

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
New York School

Report on the Dissertation Submitted by Leonard Zoll for the
Master of Arts in Hebrew Literature Degree and Ordination

A CRITICAL TRANSLATION OF
JOSEPH BEN GORION'S JOSEPPON PART III

I write a single report on the theses of Messrs. Rubinstein, Patz and Zoll because though they worked separately and independently, theirs was an effort unified by zeal and devotion to scholarship, exemplary eagerness to complete a difficult task, and the praiseworthy intention of providing together the first full translation made in English of any version of the Yossippon. Regularly these men consulted with me individually or in a group to work out problems involved in the handling of the texts so that the finished copy might have a unified format and a relative uniformity of expression.

The work done by each of these men was massive, and the time they spent went far beyond the requirements of duty. Each man translated one third of the Yossippon. Each studied a number of the major sources which the pseudonymous author of the Yossippon used. Each prepared a lengthy section of notes and an introduction to accompany the translation.

The work of all three men is of an exceptionally high quality. To be sure there are a number of mistranslations in the work of each, as well as a misunderstanding of proper names, sentence structure and the like. There are also several infelicitous translations. The theses at present are not ready for publication: they require editing, a completion of source analysis and a much more detailed introduction. But they should be published.

The faults that I have indicated are relatively few and minor, and my mention of them should not be so construed as to detract from the value of the theses or from their real contribution to Jewish learning.

It is therefore with great pleasure that I recommend the acceptance of this thesis.

Respectfully submitted,



Martin A. Cohen

April 30, 1965

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A CRITICAL TRANSLATION OF JOSEPH BEN GORION'S

JOSIPPON - PART III

LEONARD SIMON ZOLL

Thesis Submitted in Partial Fulfillment of Requirements
for the Master of Arts in Hebrew Literature Degree
and Ordination

Hebrew Union College-Jewish Institute of Religion
New York, N. Y.

March 16, 1965

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ACKNOWLEDGEMENTS

The Josippon edition that I have been using concludes with:

"Praised is the Living God, the Most High, Who gave me . . . strength to reach the completion of the writing of this book."

I too utter the same brachah, for this thesis has been long and difficult, and I often felt unable to visualize its completion. Yet, thank God, I have come to a way station on the long road of unravelling the Josippon mystery. I and my colleagues Norman Patz and Laurence Rubinstein, have been stimulated to tackle the intriguing problem of Josippon by our friend and teacher, Professor Martin A. Cohen, who has supervised our thesis project. I have much for which to thank Professor Cohen; primary on the long list is his confidence in me to do this type of research. His approach to understanding history and documents has enriched my rabbinic training and my understanding of life.

Certainly I owe thanks to the entire faculty for preparing me to engage in this work of translation. Their assistance has been available throughout the entire project.

Lastly, the most lavish praise can only approximate the help and encouragement of my wife Molly, without whom this thesis would still lie unfinished. Ayshet chayil, mee yimtzah?

Riverdale, N. Y., March 11, 1965

L. S. Z.

INTRODUCTION

All authorities agree that knowledge of Jewish history among medieval Jews was essentially limited to, and influenced immensely by, the Hebrew text of the Josippon. This being the case, it is startling to discover that the authorities do not even know when it was composed, or where, nor even the author. Such basic information might help us to better understand the intent of the unknown author, for the Josippon is a strange and complex book.

The difficulty is translating the Josippon was not so much in dealing with the actual forms and words written in biblical style, but in trying to capture the author's intent. Translation is not, and should not be mechanical, and thus each incident in the Josippon called for an understanding of the characters and what they were saying and doing.

My approach to the translation was therefore not a word for word, literal translation, but an attempt to capture the mood and meaning of the Hebrew text. This was complicated by repetitious style employed by the author. Even individual words were not always translated the same, but rather in context, for Hebrew usage is rich and not mechanical, so that a word like "gibor," could be translated as "brave," "soldier," "warrior," "strong," and so on.

Translation was further complicated by the poor edition available which was unpunctuated and poorly printed. It was frequently difficult to determine who was speaking, for speeches often ran into each other. Spelling errors or printing errors caused difficulty in determining what word was being used by the author. Sometimes sections appeared to be missing or out of place, causing difficulty in understanding the logic

of the passage.

