

The Jewish War Study Guide

The Jewish War by Josephus

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Plot Summary

This translated history, first published in 1959, covers significant events of the interaction between the Roman and Jewish people from 167 B.C. or B.C.E. through 73 A.D. or C.E. "The Jewish War" was written by the contemporary Flavius Josephus, who lived from 37 A.D. to the late 90's A.D. with last recorded work finished after 93 A.D. Josephus was trained as a Jewish rabbi and lived in Jerusalem.

He was taken prisoner in Jotapata where he was considered a traitor by his people due to an apparent alliance with the Roman general Vespasian who protected him from the current emperor Nero. Josephus' purported treason was a result paradoxically of his deeper loyalty and quick wit to self-preservation. Josephus wanted the Jewish people to survive and he knew they were no match for the Romans. The Roman soldiers would have sent him to Nero but for his "prophecy" that foresaw Vespasian one day becoming Emperor. The general apparently decided then that a Jew with vision like that was worthwhile keeping around.

Josephus claimed the war of the Jews against the Romans was the greatest of his time and greater than any other recorded struggles between cities or nations. He wrote originally in his native Aramaic as a Hebrew priest living in Jerusalem. He translated into Greek for convenience of the Emperor's other subjects. The war developed while Rome was unsettled and was being challenged by the Gauls and Celts. Jewish revolutionaries took advantage of the disturbing times. Josephus claimed in his writing to state facts "accurately and impartially." Jerusalem attained highest prosperity of all the other cities under Roman rule but paradoxically also fell into the greatest misery.

The Jewish War by Josephus was presented by the author as a rigorous objective rendering of the historical events that occurred during the approximate one hundred year period from 167 B.C. through 73 A.D. Josephus stated in his own words "as to its truth, I should not hesitate to declare without fear of contradiction that from the first word to the last I have aimed at nothing else." The work is objectively written and full of references, tables, charts, end-notes, time line, chronology, and supporting appendices. Historical characters and events are described in significant detail. Josephus' was a participant in some of the activity transcribed and provided the historical record for all of it. Maps and Plans provide a graphic perspective of geographic locations and the relative layout of nations, cities, and places. For example, the map of Jerusalem with Temple layout makes Josephus' comments about the siege of Jerusalem more realistic. This is a complex and challenging work that can be better understood when used with reference to the "road map" of names, places, times, and events provided to keep reader perspective.



Section 1

Section 1 Summary and Analysis

The Introduction and Preface to this translated history, first published in 1959, covers significant events of the interaction between the Roman and Jewish people from 167 B.C. (also termed B.C.E.) through 73 A.D. (or C.E.). "The Jewish War" was written by the contemporary Flavius Josephus, who lived from 37 A.D. to the late 90's A.D. with last recorded work finished after 93 A.D. Josephus was trained as a Jewish rabbi and lived in Jerusalem.

The Introduction indicates Josephus was born in 37 A.D., the son of Matthias and into the priestly family of the early Hasmonaeans. In that year Gaius, also called Caligula became emperor and was already mentally unstable four years before his assassination for desecrating the Temple. Josephus was educated in a Jerusalem rabbinical school. He studied and lived with Pharisees, Sadducees and Essenes for three years but returned at nineteen to Jerusalem as a Pharisee. At twenty-six Josephus traveled and spent some years in Rome till his return to Jerusalem in 66. The Jews revolted against Roman oppression. Josephus sought refuge in the Temple to avoid arrest and execution for collusion with the Romans. The moderate party retook control of Jerusalem. The priest and scholar Josephus was made commander of the northern region named Galilee. He did not approve of war but retreated to Jotapata with the rebels when the Romans invaded Galilee. The Romans captured Josephus and planned to send him to Nero until he prophesied that the Roman commander Vespasian would become emperor. Nero and two successors were deposed while Vespasian protected and rewarded Josephus with freedom. Considered traitorous by the Jews, Josephus accompanied Vespasian and his son Titus in 69, on campaign to Alexandria, Rome and finally besieged Jerusalem, which infuriated the Jews. Josephus was rewarded with the gift of Vespasian's house in Rome, a pension for life and Roman citizenship. He concluded the rest of his life writing the Jewish Wars and several other literary and historical works. Josephus died sometime after his last works in 93.

In the Preface, Josephus claimed the war of the Jews against the Romans was the greatest of his time and greater than any other recorded struggles between cities or nations. He wrote originally in native Aramaic as a Hebrew priest living in Jerusalem. He also translated into Greek for the Emperor's other subjects. The war developed after Nero's death was being challenged by the Gauls and Celts. Jewish revolutionaries took advantage of the disturbing times. Josephus claimed to state the facts "accurately and impartially." Jerusalem attained highest prosperity of all the other cities under Roman rule but paradoxically fell into the greatest misery. War broke out in Nero's twelfth year of reign. His death occurred at the same time Jewish hopes were failing. Vespasian's first attack on Jerusalem was interrupted by his call to become emperor in Rome. The second and final invasion was concluded by his son Titus despite many offers of Roman clemency to the Jews according to Josephus.



Section 2

Section 2 Summary and Analysis

Chapters 1 through 5, describe conditions that put in place currents of rule and rebellion that caused the Jewish war. Chapter 1 Herod's Predecessors describes the ruler of Syria, who was Antiochus Epiphanes' and his struggle for control of Jerusalem as the Holy City. It was achieved just before his death when his son, Antiochus became heir to his throne and his hatred of Jews. Antiochus besieged John Hyrcanus who was the third son of Simon and high priest like his father. John had thirty-one years of prosperous rule with political power, high priesthood and prophetic gifts to bequeath his five sons. At John's death, his eldest son Aristobulus turned the constitution into a monarchy and shared honors with his next oldest brother Antigonus. He jailed his three younger brothers and mother for contesting his supremacy. When he died less than a year later after putting Antigonus to death, his widow freed the brothers and enthroned the oldest, Alexander. He executed a brother as well and honored the only one left. Alexander continued campaigns to acquire land until he died twenty-seven years later and left the throne to Alexandra his wife. She appointed her elder son Hyrcanus high priest and kept her impulsive younger son Aristobulus out of sight. When she got sick Aristobulus seized power from the rightful heir Hyrcanus. He took Aristobulus' wife and children hostage. The brothers reconciled when Aristobulus became king and Hyrcanus abdicated his throne.

Antipater was an Idumaeen who fathered Herod, opposed Aristobulus and encouraged Hyrcanus to get protection from Aretas who was king of Arabia that bordered Idumaea. Antipater urged Aretas to help Hyrcanus regain his throne. Skirmishes resulted in Aristobulus' killing Antipater's brother Phallion. Pompey the Great was the Roman ruler then who made Aristobulus justify his claim to the throne that he was unable to do. Aristobulus retreated in rage to Jerusalem for war but was unsuccessful when Pompey captured him. Conflict resulted between Aristobulus' supporters who demanded war and their king's release and Hyrcanus' supporters who demanded the gates be opened. Pompey besieged Jerusalem. By the third month Romans swarmed into the Temple where the priests continued their sacred rites under attack. Pompey reappointed Hyrcanus high priest to purify the Temple. Gabinius was Pompey's governor of Syria who divided the nation into five provinces that freed the Jews from domination by one man. Antipater married an Arabian lady and had five children named Phasael, Herod, Joseph, Pheroras and Salome. Aristobulus was poisoned and his son Alexander axed by Pompey's order. Antipater promised loyalty to Caesar who bestowed Roman citizenship and exempted him from taxation.

Chapter 2 Herod's Rise to Power recounts the impudent son of Aristobulus, Antigonus and his criticism of Antipater and Hyrcanus that ironically resulted in their promotion by Caesar for loyalty and courage. Hyrcanus was appointed high priest and Antipater made commissioner of all Judea. Antipater in turn appointed his eldest son Phasael governor of Jerusalem and the district and put his second son Herod in charge of Galilee despite



his youth. Both sons achieved much but Herod's accomplishment stirred jealousy and resentment in Hyrcanus. Herod put offenders to death without a trial that violated ancestral Jewish law. Hyrcanus tried Herod but Sextus Caesar, who was then governor of Syria, ordered Hyrcanus to acquit him and made Herod commander of Coele Syria and Samaria, which frightened Hyrcanus. The Roman rebel and plotter Malichus bribed a cup-bearer to poison Antipater from fear of Herod's rapid rise to power. Cassius had previously conspired with Brutus to murder Caesar, and now with Herod conspired to ambush and kill Malichus while at dinner with Hyrcanus. After much conflict, Rome's great enemy the Parthians attacked Jerusalem. They made Antigonus king and handed over Phasaël and Hyrcanus in chains. Hyrcanus pleaded but Antigonus mutilated his ears which made him ineligible to be high priest. Phasaël killed himself by dashing his head on a rock. Herod was unaware of his brother Phasaël's death since he was in Arabia traveling to Rome. Mark Antony was a Roman commander under Gabinius who promoted Herod as king to the Senate who agreed and they walked out together along with Caesar to begin his reign.

Chapter 3 Herod Master of Palestine describes Herod's return from Italy to Ptolemais, a city on the coast in Galilee. He raised a force of Jews and foreigners in Galilee to march against Antigonus after he freed his friends in Masada, a fortress on the west side of the Dead Sea. Herod stopped at Jericho and Idumaea to put down support for Antigonus with the help of his younger brother Pheroras. Herod left another brother Joseph in Judea with instructions to not move against Antigonus until his return. Joseph disregarded his instruction and as a result was beheaded and many allies drowned in the lake. Herod was near Antioch when he dreamed of his brother's death and heard the news from messengers. He returned to Galilee, Jericho, and the City with forces of hill men and Roman legions to avenge his death. Herod took the area around the Temple and Jewish soldiers massacred thousands. When Antigonus begged mercy the Romans laughed, called him Antigone (the female form of "Antigonus"), chained and held him in custody. Roman army commander Sosius' soldiers were stopped from looting the Temple by Herod who paid them himself. Sosius' troops axed Antigonus and left Jerusalem. Caesar gave Herod lands and cities to develop and made him procurator of all Syria.

