and better manuscripts, especially the Aramaic version itself, should pop up out of the ground in our day, as the Dead Sea Scrolls have.)

Saints Cyril and Methodius: Apostles to the Slavs

Cyril and Methodius were two Byzantine brothers who played a crucial role in bringing Orthodox (Byzantine) Christianity to the Slavic peoples during the 9th century. Born in Thessalonica (modern-day Greece), Cyril (originally named Constantine) and Methodius were well-educated and fluent in Greek and Slavic dialects spoken in the region. They were both deeply religious and became missionaries, helping spread Christian teachings among the Slavs in Eastern Europe.

Mission to the Slavs: In 863, Prince Rastislav of Great Moravia (a medieval Slavic kingdom) invited the Byzantine Emperor to send missionaries to teach Christianity in the local language. Cyril and Methodius were chosen for this task. Unlike previous missionaries who used Latin or Greek, the brothers believed that religious teachings should be in the people's native tongue. This approach helped them gain widespread support and made their mission highly successful.

The Glagolitic Alphabet: One of their greatest achievements was the creation of the Glagolitic alphabet. Cyril developed this unique script to translate the Bible and other religious texts into Old Church Slavonic, making Christianity more accessible to the Slavs. The alphabet was based on Greek, Hebrew, and Coptic letter forms, and it later evolved into the Cyrillic script, which is still used in many Slavic languages today, including Russian, Bulgarian, and Serbian.

Legacy and Influence: Cyril and Methodius faced opposition from Latin-speaking clergy who wanted Latin to remain the sole language of worship. After Cyril's death in 869, Methodius continued their mission but faced imprisonment and resistance. Nevertheless, their disciples carried on their work, spreading literacy and Christianity across Slavic lands. In recognition of their contributions, both brothers were canonized as saints, and in 1980, Pope

John Paul II declared them co-patrons of Europe. Today, Cyril and Methodius are celebrated for their linguistic and religious contributions, and their legacy continues in the Slavic Christian traditions and the widespread use of the Cyrillic script.



Why I Reproduced This Manuscript

Here's my story about why I have been so interested in Josephus' Jewish Wars, and particularly in the Slavonic version:

Almost 20 years before I finished this edition of Leeming & Leeming, I picked up my *Wars of the Jews* determined to read it through. As I was accomplishing this, I noticed that many events therein resembled the symbolic events of the Revelation. The farther I went in *Wars*, the

more convinced I became that the Revelation was chronicling the Jewish Revolt against Rome 66 - 73 AD. I hadn't heard of Preterist theology at this time, so this was a major discovery for me. I began to note these "coincidences" in the margin, and by the time I was finished with the book, I became convinced that the Revelation was in fact doing that very thing - recording that horrible war in the symbolic language of the prophets.

I was already very familiar with Revelation, having written a book years earlier on my theories about its fulfillment. Throughout my life, there was a craze to characterize Revelation as a prophecy of the future beyond the current time, and it seemed to me that we should instead be looking to Europe during the Second World War; for to begin with, the head of the Sea Beast in chapter 13, Nero, had several characteristics in common with the beast Adolf Hitler.

Many contemporaneous "prophets" were certain that "the ten horns" in Revelation were the members of the European Common Market, later the European Union, that would expand to 13 nations then decrease to 10 and remain there. (Today there are 27 "crowns" in the Union.) In addition, EU throne 666 was that of "Romano" Prodi, an Italian, who served from 1999 - 2004 as President of the European Commission. Of course, that view and my former view is passé today.

Later I learned that there was an Aramaic version of the book used by the Jews of counties who spoke that language after the Jewish war, and that it disappeared, yet to be found, though there is a version in old church Slavonic, very different than the popular Greek redaction. Could that be the Aramaic translated by Cyril, Methodius, or one of their students? I consulted a major historian of religion as to the possibility, and he agreed that it could be and

probably was. So I tried to track down a copy of *Wars* translated into English on the Internet. I read that there had been a translation as late as the 1930s, which wasn't available. To purchase a copy of the translation would cost \$700, and I certainly couldn't afford that. But a friend from social media found a digital copy of the Leeming and Leeming comparison of the Slavonic with the Greek, and I obtained my own copy from him in 2019.

I eagerly started editing their work into American English, simplifying it and correcting what I thought were probably mistranslations and archaic words unknown today. I was looking for references to nascent Christianity, Jesus, John the Dunker, or whatever else scholars call "Christian Interpolations": anything that would bring clarity to so-called Jewish Christianity or the Revelation. So I found several, and marked them in my edition.

There are some people like me who would want to read this book, but few people I know would be willing to put out nearly a thousand dollars for it or take the time to try to find my friend's copy somewhere. I also found under copyright law that if a book is too expensive for the general public to buy, machine copies of it can be made available. Now 6 years later, the *Wars of the Jews, Slavonic* translated to English in my edition is available for sale for a pittance, and in some Internet venues, it's free in PDF, and available from the following locations (as of 2025):

Lulu Printing <http://lulu.com>
my site "Revelation is a Revolution" <http://revrevo.com>
my site "The Nazarene Acts" of the Apostles <http://nazareneacts.com>
my site "Enoch Calendar" <http://enoch-calendar.com>
or as requested from <http://yahad.me>

I truly hope this edition, the editing of which took 6 years, will help you in your studies, and direct you to a doorway into the Sky-realm of Elohim, commonly called, "The Kingdom of God."

More publications from my keyboard in True Names format:
The Nazarene Acts volume 1 - The Clementine Recognitions
The Nazarene Acts vol. 2 - The Clementine Homilies
The Nazarene Acts vol. 3 - Secret Clement and Peter & Clement in Europe
The Letter of Barnabas, I Enoch, Sky-tripper,
The Odes of Shalome: Ancient Netzari Songs of Extraterrestrial Love
The H. T. Anderson edition of the Codex Sinaiticus New Testament
The Apocalypses of James Restored, The Wisdom of Zilla (Sylvanus)
The Disclosure: The Apocalypses of the New Testament
The Secret Sayings of the Savior: All Jesus' Words Outside the Bible
Spiritual Gifts Revelation, vol. 1: "Motivational Gifts Workbook"
Spiritual Gifts Revelation, vol. 2: "Power Gifts Workbook"
The Didaché, The Teaching of the 12 in Greek and English

Tales of the Messiah and his Gallant Friends, Kata Matyah: Learn Hebrew
Nazarene Worship (Hebrew Roots): The EloHymnal and Accompaniments
Lost Tribes in the Parables of Messiah: Essays
Our True Names Passover Seder for Sacred Name Worshipers
Many more sermons and essays

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By Flavius Josephus

Edited by Jackson Snyder

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