But these technical problems only slightly marred the experience of translating the text. The Josippon is not merely a shortened epitome of the original Josephus, for there are incidents which the author interprets differently than Josephus. Too, there are incidents which the author explores in more depth than Josephus, offering more insight into the personalities involved. The author was not a mere copist or epitomizer, but an artist in his own right.

The author must have been a scholar in various areas, for he relies on many sources in different languages. He has a knowledge of geography and history, anthropology and ethnology, describing places and customs and incidents throughout Europe and Africa.

The author's love of the Jewish people is continuously clear in every incident. He certainly has only contempt for the evil leaders of the people, but he shows his admiration for the courage and loyalty of the common people and even for the evil leaders who mislead and destroyed the people. But the leaders were Jews too, and he appreciates their plight under Roman rule. He draws a picture easily understood by medieval Jews who were without freedom, and especially the average Jew who usually suffered, whoever the ruler, Jew or Gentile, was.

My section of the Josippon was part III, which covered from Agrippa b. Aristobulus b. Herod's assumption of power until the destruction of the Temple and the fall of Massada.

The author shows, as does Josephus, that the fall of the Temple was due to inner corruption in the Jewish community, and not to Roman power. He continually draws the picture of Roman inferiority to Jewish heroism and skill and cunning. The inner conflicts of parties struggling for

power in the Jewish community was the main cause for the Roman victory.

This is not an historical analysis in modern terms, but a religious message. Only when the Jews are unified in the service of their God, they are invincible. It is this emphasis on the religious relationship of the Jewish people and their religious responsibilities and loyalties and their willingness to become martyrs, which probably made the Josippon such a popular book. The Middle Ages saw Jewish sects and parties undermining opposing groups and weakening Jewish solidarity in the face of hostile Gentiles, as well as continuous Jewish martyrdom, in one place or another. Certainly, Jews everywhere would identify with the Josippon's accounts of the Second Temple situation.

Josippon seems to change Josephus from a villainous traitor to a hero of the Jewish people, who represents an approach different from the official leaders of the Jewish people. He is not a traitor, but a patriot who prefers to appease the Romans in behalf of the Jewish people, working behind the lines to bring the Romans a better understanding of the Jews, so that the Romans should not oppress the Jews. Josippon omits the sections in Josephus, where Josephus describes his own attitudes and actions, which clearly were selfish and treacherous.

My interest in Josippon has been whetted, and I trust that further research will enable me to clarify the questions of intent on the part of the author, and to make an analysis of Jewish medieval historical writing of which the Josippon is a prime example.

Thereupon Agrippa the son of Aristobulus son of Herod the Great began his reign of twenty three years. During this time Tiberius Caesar died.

He was replaced by Caius who was considered wicked for all his doings. Caius proclaimed himself god and ordered altars built throughout the land to enshrine his name as god and to have people swear by his name, as by the name of god.

All the peoples acceded and built altars to him and swore by his name and enshrined him as god.

Only the Jews were unwilling to swear by him and prepared for war. They said, "We shall die together but we will not swear and not worship him."

In those days, there were battles and disputes in Judea between the Pharisees and the brigands; with those who inclined toward the son of Joseph the Priest, Eleazar, who did great mischief in Israel until the Pharisees defeated him.

In those days Egypt sent a representative to Caius, ruler of Rome whose name was Apion; the Jews likewise sent a representative to Caius, the supreme ruler, whose name was Philo, a learned man, who wrote many books.

When Apion appeared before Caius ruler of Rome, he stated: "All the peoples have declared you god, and have built altars to you and they swear by your name as by the name of god. Only these Jews alone have not built to you altars, nor have they declared you god nor do they swear by your name."

Then Philo responded and said: "Truly we have not built an altar except to the Lord, God of Israel and we have not declared the name of

any gods beside the name of the Lord, our God and we do not swear by any other name than His, the Great and Awesome One and we do not sacrifice to gods other than to the Lord alone, even if we have to forfeit our lives, for we will not accede and we will not obey your directions."

Whereupon Caius, Ruler of Rome, in anger against Philo, dispatched him in dishonor. And he ordered that all Jews found in Rome should be slain.

The Jews said (among themselves): "Do not be dismayed now, even though it is a troublesome time for Israel because Caius, ruler of Rome, is very angry. Nevertheless, there is hope in the matter, and help will come. Let us return to the Ancient Primary (Source) of help, the help of Our fathers, God, the Lord our God, and let us declare a fast and announce a period of assemblage in the land of our enemies." So the Jews declared a fast in the land of Rome and a three day assembly and called upon God, the Lord of Israel.