Chapter 4 Herod's Murder of Mariamme and her Children describes the terrible price Herod paid personally despite his public projects and wealth. He divorced his first wife Doris to marry Mariamme, daughter of Aristobulus' son Alexander when his reign began. Doris' son Antipater was banished from Jerusalem. Mariamme's grandfather Hyrcanus was the rightful heir to the throne but was accused of conspiracy by Herod and executed along with her brother Jonathan. Mariamme had five children, two girls and three boys of which one died, but all were born when Herod was king. She hated Herod as much as he loved and jealously guarded her. Her two sons Aristobulus and Alexander retained her hatred and were accused of plotting against him. Herod favored Doris' son Antipater. He flattered Herod and urged him to consider executing his other sons. Herod publicly announced the concord his three sons shared. He proclaimed each a king, the eldest by birth and the others by noble parentage. Aristobulus and Alexander resented Antipater but he encouraged agents to conjure up tales that fed Herod's fear. Continually fed tales and gossip corroborated by outsiders made Herod



rage. He put Alexander and Aristobulus in solitary confinement to be strangled and buried alongside their mother's father.

Chapter 5 Herod's Murder of his Heir, and Death describes the last undisputed heir Antipater, who was hated by the whole nation. The children of his executed brothers were Alexander's two sons Tigranes and Alexander. Aristobulus' three sons included Herod, Agrippa and Aristobulus and two daughters, Herodias and Mariamme. These children caused anxiety when he saw them and his gifts to them inspired more hatred. Herod's remorse at seeing his orphaned grandchildren created inconsolable guilt. Antipater worried that these orphans put his succession at risk. Herod wondered if his murdered sons were a result of Antipater's slander. Antipater and Herod's brother Pheroras conspired to protect Antipater who grew secretive and intolerable. Herod sent him to Caesar with attendants, money and a will that named him successor and Mariamme's son Herod as high priest. Pheroras died unexpectedly. Herod feared it was poison and tortured servants to find the truth. He wrote Antipater to return from Rome, which made Antipater expect to get the kingdom sooner. Antipater embraced Herod who rejected him and demanded a trial. Herod had the Syrian governor Varus question Antipater who pled complete innocence. Herod threw him in jail. On his deathbed, Herod named Antipas, his son with Malthace as his successor, which cut out Archelaus and Philip, his son with Cleopatra. Antipater heard cheers from the court and thought Herod had died. Antipater bribed jailers to free him but Herod heard about it and sent a bodyguard to kill Antipater. Herod changed his will to name Archelaus, his eldest son with Malthace as his successor and changed Antipas to tetrarch. Herod died and was buried in Herodium, the city he developed and named after himself.



Section 3

Section 3 Summary and Analysis

Chapters 6 and 7, describe conditions after Herod's death and Caesar's approval of his successors. The legacy of inconsistency and conflict left by Herod was resolved by the Roman rule of Judea. Chapter 6 The Rise and Fall of Archelaus notes conditions in the kingdom following Herod's obligatory mourning period when his successor, Archelaus faced rebellion. He used persuasion to minimize hostilities before Caesar's approval. Passover approached with many people arriving to raise risk of unrest that his soldiers contained. They killed 3,000 people and scattered the rest. The Syrian procurator Sabinus went to Jerusalem when Archelaus left for Rome to take over Herod's estate. Malthace's son Antipas claimed to be heir from the earlier will. He was praised by Sabinus who denounced Archelaus. Caesar convened Roman officials to hear claims. News arrived of a revolt in Judea that Sabinus tried to put down. Varus helped Sabinus with reinforcements but the Jewish armies disappeared when the residents welcomed them. Caesar named Archelaus "ethnarch" of one-half the kingdom and promised to make him king if he deserved it. He split another half-kingdom between Herod's sons by Cleopatra named Philip and by Malthace named Antipas. Herod's eldest son by Malthace named Archelaus treated both Jews and Samaritans brutally so Caesar took his ethnarchy back and banished him to Vienne in Gaul.

Chapter 7 Judea under Roman Rule describes Archelaus' exile when Caesar sent his official representative Coponius to govern as procurator under Roman authority. The tetrarchies received by Philip and Herod Antipas were not affected by the Roman rule of Archelaus' ethnarchy in 6 A.D. Philip founded Caesarea, the Roman headquarters of the Jewish provinces, and Antipas founded Tiberias near the Sea of Galilee. Roman Emperor Augustus, also called Caesar, died after he controlled the empire fifty-seven years. Augustus' successor Tiberius took control of the empire and made Pilate procurator of Judea. Pilate sent images of Caesar called standards, to Jerusalem. At dawn the Jews were anxious that they violated Jewish prohibition against craven images. They begged Pilate to remove them. The next day soldiers surrounded the assembled Jews when he refused and demanded they accept the images or be killed. The Jews fell to the ground and demanded death rather than violate Law. Pilate relented and removed the images. Gaius was the great-grandson of Augustus and the surviving great-nephew of Tiberius who died after ruling twenty-two years. Gaius succeeded him and became Caesar in 37. Gaius claimed to be a god. He ordered Petronius, his governor of Syria and Judea to erect his statue in the Temple. Gaius was murdered and replaced by his uncle Claudius, who was declared emperor by the imperial guard in 41. He was replaced by Nero in 54. Nero reigned when the war began.



Section 4

Section 4 Summary and Analysis

Chapters 8 and 9, describe results from the interim rule of Judea by the Romans and its effect on Jerusalem and surrounding areas. Chapter 8 War Clouds describes beginning conflicts that stimulated all out war. Nero named Festus as the procurator of Judea and he successfully eliminated a great number of bandits in the country. He was followed by Albinus as procurator who allowed widespread robbery, looting and excessive taxation that crippled the nation. His successor as procurator was Gessius Florus who acted worse than Albinus by boasting about his wrongdoing that made the people flee. His Syrian ally was the legate of Syria named Cestius Gallus who could not be asked about Florus until Passover when three million gathered to complain in Florus' presence. Florus accompanied Cestius to Caesarea to disguise his intention to cause trouble. The Temple was desecrated by hostile youths and Florus added trouble by stealing seventeen talents that he claimed Caesar wanted. When they objected Florus slaughtered 3,600 including women and children. King Agrippa ruled Trachonitis and other provinces when his sister Berenice asked Florus to stop but was threatened for her life. When the Jews complained about Florus the soldiers attacked them as their prearranged signal to seize the Temple. Florus wanted the Temple treasures that he tried to get by going through Antonia, a fortress adjoining the Temple on the north. He sent a false report of Jewish uprising to Cestius but Bernice told him about Florus' misdeeds. Cestius sent the tribune, an equestrian army officer, Neapolitanus to investigate with King Agrippa. They were met seven miles from Jerusalem by a welcoming group that asked for help. King Agrippa spoke to them about other wars to calm and discourage them from hostile action with the powerful Roman Empire. He claimed God was on the Roman's side and they have no refuge. Berenice and Agrippa could not quell the crowd's revolutionary passions so they left.

Chapter 9 The Outbreak of War occurred when the high priest was Ananias. His Temple Captain Eleazar, who was also his son, persuaded the Temple ministers to accept no gifts or offerings from any foreigner. This dictate banned sacrifices for Caesar or Rome and made war inevitable. Chief priests, leading citizens and prominent Pharisees gathered to discuss this rule that shut out the City from the Empire. The rebels would not listen so the citizens sent their own delegation to Florus and Agrippa. Florus was pleased since he wanted to fight anyway. Agrippa sent 2,000 horsemen to help restrain the insurgents who controlled the Lower City where the Temple was located. The insurgents tried to capture the Upper City as well where the peaceful residents lived. The horsemen tried to retake the Temple and drive Eleazar from the Sanctuary. Insurgents started fires in the Upper City, Record Office, Antonia and the Palace since there were fewer troops than rebels. Menahem was the grandson of a clever rabbi named Judas and initial leader of the band of terrorists named Sicarii who broke into Herod's armory to distribute arms to the townsmen and other bandits. They killed Ananias and battled Eleazar and the Zealots for control. The whole town attacked Menahem and his band who escaped to Masada. Metilius was a Roman commander



who accepted a false promise of safe passage. The Jewish insurgents brutally murdered his soldiers when they laid down their arms to march away. This massacre was repeated throughout the country. Even Cestius and his Roman troops failed after losing 5,300 infantry and 480 cavalry in the twelfth year of Nero's reign.



Section 5

Section 5 Summary and Analysis

Chapters 10 through 12, describe Josephus' arrival and beginning of a relationship with the future Emperor Vespasian. Chapter 10 Josephus Governor of Galilee describes events after Cestius' defeat. Cestius' pursuers returned to Jerusalem where they divided up authority and loot with another Eleazar, son of Simon, and the Zealots' leader. Each area in the country was given a general to carry out tasks. For example two parts of Galilee were assigned to Josephus in addition to its strongest city Gamala. His first task was to secure good-will of the inhabitants by assuring their safety from external foes with fortified defenses. A trickster and bandit appeared named John, the son of Levi and a plotter from Gischala. He came alone but then gathered a band of 400 outlaws from Tyre and surrounding areas to plunder Galilee. John's only limitation was money that he persuaded Josephus to provide while he gained power by double-dealing to displace him. Bandits from Dabarittha stole King Agrippa's minister's goods and coin for Josephus to fence for them. Josephus intended to return them to the owner but that aggravated them. They called him a traitor and whipped up a crowd to attack and burn his house. Josephus wanted the goods to build a wall for defending the people of Tarichaeae and asked why they wanted to abuse him. Most of the crowd left except the angriest with whom Josephus agreed to meet and do what they wanted. When he got them alone, he flogged and threw their bloody bodies at the crowd to terrify them.

Chapter 11 The Coming of Vespasian and Titus notes Nero's anxiety for events in Judea when he sent the veteran soldier Vespasian as commander-in-chief of the armies in Syria. The Jews were wildly excited at Cestius' defeat and sent armies far afield. When they took on the experienced Roman commander Antonius with fewer soldiers than their own they felt helpless at his success. Paradoxically, their loss encouraged them to endure a greater disaster at Ascalon, located north of Gaza on the Mediterranean Sea coast. Ironically, Agrippa offered to cooperate against his own people when Vespasian arrived. Vespasian planned to invade Galilee so he left the city Ptolemais with his army in its usual marching order of bowmen and light armor leading heavy-armed troops, camp-site markers, road makers, personal baggage-carriers, strong cavalry, then Vespasian leading spearmen, legionary cavalry, mules, generals, troops and standards, trumpeters, servants and a protective rearguard of cavalry and infantry. The Roman soldiers treated the people the way they treated Cestius. They devastated the cities. Josephus entered Jotapata to encourage the Jews against Vespasian who wanted to capture him. They fought five days before Vespasian assaulted the section of wall they could approach. Vespasian blockaded the city from more supplies that Josephus had already rationed. The Jews hung wet clothes to seem like they didn't need water while Josephus sent messengers out back to get needed supplies.