The Lord, God of your fathers responded to them because of their fasting and prayers. And it happened on the third day that the Lord stirred up the spirit of his troops and they pounced upon him with their drawn swords and wildly slashed him into pieces until there wasn't enough to bury. The dogs ate his flesh for they didn't bury it.

Thus did the Lord God of Israel arise and avenge Himself of Caius Caesar.

After him ruled Claudis Caesar, who respectfully summoned Philo the sage, and the Jews. They rejoiced and went to Jerusalem and destroyed all the altars which were built in honor of Caius throughout the land of Israel. And Agrippa the King became highly esteemed in the

eyes of Claudius Caesar.

When Agrippa King of Judah died his son replaced him for twenty years. Claudius too died, and was succeeded by Nero Caesar.

During the reign of Agrippa, the Second Temple was destroyed and great wars convulsed the entire land of Judah and all Syria, during which time Agrippa destroyed and ravaged. Thus, for twenty years, he didn't stop spoiling and pillaging and killing; and he laid out throughout Syria a great stratum of corpses. So too in Judah did he strew corpses; even his own neighborhood he cluttered with many corpses.

This continued until Felix the Commander of the Roman Legions came up against him with a great army; with mighty assaults he struck down his opponent and captured and bound him in chains and brought him to Rome.

Moreover Felix sent Eleazar the brigand to Rome. He was not able to cleanse the land of bloodshed for great was the hatred of the people, one against another. Hatred and murder sprang forth then; great wickedness was in the midst of Jerusalem. If a man hated his neighbor he would hire to kill him one of the murderers from the brigand bands, in whose hand was a small sharp sword which was concealed under his garment. This weapon is called a dagger and the brigand hid it under his clothes and went among the multitude and when he found the one whom he hated, he brought the knife to the man's side and stabbed him with it, and killed him, and no one knew the assailant.¹

Thus operated, as an everyday occurrence, in Jerusalem, the dagger-men among the people, who heard the groans of the mortally wounded and who saw continuously with their own eyes, the death of the victim, but

the killer they didn't see.

Therefore they termed this the "invisible death" which has no witnesses. And the people were very frightened of the brigands, the daggermen, for they were swift and hurried to do their work, inasmuch as they were craftsmen in killing a person skillfully.

There were those who consorted with a Roman for a day or two. While he was still faithful to him, and was walking with him in a crowd of people, someone would stab him with a dagger and kill him. And they began crying out in the sight of all the people "Who stabbed him?" In this way they killed many swiftly and in this cunning and evil manner.

And then Nathan the righteous and pious priest, who was a good man, was killed within the Temple Court and no one knew who killed him.

There were many like him, righteous and pious and scholarly men, killed in those days. Thus fear of the daggermen grew greater than the fear of war; so the people in Jerusalem went about, each man with a weapon in his hand, dressed in body armour because of the daggermen.

But many of the poor people who didn't have body armour were afraid of the knives of the daggermen. So they and their wives and their children left Jerusalem with all their possessions; they wandered aimlessly seeking a place to settle, because of the murderers.

Then the brigands said to Felix, Commander of the Roman Army. "See these people are leaving Jerusalem in order to revolt against Roman rule." Whereupon Felix sent (troops) after them who cut them down with the sword; men, women and children, even sucklings; not even one of them survived.

At that time Jews and Romans engaged in war; for the Jews revolted against the Romans because, Felix, Commander of the Roman Army tightened

his control of the Jews. Felix, Commander of the evil Roman Legion was not loathe to commit acts of bloodshed, and adultery, nor to violate women in cruel and harsh ways.

At that time Veronica sister of King Agrippa, came to the Temple to worship the Lord, God of Israel. When she saw Felix oppressing the people by taxing them, and killing many of them in the (Temple) Court, she went out, for her compassion was aroused for her people, and wept and pleaded with Felix to pity the people. But Felix did not pity them, but rather insulted and abused the sister of the King. While doing so he was in the precinct of the Temple. Thus Felix was abusive. There was Eleazar son of Ananus the High Priest; during the time Ananus was High Priest, his son Eleazar, an outstanding man of very strong heart, fearing Felix, organized a group of young men who fought against Felix and his bands of Romans. Eleazar prevailed over Felix and his bands, beating them down. So he (Felix) fled Jerusalem and went to Egypt causing destruction and desolation on the way.