Chapter 12 Josephus the Prisoner of Vespasian describes Josephus' dilemma under attack by Vespasian that led to the fall of Jotapata. He tried to explain to the townspeople that his escape was for their sake. Vespasian was after him so if he



escaped there was no reason to besiege the town. His escape to get help didn't matter since he built up their strength and courage to survive. Josephus made them feel safe. He decided to stay and fight to the end with them. He made daily sorties with his toughest fighters that disrupted the Roman camp by shredding tents and setting fires. The Romans felt besieged but kept using platforms, battering ram, catapults and artillery. Josephus deflected the ram with sacks of chaff and set artillery works on fire. Vespasian was shot in the foot with an arrow and Titus with the other men ran to help him. Josephus' men poured boiling oil down from the wall on the attacking Romans to stop them and poured boiled fenugreek on the gangways to make them slippery. The battle took forty-seven days till the Romans breached the walls. Josephus avoided capture in a cave for three days. Vespasian sent tribunes offering safe conduct. Josephus' cave-mates encouraged him to commit suicide and avoid Roman slavery. Josephus said God's gift of life was preferable to refusing God by suicide. Josephus discovered Vespasian's plan to send him to Nero. Josephus prophesied Vespasian would be Emperor and both he and Titus honored him.



Section 6

Section 6 Summary and Analysis

Chapters 13 through 16, describe Vespasian's onslaught of Galilee and the development of factions and atrocities in Jerusalem till he was made Emperor. Chapter 13 Vespasian's Conquering Advance notes Vespasian's continued advance through Galilee. The capture and presumed death of Josephus at Jotapata caused sadness in Jerusalem. When Josephus was reported safe and treated well by the Romans, sadness turned to anger at his apparent defection. Vespasian rewarded Agrippa's hospitality by quelling insurrection in Tiberias and Tarichaeae nearby the Sea of Galilee for him. He sent Titus to get troops from Caesarea to meet in Scythopolis near Tiberias. Vespasian sent Valerianus, who was a decurion, which means he led a ten man auxiliary cavalry, on a peace mission to Tiberias where the townsfolk welcomed him despite rebel hostility. Vespasian was welcomed by the residents whom he protected from soldiers' plundering and violence. He marched to Tarichaeae and camped nearby. One of the rebel leaders, Jeshua led a sortie out to damage the camp but fled to the lake when legionaries chased him. Titus asked for reinforcements from Vespasian. When more troops arrived Titus led a charge into battle that pierced and trampled them underfoot. Survivors retreated behind the walls and Titus led his soldiers past a lake into town. When the residents surrendered Titus stopped the slaughter and told Vespasian. Rebels in the lake were dispatched by naval engagement that killed 6,700. Vespasian let the refugee Jews out of town where they were killed, sent to Nero or auctioned. Roman soldiers broke through the walls of Gamala that was thought impregnable with its surrounding ravines and trenches. When the town leaders, Joseph and Chares were killed the defenders of Gamala despaired and plunged with their families into the deep ravine.

Chapter 14 Factions in Jerusalem developed from Gischala, a town in north Galilee, that wanted peace but was infiltrated by bandits who wanted war regardless. Vespasian sent Titus to put down the insurrection by offering peace to avoid bloodshed. The bandit leader John tricked Titus into keeping a seventh day of rest in Jewish law but escaped to Jerusalem overnight. At dawn he found John gone but made peace with the town and left a garrison to restrain rebellion. John boasted about leaving Gischala from Roman weakness rather than the rout it was to attract support in Jerusalem. Factions and other conflicts developed over the high priesthood, plundering by bandits and Zealots and the Roman garrisons' inability to protect citizens. Chapter 15 Atrocities in the City, Vespasian's Intervention describes John's efforts to cause trouble by having the Zealots tell stories about the City's high priest Ananus who had asked Vespasian for help. They sent for the Idumaeans from the south border of Judaea to help by claiming Ananus betrayed the capital city to the Romans. The Idumaeans marched 20,000 troops to Jerusalem that were barred entry by Ananus. Jeshua, the high priest second-in-charge to Ananus, asked them to desist since they were called to arms by "the most despicable scoundrels." However Jeshua asked their help to exterminate and punish the ruffians, act as judges or just watch them defend the City. One of the four Idumaeen generals



there named Simon, the son of Cathla, stated they will stay armed at the wall till the Romans leave them alone. A few Zealots cut an opening in the gate for them to enter. They plundered the houses and killed anyone they met. Fall of the City began with assassination of Ananus and Jeshua. Zealots and Idumaeans butchered people "like a herd of unclean animals." They tortured nobles by flogging and the rack and killed 12,000 of them. Unsatisfied with murder the Zealots set up a false court to try their victims. When the Idumaeans felt disgust at their actions in the absence of actual treason they released prisoners and left Jerusalem. Ironically their desertion made the Zealots more arrogant. The Zealots killed anyone who tried to escape or to bury dead bodies that piled up in the City and on main roads to Jerusalem. John's one-man rule caused triple calamities of war, tyranny and party-strife. Terrorism raged while Vespasian watched internal conflicts in Jerusalem at a distance and was informed by deserters.

Chapter 16 Vespasian Emperor describes civil revolution that occurred throughout the Empire. Vespasian captured villages in Idumaea and killed over 10,000 inhabitants on his way to Jericho where he met with his general Trajan, who was commander of the Tenth legion. Jericho is eighteen miles from Jerusalem where he camped and stationed backup troops before storming Jerusalem. He heard that Nero met a violent end after thirteen years. He postponed attacking Jerusalem, but sent Titus with Agrippa to honor the new emperor Galba who was replaced by the emperor Otho in seven months. The Zealots faced another rebel attacker named Simon, son of Gioras and a Gerasene by birth who prepared to attack Jerusalem. The Zealots marched out to meet him but he drove them back to the City with the Idumaeans 25,000 troops. Simon became master of Jerusalem by keeping the Zealots and John imprisoned in the Temple. Vespasian crushed the opposition around Jerusalem when he heard about another general named Vitellius who had acceded to the throne. The soldiers declared Vespasian emperor and he felt divine providence was helping him seize the reins of power. Vitellius was found drunk, dragged through the crowd and knifed to death which freed the path for Vespasian to become Roman Emperor.



Section 7

Section 7 Summary and Analysis

Chapters 17 and 18, describe the initial stages of the siege of Jerusalem that Titus waged while Vespasian became Emperor. The partisan groups in Jerusalem were more destructive than the Roman invaders outside the City. Chapter 17 The Siege of Jerusalem - First Stages describes Jerusalem when Vespasian became emperor and Titus besieged Jerusalem. Internal politics of the City broke apart into factions and John who was committed to his own one-man rule. With a few other influential men and Zealots John seized the Temple's inner court and positions over the Holy Gates. They had sufficient supplies of commodities to use if necessary but few in number. Furthermore he was in a strategically awkward place with Zealot enemies above and Simon, son of Gioras, below who attacked him from both sides. The City's plotters included Eleazar and his party who attacked John who plundered citizens and also attacked Simon who was dependent on the City for supplies as he struggled against rival factions. Ironically these factions fighting each other destroyed the City's provisions that were gathered against Roman siege and disabled their own efforts. The people were torn by contenders that made life meaningless. They all faced death by somebody as they trampled over dead bodies heaped upon one another. Each warring party built their own engines of war but before they were used on each other, Titus and the Roman soldiers arrived. When they saw the Romans building camp they united to disrupt the organized work. They attempted to trick the Romans into advancing but Titus saw the ruse and ordered them to stay. Three walls with towers protected the City. Palace, Temple and Sanctuary were built on a strong hill in the middle with colonnades at the rear to Antonia. Maps on pages 488 and 491 depict the relative layout of parts of Jerusalem.

Chapter 18 Two Walls Captured notes Simon's total fighters were 10,000 and 5,000 Idumaeans while John had 6,000 and 2,400 Zealots were under Eleazar when united. Simon held the Upper City and Great Wall while John held the Temple and surrounding area. Internal divisions destroyed the City since its population was assailed on all sides. The Romans destroyed the internal divisions and brought whatever justice there was. Titus ordered construction of towers on platforms from which to bombard the defenders but one fell down in the middle of the night. Towers were too high for Jewish weapons to reach and the iron around them prevented their capture. Caesar captured a second wall that he entered with 1,000 infantry but forbade his men to kill prisoners or burn houses because he wanted to preserve the City and Temple. Nonetheless the Romans were driven out again which pleased the war party inside. Titus planned to invade the Upper City and began work on two platforms while at the same time he urged the Jews to save themselves by turning over the City. Josephus appealed to the defenders but was met with derision, howling and stones.



Section 8

Section 8 Summary and Analysis

Chapters 19 and 20, describe conditions of the horrible siege of Jerusalem that Titus waged despite Josephus' appeal for clear-thinking peace. Finally the Jews unwillingness to accept Roman mercy made Caesar disclaim responsibility. Chapter 19 The Horrors of the Siege notes Josephus' impassioned appeal to the partisans who retrenched their position and the common people who sold goods to leave. They swallowed gold coins to keep them from the bandits as they escaped to the countryside. The city was gripped by famine. Fat residents were assumed hoarding and their houses ransacked for food while skinny ones were already starved and seemed pointless to torture for food. Partisans took turns plundering the wealthy. The author, Josephus used hyperbole to claim "no other city has ever endured such horrors." Soldiers attacked five hundred or more daily that tried to escape. The Romans captured and crucified them rather than let them go or guard them. Partisans used them to warn Jews. Titus surrounded the city with a four and one-half mile wall to block all the exits. The Jews lost hope of survival. The Romans displayed an abundance of food to the starving Jews. Josephus made another appeal but was hit on the head with a stone. The Romans saved him from the Jews who tried to take him inside the City.