Then Felix went to Agrippa the King and told him of all which the young Jews did to him. Therefore Agrippa went North since he was in Egypt, to the land of Judah. When Agrippa arrived from Egypt, his sister Veronica came out to welcome him and to implore him to aid the Jews. All the people also came out from Jerusalem to greet King Agrippa, a distance of twenty-four miles, and they bowed and said, "Long live King Agrippa."

The King inquired about the affairs of the city -- when he came into Jerusalem he brought with him two Roman generals with a large contingent of troops. When the King came into Jerusalem all the people cried out to him: "Save us O King," and "May your power be with us to

help us for we will not serve Romans any longer!" When the King heard their words he soothed the people and placated them, but in the eyes of the King this matter seemed serious for the people spoke of rebelling against the Roman Empire. Whereupon he assembled the people in the courtyard of the Temple and spoke to them as follows: "Pay close attention my brothers, I know of the great pain and sadness in your hearts, for I am also saddened and worried as you are because we have exhausted our strength in fighting against the Romans. However, if you will heed my advice you shall be well off. Instead of the plan of war to unburden you slightly of the yoke of the Roman generals, let me send a letter of peaceful words to Nero Caesar and he will remove from you these generals. Don't rush to go out to war, for many men in their desire for freedom have fallen into heavy servitude. There are many among us who are evil, and many who are irresponsible, who seek to provoke war and who rejoice in the shedding of blood in wars, for this is their occupation. The righteous fall because of their wickedness. Therefore heed my words and he who is wise will understand by himself; and he who is foolish will learn from my words.

"And therefore you will be quiet, until I shall speak, for if you shall be quiet and remain silent then it shall be good for me as well as you; for I shall speak soothing words and you will hear and understand. But if you will not be quiet, and will raise your voices to be haughty and to complain and to agitate, you will commit two evils, for you will have ignored my words and disobeyed my orders, and will have continued in your persistence. In that case, I will send a letter to Caesar and he will imprison your evil leaders and send oppressive rulers. Think about freedom and not servitude!

"Even if this servitude of this insolent ruler is difficult, you ought to be patient and not defy them; even though they are evil, it is an insult, to them to defy them openly; but secretly you ought to conspire against them. If you will defy them brazenly and openly, those who will be the rulers, will overthrow you, becoming your tormentors and enemies. Is an evil ruler better than a righteous enemy, inasmuch as one will secretly devour men, while the other will openly slaughter men? Don't provoke them! Understand this clearly; animals of the forest are under men who have iron weapons --- lions, bears and panthers -- if you don't provoke them, they do not bother you; they are placid, don't cause a disturbance, or roar and they don't kill. But if you go to their lair, and provoke them, and twit their ears and anger them, will they not roar and destroy and kill people? Reflect upon and learn the analogy of the fever. If at the beginning of the fever you make a medication for the patient, you aggravate his condition; but if you neglect it a bit, the fever will abate of itself and depart from him.

Be patient lest you bring upon you Caesar, who does not seek your harm, and who has not sent these troops to hurt you. But he can't see everything, nor can he strike you from Rome, for he is only a man. But if you will wait for me so that I can send messengers to Caesar, I will remove from you these troops through peace and not through war, and without shedding of blood. But if you arm for war against the Roman Empire, you will not prevail against them, inasmuch as they rule the entire world from one end to the other, and all the nations will serve them until their end will come, for all the nations who are Roman servants will plan together and arm themselves against them to fight them.

Hear this! These are the names of the people whom the Romans

subdued, and it is not a disgrace to them to serve Romans: a people called Athenians who live in the land of Greece, a people strong and beautiful who burned their homes and cities before Chorusus, King of Persia, when he attacked them with an army so powerfully mighty and large that none could number the troops; and not even the land of Asia could contain its mighty horde.

"Chorusus, King of Persia said: 'I and my mighty army will clean my feet with the sea and make it dry. And I will also go with my army by ship, into the land and I will do with the land as I wish.' So he was haughty because of his mighty army. Then a Greek went out to engage Chorusus in battle and he and his army was trampled by the people. Whereupon he, Chorusus, King of Persia, fled from them in a small ship and he escaped from them.