Chapter 20 Antonia Captured describes John's preparations for assault on the wall in Antonia. Ironically John's tunneling underground made the wall collapse suddenly in the night. Titus urged his soldiers on by claiming once they are on top of Antonia "the city is at our mercy." The ruined wall was easy to climb over and the second wall was easy to throw down. One of the soldiers volunteered to scale the wall and lead the others. The Jews were frightened by him but when he fell over the top by himself they buried him with their arrows. Romans chased the Jews in the Temple through the tunnel John dug. John and Simon both realized that if the Romans got into the Sanctuary the end would begin. Both the Romans and the Jews fought to the finish in Antonia until Titus ordered the soldiers to flatten Antonia to let the entire army in. He learned the Jews were in despair when they no longer offered Continual Sacrifice because there were no more lambs. He told Josephus to speak again where he can be heard by John and the masses. He spoke with distress and choked back tears which moved the Romans but angered John's party against them. Josephus exhorted them to leave the Temple grounds because the Romans promised to not fight there. Titus resumed hostilities when they treated Josephus with scorn and disbelief. The Roman soldiers flattened Antonia in one week and opened a road to the Temple where they built platforms to attack from. The Jews set fire to colonnades that led from Antonia to the Temple to stop them. Famine raged in the City so badly that a mother cannibalized her child. The Jews unwillingness to accept Roman mercy made Caesar disclaim responsibility and bury this abomination of infanticide and cannibalism.



Section 9

Section 9 Summary and Analysis

Chapters 21 and 22, describe the horrible siege of Jerusalem that Titus waged despite Josephus' appeal for clear-thinking peace. His appeal was ignored and the final resolution to the Jewish war was the total destruction of Jerusalem for the second time while Rome celebrated. Chapter 21 The Temple Burnt and the City Taken describes a continuous battering ram impact by the Roman soldiers that did not break through because of the large sturdy stone construction. Titus set the gates on fire since his efforts to spare the temple caused his own men more injury and death. The Jews looked on helplessly as a ring of fire engulfed the gates. Titus told his war council he did not want to enter and destroy the sanctuary because the Roman reputation would suffer from destroying works of art. One of the soldiers thoughtlessly threw a firebrand into the chambers and the legions charged in. Caesar told them to put out the fire but the uproar was too loud for him to be heard and they ignored him. Titus tried to put out the fire but someone set the Sanctuary on fire like the Babylonians did centuries ago. Looting and butchery occurred throughout the City and Romans set the Sanctuary outbuildings and treasuries of goods and coin on fire as well. Josephus recalled a prophecy that claimed when the Temple became square the Sanctuary will fall as happened after Antonia's wall was pulled down. Titus called on his men and the Jews to control their fury. He warned them to preserve their own holy places and Sanctuary. The destruction and bloodshed wearied the soldiers and he ordered them to kill only those who resisted. Total prisoners taken was 97,000 but over one million Jews perished. Jerusalem fell in the second year of Vespasian's reign.

Chapter 22 Jerusalem Destroyed: Roman Celebrations describes the final destruction of Jerusalem when there was no one else to kill or plunder. Caesar ordered the City and Sanctuary razed to the ground. Titus directed the siege of Jerusalem while Vespasian traveled from Alexandria to Rhodes. Simon hid underground but when he rose from the Temple site he was seen as a ghost initially and then captured. The Jews were dispersed to other nations including Syria and Antioch. Titus sent seven hundred prisoners along with Simon and John the rebel leaders to Rome for his triumphal procession. He left the Tenth Legion to remain as guard and rewarded those who gave outstanding service. Caesar called them by name and rewarded them with gold crowns and other valuable items. He sacrificed bullocks for the victory feast. The City of Rome honored Vespasian as the benefactor and savior. Vespasian welcomed Titus and the whole city celebrated victory with many spectacles. The procession finished at the Temple of Jupiter and waited for word the rebel enemy Simon was dead. Vespasian built a temple of Peace to commemorate victory and the Roman Empire's firm establishment. Titus visited Jerusalem on his way to Egypt and was saddened by the destroyed city now in desolation.



Section 10

Section 10 Summary and Analysis

This final section describes the final days after the siege of Jerusalem and conditions of the Jewish nation after that devastating war. Chapter 23 Cleaning-up Operations notes that despite Rome's renewed strength and reputation that precipitated and brought about Jerusalem's fall, Judaea was still not fully under control. Lucilius Bassus was a Roman of senatorial rank who was sent by Vespasian as the new legate to the area. He was also a commander and first secured the fortress at Herodium south of Jerusalem before he marched against Macherus on the other side of the Dead Sea. Macherus was surrounded by ravines, trenches and walls and was virtually impregnable. Macherus was fortified from Herod's time because it was strategically located by being near and having a view of Arabia. Bassus worried that the city's strong defenses may encourage revolt and wanted to control it. He approached over a ravine on the east that he filled in and raised a platform to start a siege. The Jews hoped to win pardon after making a few sorties and then surrendering Macherus to the Romans. One of the defenders named Eleazar was a young, energetic and enterprising soldier who was captured by the Romans to be stripped, flogged and crucified as an example. The Jews begged for his release and sent delegates to surrender that Bassus accepted. Many Jews escaped from Jerusalem and Macherus and hid in the Forest of Jarden. Bassus surrounded the forest with cavalry and ordered the infantry to cut down the trees. The Jews rushed out to attack the enemy and killed twelve. Three thousand Jews were killed in response. Caesar ordered that all Jewish lands be leased out.

The fourth year of Vespasian's reign brought a message that alleged Antiochus and his son Epiphanes, who helped the Roman soldiers when they attacked the City, had reached understanding with the king of Parthia to revolt from Rome. Antiochus was the king of the client kingdom Commagene. Caesar allowed the governor of Syria named Paetus to use his own judgment to invade Samosata, which was the biggest city of Commagene. Antiochus left his kingdom with his family to assure Rome of his innocence. Paetus followed him but Antiochus did not attack although his sons Epiphanes and Callinicus took up arms. The sons battled valiantly and maintained their position but Antiochus fled with his wife and daughters, which demoralized his men. The sons rode to the Parthian court to be received with honor by Vologeses, the king of Parthia. Despite Paetus' capture of Antiochus, Vespasian treated the father and sons graciously with honor and safe conduct.

Bassus died and was replaced by the new governor of Judaea named Flavius Silva,. He marched against Masada, which was a fortress occupied by the Sicarii, a terrorist group named for its use of daggers. The Sicarii was commanded by their second leader who was also named Eleazar, but was the son of Jairus and an enemy of Rome. The Sicarii and Zealots practiced injustice, domination and barbarity on their own kinsmen. Silva began the siege of Masada after building a wall around the fortress to stop the besieged from escape. Masada was first built on a projecting cliff surrounded by an abyss. Herod



later improved its defense by enclosing it in a limestone wall and towers. It is believed that Herod built and supplied the fortress as a refuge against the Jewish masses or the Egyptian queen Cleopatra. Paradoxically, taking Masada was the Romans' "very last task in the war against the Jews." The wall went up in flames from Roman attack. As the Jews confronted the Romans' inevitable success, Eleazar reminded the assembled defenders about their resolve at the beginning to "choose death rather than slavery." He appealed to them that they dispose of their entire families before killing themselves. Josephus ended the story he told with utmost accuracy to learn how "the Romans fought this war against the Jews."



Characters

Josephus

Josephus is the author of *The Jewish Wars*. He was born in 37 A.D. and lived until after 93. Josephus was the son of Matthias and born into the priestly family of the early Hasmonaeans. Josephus was educated in a Jerusalem rabbinic school and studied with Pharisees, Sadducees and Essenes. He returned at nineteen to Jerusalem as a Pharisee. At twenty-six Josephus traveled and lived in Rome. He returned to Jerusalem in 66 but was considered disloyal by the Jews. A moderate party retook control of Jerusalem and Josephus was appointed commander of the far north region named Galilee. He disliked war and retreated to Jotapata with the rebels when Rome invaded Galilee. Josephus hid in a cave to avoid capture for three days until he was found. Josephus told his captors he had a prophecy to tell the commander Vespasian and his son Titus. Josephus prophesied the Roman commander would become emperor to win protection from Nero and eventual freedom. Josephus accompanied them on a campaign to Alexandria, Rome and Jerusalem that infuriated his fellow Jews. He was considered a traitor from his Roman privileges and pleaded with the Jews to avoid armed Roman conflict.

Josephus wrote in his native Aramaic as a Hebrew priest who lived in Jerusalem. Later he translated his work in Greek for the Emperor's other subjects. Josephus claimed to write "accurately and impartially." During the Jewish wars, Vespasian and Titus had Josephus make several offers of Roman clemency for them to the Jews. His passionate pleas for peace were answered with Jewish ignorance, jeering and finally stoning as a traitor. The Roman emperor Vespasian rewarded Josephus with a gift of his house in Rome, pension for life and Roman citizenship. Josephus spent the rest of his life writing *The Jewish Wars* and other literary and historical works before his death dated sometime after his last works in 93.

Herod

Herod is a name used by three individuals in *The Jewish War* but generally referred to Herod the Great, son of Antipater, who was the founding patriarch of the Herodian Family that is detailed in the simplified family tree on page 493. Other Herods were his son with Mariamme II, and his grandson Herod of Chalcis. Antipater's wife was from Arabia and they had five children together. Herod was an important person in *The Jewish Wars* because he was Antipater's second son and was put in charge of Galilee as a youth. His achievements caused resentment and jealousy from other family members. His inconsistent reign caused conflict and rebellion for sons, daughters, wives and grandchildren. Herod married five wives that were significant in the family tree. The wives were Doris, Mariamme I and II, Malthace and Cleopatra. Herod's brothers were Phasael, the governor of Jerusalem, Pheroras, Joseph, and a sister Salome. Herod's father Antipater was made commissioner of Judea and his brother



Hyrchanus was appointed high priest by Caesar. Herod violated ancestral Jewish law by executing offenders without trial. Hyrcanus demanded Herod be tried. Caesar ordered Herod's acquittal and named him commander-in-chief of Coele, Syria and Samaria instead, which frightened Hyrcanus. Herod was named king by the Senate, recommended by Antony and approved by Caesar. Herod received lands and cities he developed and was made procurator of all Syria. Herod built the city of Herodium, and fortified Masada, Jerusalem, and other locations.