"And now this is the outcome of those who overpowered Chorusus, King of Persia, and vanquished many great and mighty nations. Today they are serving the Romans. And so the Macedonian nation, a singularly powerful group is ruled by one of the Roman generals today, and his name is Agisiliah. He has ruled that nation and they love to serve the Romans, their masters.

"The Macedonian nation, Agrippa's nation and the Africans which through two great and mighty rulers conquered all the nations of the world and subdued them--and now there is no disgrace to them to be servants of the Romans, even though formerly they sought to subdue Rome but are now the servants of Rome. These two nations, Macedonia and Africa are servants of Rome; Philip's wealth or Alexander's might were of no avail to them, for Philip and Alexander the Great were not willing to serve Rome; but understand that Alexander was unable to fight them.

He went out from Macedonia via the Northern border. And all the peoples living in the North as far as the snow capped mountain country did not permit passage to any except the Romans.

And every corner of the South as far as the desert lands of sand they sowed and the Romans reaped their harvest. And all the territory of Cush of Aden and the peoples of Samrae² and The Garden of Eden³ and all the extensions of Cush until the Black Mountains until the source of the River Sabbath reached, was the Roman Empire, for no one was able to cross there; and all the land of India until the land of Zin until the source of the rising sun at the end of the land of palms the Romans ruled, even as today.

And all the Western lands as far as Crete have accepted the Roman rule like new born babes inasmuch as they were places where no ship ever came. Now their Roman ships came; they do business and they give tribute to the Romans. Also the Franks a mighty and great people; Burgundy a mighty people. And all the Roman lands until the British Isles, the very ends of the earth. Also the Danish people who live in Denmark are like one hidden within the billows of the Atlantic Ocean who does not have to serve Rome, for Roman rule can't reach them; yet they serve Rome. Also the English and the Irish who live in Ireland on the islands of the Atlantic Ocean. Today they serve Rome.

Also Peter, the people of your covenant, have not deserted you, for Rome has also imposed their yoke on them.⁴ So don't say to yourselves that Rome is occupied in Egypt and in the West where she is fighting, and her army and resources are deployed fighting her enemies; for they take wealth and resources from all the peoples. And don't trust the walls of Jerusalem for Rome has shattered the walls of oceans.

Agrippa continued speaking at length words which were not recorded here. Then Agrippa spoke further: "It will be well for you who love peace. For you with foresight stand guarding your lives from the whirlwind. For when it will come with the might of the sea, none will be saved from the whirlwind, from the waves of the sea and from its might; for none will be permitted to rest by the whirlwind, for fear of death. Then he said, "Think about the love of your land, your children, of your wives and little ones; and think about the love of your Temple and priesthood, and consider them, lest you destroy them all by your own act. And think about all the things that I said to you--the saving of your own lives--the peace which I chose with the Romans. I told you, if you heed and make peace, I and you are together. But if you choose war, you are alone. It is either I and you in peace, or war without me," and Agrippa raised his voice and cried and they cried with him, together with the elders and sages as well as Ananus the Priest.

But Eleazar, the son of Ananus,⁵ and his group, high handed and very strong, suddenly with their swords drawn, broke forth and jumped upon the Roman officers who were with Agrippa the king, and killed all those who were with Agrippa the king, in Judah and Jerusalem. Then they separated the elders and sages and captured the fortress of Zion; for the elders and sages did not want to be with the robbers in one group. And the battle raged between the robbers and the elders and sages.

Now Agrippa the king saw that the robbers were stronger--they were encamped outside the city. So he sent two officers there -- the one, Darius and the other, Philip, together with an army of three thousand horsemen to assist the elders and sages, and to bring about

peace. So they engaged the robbers in battle, and assisted the elders and sages in seeking peace. The army of King Agrippa which came to assist them joined them and fought seven days and bested the robbers and they fled, and they pursued them, fighting until the Temple. When the two officers of King Agrippa arrived at the Temple with the King's troops, they attacked and killed the robbers. But the daggermen who were with the robbers pounced upon them from behind. And they cut through the king's troops who were in the Temple of the Lord and they slashed with their daggers this way and that way the army of the King even though the spears and swords were drawn in the hands of the troops of the king, in military fashion; but the daggermen who were small came up under them and stabbed them under their coats of mail, and so fell many of the king's army which had come to the Temple. The robbers triumphed and ousted the king's army from Jerusalem and with them Darius and Philip, officers of the King, as well as the sages and elders and all who sought peace. And they proceeded to Agrippa the king.

So Eleazar, son of Ananus, and the members of the robbers group ruled Jerusalem in their evil way. The worst of the robbers went up into the midst of Jerusalem and they burned the palace of Agrippa which was in Jerusalem and all his archives and they plundered his treasured objects. And they burned all the contracts of debt and all the contracts of loans which were in the palace of the king. Then they burned the palace of Bernice, the king's sister.⁶ In this way they enhanced and strengthened their rule of Jerusalem.

During that time, in all the cities of Syria, Jews and Syrians lived together. But there was war between the Jews and the Syrians in every city of Syria. The people of Caesaria brought a Roman army to the

city and they killed all the Jews whom they found in the city. The people of Damascus joined also to kill the Jews among them. But they concealed their secret and did not reveal the secret to others, for most of the Torahs of the Jews were guarded.

One night the Syrians arose and seized the roads and entrances of the city and killed ten thousand Jews; every Syrian was armed, but the Jews slept in their beds, naked, and were completely unaware of anything.

When the Jews of Jerusalem heard of the evil which the Syrians had done to the Jews of their land, they armed themselves and attacked Damascus like lions and bears. And like wild beasts who are completely insane with rage, they destroyed Damascus with the sword, killing men, women, little children still suckling; oxen and sheep, camels and asses -- thus they did to many Syrian cities. They killed them with the sword, sparing neither the old, nor women, nor did they have mercy for children. They killed all with brutality. They laid up a great heap of Syrians, killed old people, killed pregnant women, and killed men and children, and killed infants at the breasts of their mothers. And the land of Syria emitted the stench of her dead, for they did not bury them. The Jews would have destroyed the whole land of Syria except that Caistus general of the Roman Army saved them from the Jews. Then every Syrian male deserted throughout the entire Syrian army.

The Jewish army was on the march. They arrived at Scythopolis which was in Syria to assault it, for it alone remained in Syria as a fortified city. At that time the Jews and Syrians lived together, but when the Jewish army arrived at the city and called out after the situation of the Jews living in the city, the Jews of Scythopolis did

not answer their brothers, even though their voices were strong and clear -- for the Jews were among Romans and Syrians. They were mostly of the tribe of Levi. The Jewish army said to them, "We have come to help you, for your welfare." But the Jews of Scythopolis answered, "We will not accept your help or assistance." But the Jewish army understood. So they left and returned to Jerusalem, with a great booty of silver and gold, without number, which they brought from Syria.

Meanwhile the Syrians in Scythopolis said to each other, "See hear, the Jews will return to fight with us, and these Jews living among us might league up with them, and give over the city into their hands, and they will do to us what they did to the other cities of Syria." So they said to the Jews living among them: "Listen to us! The Jewish army may return to fight with us. Therefore, leave the city now, with your wives and children and infants, and live in the forest which is near the city until the Jewish army which is coming to attack us will go away from us." So the Jews did this, and left the city and lived in the forest.

And there was a man whose name was Simon, a brigand, of awesome strength and tall stature but arrogant, a powerful man, and courageous, who killed many Jews to find favor among the Gentiles. And he sold many Israelites to Gentiles. When the Jewish army came to Scythopolis to destroy it forever, this Simon came out to fight them and killed many of them, so they turned back. Thus this Simon did not help the Jewish army to destroy the city of Scythopolis.

Then Simon returned to the safety of the city; with him Saul, his father, a nobleman and an elder, for many elders lived in Scythopolis with them. Meanwhile, the Romans and Syrians assembled themselves into