Herod made a public announcement in Jerusalem that his son Antipater by Doris and Mariamme's two sons Aristobulus and Alexander were in accord despite each being made a king of parts of his kingdom. Apparently Herod did not recognize that these two sons resented Antipater as the son of a commoner who shared their wealth. Aristobulus and Alexander were accused of plotting against Herod. He favored Antipater who was also his father's namesake. Antipater flattered Herod and coaxed him into executing his other sons. Lies, tales and gossip stirred Herod to rage. He jailed Aristobulus and Alexander in solitary confinement and ordered them strangled. Herod was fearful and anxious seeing his orphaned grandchildren and started to suspect Antipater. Herod asked Antipater to come back from Rome where he had sent him. Herod jailed Antipater and sent his bodyguard to kill his third heir and eldest son. Herod died and was buried in Herodium, a city he built. Caesar apportioned his estate to the remaining children and grandchildren.

Alexander

Alexander is a name used by five individuals in The Jewish Wars. The earliest Alexander was a son of John Hyrcanus. When John died, Alexander's oldest brother Aristobulus made himself monarch and put Alexander in jail with two other brothers. Aristobulus died less than a year later and his widow made Alexander monarch. Alexander executed one of his brothers but honored the only one left. Alexander continued to acquire land till he died twenty-seven years later when he left the throne to his wife Alexandra. A later Aristobulus was poisoned and had a son Alexander that was axed by Pompey's order. This Alexander had a daughter named Mariamme, who married Herod at the start of his reign. She had five children including two sons Aristobulus and Alexander that were accused of plotting against Herod. Caesar acquitted Alexander of the plot but Antipater, a half-brother encouraged tales about them that fed Herod's fears. Herod raged and put Aristobulus and Alexander in solitary confinement before he ordered them to be strangled and buried at the side of their grandfather, Alexander. Children of this executed brother named Alexander were sons named Tigranes and Alexander and a daughter Aris. Finally an imposter appeared who looked like and claimed to be Alexander that Caesar sent to the galley-slaves for claiming a false identity.



Antipater

Antipater is the name of both Herod's father and his oldest son. Herod's father was an Idumaeen and enemy of Aristobulus who encouraged Hyrcanus to seek protection from Arab king Aretas. Antipater wed an Arabian lady and had five children named Phasael, Herod, Joseph, Pheroras, and Salome. Aristobulus was poisoned and his son Alexander axed by Pompey, which motivated Antipater's commitment to Caesar. He gave him Roman citizenship and exempted him from taxation for his achievements. Hyrcanus was appointed high priest and Antipater became commissioner of Judea. Antipater appointed his son Phasael governor of Jerusalem and his second son Herod in charge of Galilee. The Roman Malichus conspired to have Antipater poisoned from his fear of Herod's rapid rise to power. Cassius conspired with Herod to ambush and kill Malichus while at dinner with Hyrcanus. Mariamme's grandfather Hyrcanus was heir to the throne but he was accused of conspiracy and executed with her brother Jonathan.

Mariamme's sons Aristobulus and Alexander retained hatred of Herod's deeds. Herod favored Antipater, who was Doris the commoner's son and his father's namesake. Antipater flattered his father Herod and coaxed him into executing his other sons. Subsequently, Antipater was the remaining son and heir but was hated by the whole nation. Antipater feared the number of orphans put his prospects of succession at risk, which made Herod wonder if Antipater caused him to murder his other sons. Herod sent him to Caesar with a retinue, money and will naming Antipater his successor and Mariamme II's son also named Herod the high priest. Herod called Antipater back from Rome and he naively thought his father would turn the kingdom over to him sooner. Herod rejected Antipater and ordered him to trial. The remorseless Antipater claimed to be innocent so Herod threw him in jail. The dying Herod changed his will naming Antipas his successor. Antipater heard cheers from court and thought Herod died so he bribed the jailers to let him go. Herod heard what Antipater did and sent a bodyguard to kill his third son.

Mark Antony

Mark Antony was the name of a Roman leader who helped Herod in Rome. Antony proposed Herod as king to the Senate. Herod was approved and Antony, Caesar and Herod walked out together to begin his reign. Herod gathered mixed forces on his return to Galilee, Jericho, and the City that included Roman legions from Antony. When Antony and Cleopatra died Caesar rewarded Herod with many lands and cities that he developed and made him procurator of all Syria.

Archelaus

Archelaus was a name used by two individuals in The Jewish Wars. The earliest was King Archelaus from Cappadocia, father-in-law of Herod's son Alexander. The other Archelaus and his brother Antipas are both sons of Malthace who was one of five significant wives of Herod. On his deathbed Herod named Antipas his successor which



cut out Archelaus and Philip, the son of another wife Cleopatra. The dying Herod later modified his will naming Archelaus his heir and Antipas as tetrarch. Herod finally died and after the obligatory mourning period for Herod, Archelaus faced rebellion. He tried to minimize hostilities for Caesar's approval of his succession to the throne. Passover brought many people from the country that his soldiers contained when they killed 3,000 and scattered the rest. Sabinus was procurator of Syria and visited Jerusalem when Archelaus went to Rome. Antipas claimed to be heir from an earlier will. He was praised by Sabinus who also contested Archelaus' will. Caesar convened Roman officials in council to hear conflicting claims. Caesar made Archelaus "ethnarch" of half the kingdom and promised to make him king if he deserved it. He split the other half kingdom between Herod's sons Philip and Antipas from the wives Malthace and Cleopatra. Archelaus treated Jews and Samaritans brutally so Caesar banished him and took his property into treasury. The tetrarchies of Philip and Antipas were unaffected.

Aristobulus

Aristobulus is a name used by four individuals in The Jewish War. Earliest was the eldest son of John Hyrcanus who was third son of Simon and a high priest like his father. John died after thirty-one years in political power when his eldest son Aristobulus I turned the constitution into a monarchy and put three brothers and his mother in jail for contesting his supremacy. At his death a brother Alexander ruled twenty-seven years and left the throne to Alexandra his wife. She appointed her oldest son Hyrcanus high priest and kept impulsive younger son Aristobulus hidden. When she got sick, Aristobulus II also seized power. Hyrcanus kept his wife and children as hostage until he abdicated and agreed Aristobulus was king. Antipater disliked Aristobulus II and urged Hyrcanus to get help from Arab king Aretas to regain his throne. Aristobulus II killed Antipater's brother Phallion and Pompey made him justify his claim to the throne that he was unable to do. He left for Jerusalem but Pompey captured him. Conflict with Aristobulus' supporters demanding war and their king's rescue and Hyrcanus' supporters with Antipater who was Herod's father resulted. Herod married Mariamme I, the daughter of Aristobulus' son Alexander. Her sons Aristobulus and Alexander were accused of a plot against Herod and they resented Antipater, Herod's oldest son by Doris. Herod put Aristobulus and Alexander in solitary confinement and ordered them strangled. The fourth Aristobulus was a son of Herod of Chalcis.

Eleazar

Eleazar was the name used by three different individuals in The Jewish Wars. Son of the high priest Ananias, Eleazar was Temple Captain. Eleazar persuaded Temple ministers to accept no gifts or offerings from any foreigner which banned sacrifices for Caesar or Rome and made war inevitable. Horsemen tried to retake the Temple to drive Eleazar from the Sanctuary. Menahem led Sicarii to Herod's armory to distribute arms to townsmen and other bandits who killed Ananias and battled another Eleazar, the son of Simon and leader of Zealots. The town attacked Menahem and his band who escaped



to Masada to avoid massacre. Some bandits returned to Jerusalem where they divided up authority and loot with Eleazar and the Zealots. Internal politics of the City broke into factions between Eleazar and the Zealots and John who was committed to his own absolute power and one-man rule. The City had three plotters named Eleazar, John, and Simon. Masada was the name of a fortress occupied by the Sicarii commanded by another Eleazar. Sicarii and Zealots practiced injustice, domination and barbarity. When the wall flamed up from Roman attack, Eleazar appealed to their initial resolve to "choose death rather than slavery" and to destroy their families before killing themselves.

Hyrchanus

Hyrchanus was the name used by two Hasmonaean kings, John Hyrcanus, the third son of Simon and a high priest like his father. John ruled for thirty-one years of prosperous administration with political power, high priesthood and prophetic gifts. In a later generation, his son Alexander's widow, Alexandra appointed her elder son Hyrcanus high priest. She got sick and a younger son took power from Hyrcanus. The brothers agreed that Hyrcanus abdicate. Antipater urged Arab king Aretas to help wronged Hyrcanus regain his throne. The Roman Gabinius reinstated Hyrcanus and divided the nation into five unions. Hyrcanus was made high priest and Antipater was made commissioner of Judea. Antipater appointed his eldest son Phasael governor of Jerusalem and his next son Herod in charge of Galilee. Both sons achieved much but Herod's accomplishments stirred jealousy and resentment in Hyrcanus. For example, Herod put offenders to death without trial which irritated Hyrcanus. Caesar made Hyrcanus acquit Herod and promoted him which frightened Hyrcanus. Malichus tried to poison Antipater and Cassius conspired with Herod to kill Malichus at dinner with Hyrcanus. After many more continuing conflicts Mariamme's grandfather Hyrcanus was executed.

Mariamme

Mariamme was the name used by two of Herod's wives. He divorced a first wife Doris to marry Mariamme I, the daughter of Aristobulus' son Alexander at the start of his reign. Mariamme I's grandfather Hyrcanus II was an heir to the throne but accused of conspiracy and executed with her brother Jonathan. Mariamme I's five children included two girls and three boys of which one died and two were executed by Herod. She hated him for his role in killing her elder relatives as much as Herod loved her and daughters Herodias and Mariamme. Her sons, Alexander and Aristobulus conflicted with Doris' son Antipater who convinced his father Herod to kill them. Herod then killed Antipater for his role in their death. His third wife, Mariamme II, had a son also named Herod who was an heir.



Nero

Nero was the name of the Roman Emperor also called Caesar from 54 through 68. Gaius ruled in 37 and was murdered four years later and replaced by Claudius in 41 who reigned thirteen years. Nero replaced him in 54 and reigned when war broke out in his twelfth year. Nero appointed Festus procurator and he eliminated many bandits in the country. Albinus followed and allowed widespread robbery, looting and corruption. Hostility grew until Nero's anxiety for events in Judea caused him to send Vespasian to command the armies. Vespasian heard Nero met a violent end in his thirteenth year and postponed his attack on Jerusalem. A new Emperor Galba was replaced by Otho in seven months who was also killed and Vitellius took power. Vespasian's soldiers declared him the emperor and he felt divine providence helped him seize the reins of power back in Rome.

Simon

Simon was a name used by three individuals in The Jewish War. The main Simon of interest led one of the rebel factions in Jerusalem. Simon and the Zealots with John faced mutinous conditions. Simon became master of Jerusalem with the Zealots and John imprisoned in the Temple. The City had three plotters that included Eleazar and his party attacking John who plundered citizens and attacked Simon who was dependent on the City for his supplies as he struggled against the rival factions. Simon's fighters were 10,000 and 5,000 Idumaeans, while John had 6,000 and 2,400 Zealots under Eleazar when united. Simon held the Upper City and Great Wall while John held the Temple and surrounding areas. Internal divisions destroyed the City with the partisans John and Simon both taking turns plundering the wealthy. The Romans and Jews fought to the finish in Antonia. Simon hid underground. When he rose out of the Temple site he was seen as a ghost initially and then was captured. Titus sent seven hundred prisoners with the rebel leaders Simon and John to Rome for his triumphal procession.

Titus

Titus was the son of Vespasian and was also called Caesar. He was Vespasian's second-in-command and led the second, final invasion of Jerusalem. Father and son were both compassionate. Seasoned generals normally prefer conquest to bloodshed. For example, when the Jews rebelled Vespasian sent Titus to put down the insurrection by offering peace to avoid bloodshed. Titus told his war council he did not want to enter and destroy the sanctuary because the Romans' reputation would suffer by destroying works of art. Titus called on both his men and the Jews through Josephus to control their fury. He consistently warned them to preserve their holy places and Sanctuary. In the heat of battle when residents surrendered Titus stopped the soldiers from slaughtering them.

Despite Titus' offers of clemency to Jews and other targets, defenders often took the challenge with trickery and little regard for the citizens. For example, one of the rebels in



another battle, John tricked Titus into honoring the seventh day under Jewish law so he could escape to Jerusalem in the night. On another occasion the enemy tried to get Romans to march into a trap that Titus anticipated. He ordered them to stay and wait for reinforcements when outnumbered.

Titus was a fierce warrior when peace offers were rebuffed. While he urged the Jews to save themselves such horrors Titus ordered construction of towers on platforms from which to bombard the defenders. Titus planned to surround the city with a four and one-half mile wall to block exits. He attacked and captured five hundred or more daily that escaped. He led a charge in battle piercing and trampling them underfoot. Titus urged them to get on top of Antonia so "the city is at our mercy" since the ruined wall was easy to climb over and the second wall was easy to throw down. He ordered the soldiers to lay Antonia flat so the entire army can get in. Titus set the gates on fire because his efforts to spare the temple caused his own men more injury and death. Later Titus visited Jerusalem on his way to Egypt and was saddened by the now desolated City.

Vespasian

Vespasian was the name of the Roman general and subsequent Emperor who was also the father of Titus. Early in his military career Vespasian's troops captured Josephus and planned to send him to Nero. Josephus prophesied that the Roman commander would become Emperor. Consequently Vespasian initially protected Josephus by keeping him from Nero. Later Vespasian rewarded Josephus with his former house in Rome, pension for life and Roman citizenship. Vespasian's first attack on Jerusalem was interrupted by his call to Rome as emperor. The second, final invasion was led by his son Titus despite multiple offers of Roman clemency to the Jews according to Josephus. Nero was anxious about happenings in Judea so he sent Vespasian to take command of the armies in Syria.

Vespasian was eager to invade Galilee when he left Ptolemais with his army in its usual marching order. Vespasian was excited at the prospect of taking Josephus at Jotapata. They fought for five days before Vespasian planned an assault using a platform against the section of wall they can reach. Vespasian blockaded the city from supplies Josephus already rationed. Before Jotapata fell Josephus hid in a cave for three days to avoid capture. Vespasian offered safe conduct but when Josephus learned he would be sent to Nero he foretold Vespasian and Titus would become Caesar and Emperor. Vespasian was an appreciative ally. For example he rewarded Agrippa's hospitality by quelling insurrections and was welcomed by residents that he protected from soldiers plundering and violence. Vespasian was a cautious strategist. For example he watched internal conflicts in Jerusalem from afar before getting involved. He relied on deserters for information about trouble. Vespasian launched a campaign against parts of Judea to Jerusalem where Simon and Zealots with John faced mutiny after he crushed opposition around Jerusalem.

The soldiers declared Vespasian emperor and he felt divine providence helped him seize the reins of power whereupon he released Josephus from prison and gave him



pardon. Jerusalem fell in the second year of Vespasian's reign and was laid waste the second time. While Titus Caesar directed the siege of Jerusalem, Vespasian traveled from Alexandria to Rhodes. The Jews were dispersed to other nations including Syria and Antioch. The City of Rome honored Vespasian as the benefactor and savior. Vespasian built a temple of Peace to commemorate victory and the Roman Empire's firm establishment.



Objects/Places

Jerusalem

Jerusalem is the city in A.D. 70 that is graphically illustrated on page 488 in the text. Jerusalem is also called the City and is located in the province of Judea. The City is isolated by the deep valleys of Gehenna and Kidron that protect it on three sides. Walls were built along the curve of the ravines to enclose the area by the Hasmonaeans. Within the City were areas referred to as the Upper City and the Lower City as well as Herod's Palace and the Temple and its Sanctuary.

Rome

Rome was the name of the capital city and center of the Roman Empire in Italy.

Antonia

Antonia was the name of an area north of the Temple enclosure that changed the Temple shape from a rectangle by protruding from its straight border. This shape was significant because a prophecy claimed when the Temple became square the Sanctuary will fall as happened after Antonia's wall was pulled down.

Arab

Arab was the name used for a resident or native of the country called Arabia.

Caesar

Caesar was an authoritative name that referred to supreme rulers of the Roman Empire. The term was used alone or with the given name of an individual. The Jewish War listed several Caesars including Augustus, Claudius, Gaius, Julius, Nero, Octavian, Titus, and Vespasian.

Caesarea

Caesarea was the name of a city along the Mediterranean Sea that functioned as the administrative center of the Roman Empire in Palestine. Caesarea was located in the northern section of the province of Samaritis.



Citadel

Citadel is the name of the part of town located in the southern part of the Lower City in Jerusalem.

Crucifixion

Crucifixion is a method of torture and execution practiced by the Roman soldiers on prisoners and captured enemies. The victim was flogged and nailed to a cross where the body was left to die and be eaten by animals and birds. The practice was offensive to Jews because the victim was left unburied.

Egypt

Egypt is the name of a nation to the south and east of Palestine.

Emmaus

Emmaus is the name of a city just north and to the west of Jerusalem.

Essenes

Essenes is the name of a sect of hermetic monks that lived an austere existence.

Galilee

Galilee is the name of a northern province of Palestine. Herod the Great was put in charge of Galilee as a youth by Antipater, his father.

Gaul

Gaul is the name of the nation to which Archelaus was banished.

Gaza

Gaza is the name of a city in the southern province of Palestine called Idumaea located in the southwest section of the province near the Mediterranean Sea.

Hasmonaean

Hasmonaean is the name of a dynasty of high priests.



Jericho

Jericho is the name of a city to the northeast of Jerusalem.

Herodium

Herodium is the name of a city established by Herod which was also his burial place.

Jotapata

Jotapata is the name of a city in Galilee where Josephus was captured by the Roman soldiers and revealed his prophecy of Vespasian's future as Emperor.

Judea

Judea is the name of the province in Palestine where Jerusalem is located.

Masada

Masada is the name of a city/fortress on the Dead Sea that was fortified by Herod and conquered during Vespasian's rule by suicide of the surviving Jews. Herod built and supplied the fortress as a refuge from Jewish masses or Egyptian queen Cleopatra. Paradoxically, taking Masada was the Romans' "very last task."

Palestine

Palestine is the name of a nation in 70 A.D. illustrated on page 485 that is comprised of several provinces including Galilee, Judea and Idumaea.

Passover

Passover is the name of a Jewish holiday that is also called "Feast of Unleavened Bread."

Ptolemais

Ptolemais is the name of a city in the northern section of the province of Galilee along the coast of the Mediterranean Sea.



Sabbath

Sabbath is the name of the seventh day of the week traditionally considered a day of rest by the Jews.

Syria

Syria is the name of a nation located north of Ituraea.

Zealots

Zealots are a group of rebels in Jerusalem led by Eleazar during the final siege of The Jewish War.

Sicarii

Sicarii are a group of Jerusalem bandits who committed murder in broad daylight in the center of the City by mingling among festival crowds.

Pharisees

Pharisees is the name of a Jewish school of thought that is considered the most authoritative practitioners of Law and is the leading sect.

Sadducees

Sadducees is the name of a Jewish school of thought that practices denial of fate and claims that God can neither commit nor see sin.



Themes

The Horrible House of Herod

Murder, intrigue, mayhem, and paranoia were hallmarks of Herod's rule. Back in the days before Herod underlying themes of greed, mistrust and self-dealing were already in place. Despite his talent Herod's achievements even like Masada for instance were based on his fundamental insecurity and anxiety about those around him. He fortified fortress Masada for refuge from Jewish masses or Egyptian queen Cleopatra. Working his way up the "hard way" Antipater, his father was an Idumaeen who committed his loyalty to Caesar for benefit of himself and five children. Antipater, a commoner shared his new authority and riches with his oldest sons to give them a "leg up" on their career. As if fated, his most successful son Herod married the commoner Doris whose oldest son Antipater ironically undid him by instigating the death of his noble-born second sons. Mariamme, his royal "trophy wife" carried grudges of her grandfather Hyrcanus and her brother Jonathan killed through Herod's intrigue.

Herod achieved much but stirred jealousy and resentment in those around him. He put offenders to death without a trial that violated ancestral Jewish law. Hyrcanus demanded Herod be tried but Sextus Caesar ordered him to acquit Herod and gave him more power which frightened Hyrcanus. The Roman Malichus feared Herod's rapid rise to power and tried to poison Antipater but was killed by Herod's conspiracy instead. Herod's favor with Mark Antony got him proposed as king and rewarded by Caesar with titles, troops, lands and cities during his reign. Unlike his political accomplishments and gain, Herod suffered much personally through his own apparent undoing.

He cast off his first wife Doris the commoner, and her son Antipater lived in resentment of Aristobulus and Alexander his noble-born second sons by Mariamme. Herod feared their plot against him presumably from his own guilt about Hyrcanus and Jonathan that Mariamme represented to him. When Caesar acquitted his son Alexander from the plot Herod publicly announced how well his sons got along and proclaimed each a king, the eldest by birth and the others by noble parentage. Even then, tales fed his anxieties and corroborated by outsiders enraged Herod to jail and strangle the noble sons. More guilt plagued him when he saw his orphaned grandchildren. Antipater complained about his own succession and Herod's remorse caused Antipater's jailing and murder just before his own death. Herod's riches, wealth and achievements were left for Caesar to settle. Herod died in pain and even on his deathbed he unsettled his affairs and heirs so Caesar called a council to put his estate in place. Ghosts of Herod's past followed into the future with the hated heir Archelaus whose brutality forfeited Herod's bequest back to Caesar.



The Roman Art of Attack

Marching into war took on epic proportions when the Roman Empire decided to teach a target city, fortress, region, or nation a lesson. For example, when Vespasian wanted to invade the province of Galilee he departed the city of Ptolemais with his army in its usual marching order. This usual "marching order" seemed to present characteristics of the most grandiose Hollywood spectacle. The visual presentation or "optics" in current parlance would strike fear into the heart of the most courageous defender. For example, King Agrippa encouraged the crowd to calm and avoid hostile action with a power who has "God on the Roman's side and they will have no refuge." The war parade marching to a target leads with bowmen and light armor leading heavy-armed troops. Following them to prepare for a continuing siege are camp-site markers, road makers and personal baggage-carriers. A strong cavalry leads Vespasian and other commanders with spearmen, legion cavalry and mules, generals and troops. Finally bringing up the rear are the standards, trumpeters, servants and a protective rearguard of cavalry and infantry. Optics alone may frighten the intended target into peace.

Regardless, Josephus a strong leader on the defensive side, made them feel safe. He decided to stay and fight to the end with them. When the Roman entourage began to set up camp, Josephus made daily sorties of tough fighters to disrupt the Roman camp by shredding tents and setting fire. No rest from a day battle when camp's destroyed makes the next battle worse. Sorties made the Romans feel besieged but they kept up with platforms, battering ram and artillery catapults. Most cities were surrounded by walls, ravines, moats and other barriers to marauding armies or outlaw bands. The immediate goal was to break down walls and gates or bridge barriers to loot valuable goods in the city with or without taking residents prisoner or killing them. Platforms raised the level of attack so walls can be climbed over. The battering ram pounds the wall and gate to break them down or put a hole in them to weaken and climb through.

The enterprising Josephus filled hanging sacks with chaff to deflect the battering ram like the effect of hitting an overstuffed pillow. He set fire to Roman artillery works to keep them busy putting out fires. Josephus had his men pour boiling oil from the wall over the attacking Romans to stop them by getting scalding hot burning oil between their armor and skin. Then the defenders poured boiled fenugreek on the gangways to make them slippery so the soldiers lost their footing and fell off. Despite these ingenious ways of defense the Romans finally breached walls but only after battling forty-seven days in a row.

Jewish sects

There were three types of Jewish sect during the period of the Jewish Wars. Jewish thought is grouped into three schools identified as Pharisees, Essenes, and Sadducees. Each school is characterized by its own beliefs, discipline and lifestyle. Josephus had the advantage of living and studying with practitioners of each type of Jewish thought after he finished rabbinical school. He returned at nineteen to live in Jerusalem as a



Pharisee. The Pharisees are considered the most authoritative practitioners of Law. They are considered the leading sect. Pharisees ascribe all things either to fate or to God with man making the decision to do what is right or not. A soul is imperishable. Bad men's souls are punished eternally but good men's souls pass into other bodies. Pharisees are friendly to one another and promote getting along with the public. In the time of The Jewish War, there were two Jewish councils of state. The Pharisaean Great Sanhedrin comprised seventy members under rabbinic control that was authorized to perform religious and legislative functions.

The Essenes profess severe discipline. They are born Jews that consider seeking pleasure to be a vice. They practice temperance and the mastery of passion as their virtue. Essenes live in communal quarters called colonies, apart from the society at large. They do not marry because of their beliefs about women. Essenes fear female promiscuity and believe women are not faithful to one man. They recruit members from the ranks of young children who are still pliable and can be taught their own patterns of behavior. They are pure communists that do not seek to be wealthy or to be better off than their brothers. All property is owned in common and new members must surrender their goods. They wear white and community supervisors are selected by everyone voting. They travel without bags but do carry weapons for protection from bandits. In every town they are subject to an appointed one to protect them so they are like children in dress and appearance. They rise in silence before the sun and work till noon when they wash with cold water, put on clean linen and after thanking God eat in ritual cleanliness. They return to work till evening when they repeat the same ritual for supper. They believe bodies are corruptible but souls are immortal. They believe the good soul goes to a home beyond the ocean in peace and untroubled but the bad soul is consigned to darkness in the abyss full of punishment without end.

Sadducees practice the denial of fate and claim that God can neither commit nor see sin. Each individual is completely free to select the good or the evil and to follow whichever path he chooses. Sadducees deny a permanent soul as well as punishment in Hades or anywhere else. They also deny rewards for good behavior. Compared to the Pharisees, Sadducees are more disagreeable and equally harsh to each other in their dealings as they are with foreigners. In the time of The Jewish War the second Jewish council of state was a primarily Sadducaean political council authorized to perform religious and legislative functions.

Style

Perspective

The author of "The Jewish War," Josephus was born in 37 A.D. into the priestly family of the early Hasmonaeans. He was fully qualified through education, training, and experience to present an historical record of the Jewish War that he lived and participated in. He was educated in a Jerusalem rabbinic school and studied and lived with Pharisees, Sadducees and Essenes for three years. Josephus lived in Jerusalem as a Pharisee but then traveled and lived in Rome till 66. The Jews revolted against Roman oppression and Josephus hid to avoid arrest and execution for collusion with the Romans. When the moderate party controlled Jerusalem, the priest and scholar Josephus became commander of Galilee. The Romans captured Josephus in Jotapata where he foretold Roman commander Vespasian would become emperor. Josephus accompanied Vespasian and his son Titus in 69, on a campaign to Alexandria, Rome, and Jerusalem, which infuriated Jews but helped Romans.

Josephus lived in Vespasian's house in Rome, pensioned for life and Roman citizenship where he spent the rest of his life writing the Jewish Wars and several other literary and historical works until he died sometime after 93. He wrote originally in native Aramaic as a Hebrew priest living in Jerusalem. He translated his work into Greek so the Emperor's other subjects could read it. War developed when Rome was unsettled after Nero's death and was challenged by the Gauls and Celts. Jewish revolutionaries took advantage of the disturbing times. Josephus claimed to state the facts "accurately and impartially" when Jerusalem had attained highest prosperity of all other cities. Josephus ended the story he told to reveal with utmost accuracy how "the Romans fought this war against the Jews."

Tone

The Jewish War by Josephus is presented by the author as a rigorous objective rendering of the facts of historical events that occurred during the approximate one hundred year period from 167 B.C. through 73 A.D. In his own words the author states "as to its truth, I should not hesitate to declare without fear of contradiction that from the first word to the last I have aimed at nothing else." The work is admittedly objectively written, replete with references, tables, charts, end-notes, time line, chronology and supporting appendices. Historical characters and events are described in excruciating detail. However objective the author's purpose and tone was intended, its origin in his perception was subjective. He was a participant in some activity transcribed. To that extent he cannot be a fully objective recorder of the facts since he was a principal in some actions.

Josephus can be expected to present a broadly perceived and understood exposition of the characters and times in which he wrote and lived. Having been trained and lived as



a Pharisaic Jewish rabbi Josephus traveled and wrote as a Roman toady. Vespasian gave him protection, livelihood and his own home in Rome when he was elevated to emperor. Josephus knew both, perhaps most sides of an issue, and wrote clearly about them. His writing was sympathetic to those sides with understanding that "all roads lead to Rome" eventually. A reader gains much data about the life and times of the Romans and Jews from an apparent unbiased view and can use the resources in this volume to research any questions. The text's tone is as a fully researched work to support further investigation in the life and times of that century between the Romans and Jews.

Structure

The Jewish War by Josephus is a 511 page volume comprised of 408 pages of body text constructed with front matter including the Forward to This Edition, Introduction about Josephus, The Jewish War with Preface, and 23 numbered Chapters with descriptive titles. Back matter includes Notes, Appendixes A-F, Chronological Table, Maps and Plans, a Glossary of Technical Terms, Bibliography, and Index. This study guide summary and analysis is structured into ten sections with related chapters grouped and identified by subject. For example, Section 1 summarizes the Introduction and Preface detail whereas Section 2 summarizes background data about Herod covered in Chapters 1 through 5. References are identified by numerical superscript in the text and explained in the Notes by page location and reference number. Topics are discussed in Appendixes A through F that offer short essays about Money, Josephus' Calendar, and other pertinent information. The Chronological Table puts time-frames and characters in perspective and the Maps and Plans offer graphic illustrations of regional and physical layouts. Other back matter like the Glossary, Bibliography and Index offer reference to unfamiliar terms, subjects and their location or relevance within the text.

The format of this book provides critical information to the readers' understanding and comprehension. For example, the Chronological Table provides time-frame and events that cover approximately 100 years, from 167 B.C. to 73 A.D. and is critical to maintain perspective about the characters and their activities. The Index offers direct reference to the subjects covered and their location in the book, which is critical to make sense of the context. For example, many character names, like Herod, Caesar and Eleazar are used by several different persons over different time frames and locations that Index use clarifies. The Herodian Family table keeps Herod's relatives in perspective and Maps and Plans provide a graphic perspective of geographic locations. For example, a map of Jerusalem with layout makes sense of Josephus' comments contained in the text. This is a complex and challenging work of Josephus that can be better understood when used with reference to the "road map" of names, places, times, and activities that maintain reader perspective.



Quotes

"Provided with a comfortable house and freed by his pension from financial worries and the need to earn a living, Josephus settled down in Rome to write a full account of the war of 66-70 in which the Jews had attempted, and failed miserably, to shake off the Roman yoke under which they had spent the previous sixty years, and to recover their political independence" (pg. 13.)

"All this I have embraced in seven books. To those who took part in the war or have ascertained the facts I have left no ground for complaint or criticism; it is for those who love the truth, not those who seek entertainment, that I have written. I will now begin my story where I began my summary" (pg. 31.)

"Gabinius next reinstated Hyrcanus in Jerusalem, entrusting him with the custody of the Temple, and set up a political system based on aristocracy. He divided the whole nation into five unions, one centred on Jerusalem, one on Gazara, one under the protection of Amathus, the fourth assigned to Jericho, and the fifth based on Sapphoris, a town near Galilee. Only too pleased to be freed from the domination of one man, the Jews were thenceforth ruled by an aristocracy" (pg. 49.)

"These revelations angered the Senate, and when Antony rose to suggest that the Parthian war was an added reason for making Herod king, they all voted in favour. The House adjourned, and Antony and Caesar went out with Herod between them, the consuls and other magistrates leading the way in order to offer sacrifice and so deposit the decree in the Capitol. This first day of Herod's reign Antony celebrated with a banquet" (pg. 65.)

"He built a fortress in the hills facing Arabia and called it Herodium after himself, and seven miles from Jerusalem he gave the same name to an artificial hill, the shape of a woman's breast, adorning it more elaborately than the other" (pg. 83.)

"Back in Jerusalem Herod assembled the citizens, presented his three sons, explained his absence, and expressed his deep gratitude to God and to Caesar for setting his troubled household to rights and bestowing on his sons something more precious than the throne - concord. 'That concord,' he went on, 'I shall myself knit together. Caesar made me lord of the realm and judge of the succession, and I while acting in my own interest will requite his kindness. I proclaim these three sons of mine kings, and call first on God, then on you, to confirm my decision. The succession belongs to one by priority of birth, to the other by their noble parentage: my kingdom is big enough for more than three'" (pg. 89.)

"Herod uttered a shout louder than seemed possible in so sick a man, and at once sent his bodyguard to put Antipater to death. After ordering his body to be interred at Hyrcania he again modified his will, naming as heir Archelaus, his eldest son, and as tetrarch Archelaus' brother Antipas. He survived his son's execution by only five days. Reckoning from the date when he put Antigonus to death and became master of the



state, his reign had lasted thirty-three years; reckoning from his proclamation by the Romans as king, thirty-six. In most respects he enjoyed good fortune if ever a man did: he came to the throne though he was a commoner, occupied it a very long time, and left it to his own children; but in his family life he was the most unfortunate of men" (pg. 118.)

"In fact the Jews had endured more calamities at Herod's hands in a few years than their ancestors had endured in all the time since they left Babylon in the reign of Xerxes and returned home. But they had become so subservient and inured to misery that they had submitted without a struggle to the continuance of their appalling slavery under Herod's successor" (pg. 129.)

"Through excess of prosperity and wealth Nero lost his balance and abused his good fortune outrageously. He put to death in succession his brother, his wife, and mother, turning his savage attention next to his most eminent subjects. The final degree of his madness landed him on the stage of a theatre" (pg. 346.)

"As for your new passion for liberty, it comes too late; you ought to have made a supreme effort to retain it long ago. For the experience of slavery is a painful one, and to escape it altogether any effort is justified; but the man who has once submitted and then revolts is a refractory slave, not a lover of liberty. Thus the time when we ought to have done everything possible to keep the Romans out was when the country was invaded by Pompey. But our ancestors and their kings, with material, physical, and mental resources far superior to yours, faced a mere fraction of the Roman army and put up no resistance; will you, who have learned submission from your fathers and are so ill provided compared with those who first submitted, stand up to the whole Roman Empire?" (pg. 157.)

"With this force Cestius advanced towards Ptolemais. Very large reinforcements were collected from the cities. Their skill was inferior to that of the soldiers, but their enthusiastic hatred of the Jews made up for their lack of training. Agrippa was there in person to guide and advise Cestius" (pg. 73.)

"For if those who went to war had a clear conscience, victory was certain; but men whose private life was smirched had not only human enemies but God to contend with. To this effect he exhorted them continually" (pg. 181.)

"Military exercises give the Roman soldiers not only tough bodies but determined spirits too. Training methods are partly based on fear; for military law demands the death penalty not only for leaving a post but even for trivial misdemeanours; and the generals inspire more fear than the law. since by rewarding good soldiers they avoid seeming harsh towards the men they punish" (pg. 197.)

"Having thus come safely through two wars - one with the Romans and one with his own people - Josephus was brought by Nicanor before Vespasian. The Romans all rushed to see him, and as the noisy mob milled round their commander they raised conflicting cries, some exulting over the prisoner, some threatening him, some elbowing



their way forward to get a nearer view. Those at the back clamoured for the execution of their enemy; those at the front remembered his exploits and were astounded at the change in his fortune" (pg. 220.)

"To deal with those who had retired to the citadel Vespasian came in person at the head of his entire force. The hill-top was rocky and inaccessible on every side, soaring to an immense height, ringed with precipices and thick with people all round. There the Jews inflicted heavy casualties on their attackers, rolling down rocks and hurling missiles of every kind, while they themselves on their lofty perch were almost out of reach" (pg. 239.)

"Other bandits from the country slipped into the City, and joining forces with the desperadoes within gave themselves to every imaginable crime. They did not limit their insolence to theft and brigandage, but went so far as to commit murder, not by night or secretly or against the common people, but openly by day, beginning with the most eminent. First they seized and imprisoned Antipas, a member of the royal family and one of the most influential men in the City, entrusted with all the public funds" (pg. 244.)

"But if they showed foolish leniency, we Idumaeans will defend the House of God and fight for our common country, firmly resisting both the enemy from without and the traitors within. Here before the walls we shall remain in arms, till the Romans tire of paying attention to you, or you come over to the side of freedom" (pg. 257.)

"After arriving at Alexandria Vespasian received the good news from Rome, and envoys came from all over the world to congratulate their new sovereign, so that the City - bigger than any but Rome - proved too small for the swollen population. Now that the whole Empire was secure and the supremacy of Rome so surprisingly re-established, Vespasian turned his attention to the final stages of the Judaeian campaign" (pg. 286.)

"Men highly organized and trained to fight according to the book and in obedience to orders are most quickly demoralized by unorthodox and enterprising tactics. So on this occasion the Romans, having left the initiative to the Jews, gave way before the onslaught" (pg. 293.)

"But who enlisted the Romans against our country? Wasn't the impiety of the inhabitants responsible? And what began our servitude? Wasn't it civil strife among our ancestors, when the insane rivalry of Aristobulus and Hyrcanus brought Pompey against the City and God put beneath the Roman heel those who did not deserve to be free?" (pg. 320.)

"At this time, as he went round making yet another appeal, Josephus was struck on the head by a stone and fell to the ground unconscious. Seeing him fall the Jews ran out, and would have dragged him into the City had not Caesar promptly sent men to protect him. While they fought Josephus was picked up, knowing little of what was going on. The partisans thought they had disposed of the man they hated most, and whooped for joy" (pg. 333.)

"As Josephus spoke thus, with groanings and tears, sobs choked his voice. Even the Romans were moved by his distress and applauded his determination; but John's party



were the more incensed with the Romans, and mad to get Josephus into their clutches" (pg. 345.)

"All the prisoners taken from beginning to end of the war totalled 97,000; those who perished in the long siege 1,100,000. Of these the majority were Jews by race but not Jerusalem citizens; they had come together from the whole country for the Feast of Unleavened Bread and had suddenly been caught up in the war, so that first the overcrowding meant death by pestilence, and later hunger took a heavier toll" (pg. 371.)

"On the way he called at Jerusalem. There he contrasted the grievous desolation that met his eyes with the splendour of the city that was, and calling to mind the mighty structures in ruins now but once so beautiful, he was pained by the city's destruction. Unlike anyone else, he did not boast that, though it was so great and so strong, he had taken it by storm, but cursed and cursed again those who had instigated the revolt and caused this retribution to fall on the city: so clear did he make it that he would never have wished the terrible punishment that had been inflicted to serve as proof of his prowess" (pg. 383.)

"And here we bring our story to an end - the story which we promised to set down with the utmost accuracy for the benefit of those who wished to learn how the Romans fought this war against the Jews. Its literary merits must be left to the judgement of the readers: as to its truth, I should not hesitate to declare without without fear of contradiction that from the first word to the last I have aimed at nothing else" (pg. 408.)



Topics for Discussion

Identify, list, and describe at least five elements of Josephus' life that in your opinion qualifies him to write a history of the Jewish War.

Explain and discuss the significance of any three predecessors of Herod and how their life experiences and historical impact affected the conditions in place by the time Herod appeared on the political scene. For example, how did Aristobulus treat the goodwill and prosperous rule he inherited from John Hyrcanus and what do you think he passed on to his descendants?

Identify, list and characterize at least three children of Antipater.

Identify and describe the significance of Antigonus name being mispronounced Antigone by the Roman soldiers. Identify a contemporary example of this use and describe the impact it might have.

Identify and list the names and gender of Herod's children including the names of their respective mothers.

Describe and discuss the challenges of sibling rivalry experienced by Herod's children. Identify at least three situations that have been similarly challenging to you in your personal family life.

Describe and discuss the cultural conflict that Pilate introduced to Jerusalem and how and why he decided to resolve it the way he did. Would you have handled the situation differently? If so how and if not why not?

Identify, list and describe the elements that Agrippa used in his attempt to discourage the Jews from initiating hostile action with the Roman Empire.

Identify, list and describe the steps that Josephus used to defuse the crown situation that developed when the bandits from Dabarittha robbed Agrippa's minister of goods and coins. Discuss how you would have handled the situation.

Identify, list and describe the elements included in the Roman's usual marching order. Do you think this approach was effective? If so, why and if not why not? How would you organize an attack strategy that would effectively penetrate their forces?

Identify measures the Jews took to show they did not need water.

Identify, list and describe the leaders and followers of the partisan groups in Jerusalem. Discuss how they could have better used the resources they had available to defend themselves against the Romans.

Identify, list and describe the role Idumaeans took in the Jerusalem battles. Characterize why they claimed to leave Jerusalem.



Identify, describe and characterize the difference in treatment given to fat residents compared to skinny residents. Explain the rational thought behind these tactics.

Describe and discuss in a small discussion group the significance of Masada and the actions taken by the Jews there. Compare and contrast their viewpoint to that of Josephus in Jotapata. What do you agree or disagree with?