a large army and killed all the Jews found in Scythopolis. And they went to kill Simon and his father and all his family which was in the forest. They killed thirteen thousand people. But when Simon saw the Romans and Syrians coming upon him he unsheathed his sword and he charged them and smote them mightily and they fled from him. They assembled against him another mighty group. When Simon saw this great horde, and he was alone with his sword in his hand, he called and said: "Syrians and Romans, inhabitants of Scythopolis, I will speak to you earnestly. Have you a right to attack me? Don't forget that I have saved you from the Jewish army which has not returned to destroy your cities and your wives, sons and daughters with the sword; as they did to the other cities of Syria. For I fought your battle and killed many of my people and my kinsmen to find favor in your eyes. I have given blood to you for a pledge; and I have given to Gentiles, but hatred to my people. And I have killed my fathers and their sons, of my people, for your sakes. And do you justly require of me all this? Therefore, I will now kill myself out of great anger and wrath, I will stab myself because I have killed my comrades and my beloved. I will kill myself by my own hand to avenge the blood of my brothers which I shed to show my strength and courage lest they honor themselves by my demise by saying: "We killed Simon the hero of Judah." Let me kill myself by my hand as the murderer who killed him." And he did as he said. His eyes filled with blood and his mouth with anger and his anger surged within him while his compassion fought against the anger. But he despised his feeling of tenderness and he grabbed his father and took him out among the people and killed him. And after him, he killed his mother; nor did he spare the children.

His wife ran to him with resoluteness, and bared her neck for the sword so that she would not see the death of her children who ran to offer their necks to the sword, to avoid seeing the death of their father. So he mercilessly and quickly slew them with one blow to save them from torture and he slew all his household. Then he gathered all their corpses like a man victorious in war, who does not see his whole household die by the hand of his enemies, for he killed them all. But afterward he raised his right hand, and before their eyes, took his own life. This is how Simon behaved to show his strength and heroism in order to win approval from the Gentiles, while gaining the enmity of his people. Therefore, he died such an unnatural death.

After these events King Agrippa went and reported to Nero what had happened; how the Jews had rebelled and how they killed the Roman generals and the entire army. So Nero summoned Caistus, Commander of the Roman army, stationed in Syria. He was popular with him for he commanded the Roman army which fought with the Persian King. He defeated him and restored Persia to Roman rule. Then Nero ordered him to go to Judah to speak to the people words of peace and to convince them to renew their treaty. But when Agrippa told Caistus these things, Caistus was delighted over the news, inasmuch as he sought a pretext for revenge in Judah for the great shedding of the blood of the Roman army and the Syrians.

Thereupon, Caistus assembled a huge army and marched to Caesarea and beheld the beauty of its buildings. Then Caistus ordered the burning of the city and the people in it killed by the sword. But this did not satisfy him. He marched to Joppa with a large army and assaulted it via sea and land, and captured it. Then he executed in her streets

eight thousand and four hundred men.

From there he went to Caesarea and burned the suburbs of the city and killed all those found outside the city. Then came out the men of Sepphoris to greet him and beg him to spare them and not to beséige the city and to do them no harm.

But the brigands who were in the city fled to the mountains when they came out from Sepphoris. They threw darts and killed two hundred soldiers.⁷ Gallus general of the army, was also wounded in that battle; but, he didn't die for he was rescued.

But they surrounded the brigands who fled from them but Caistus and his horsemen pursued them. Most of them he overtook and brought to capitulation but, the rest escaped to the mountains. Then Gallus returned to Caesaria to recuperate from his wounds which the brigands of Judah inflicted upon him.

Caistus then marched to Antipartris to attack it, and there he found a Jewish army larger than his army, so they retreated from the battle and went to Gabao which is fifty furlongs from Jerusalem.⁸

They arrived on Friday and rested there. Then Caistus and his whole force pursued them to Gabao and attacked it. After the Sabbath, during the morning watch, the men armed themselves and went forth from the city and engaged Caistus' army in battle and killed five hundred and fifteen horsemen and foot soldiers; but of the Jews only twenty-two fell in that battle. During that battle the heroism of Monobazus and the Jewish soldiers was displayed. And Kenedeus was the first to attack the Roman army.⁹

Thereupon Caistus and Agrippa dispatched troops from Jerusalem

to Eleazar b. Ananus to make peace. But Eleazar was not willing, for he killed the messengers. Then he assembled the priests and the people to go out to fight against Caistus. And these are the ones who saved Israel in the Second Commonwealth from their enemies: Mattithiah b. Jochanan served as High Priest after the Macedonian Priest for a year, then died. After him, his son Judah served for a year, having died in the war. In his place served Simon, eighteen years. But his father-in-law, Ptolemy murdered him by poisoning his wine.

Then served his son Jochanan, named Horkinos, after King Horkinos, whom he killed and he served twenty-one years and died. Replacing him for a year was Aristobulus, his son, who was called the Great King, for he crowned himself and overthrew the Priesthood and usurped the Kingship four hundred and eighty years and three months after Israel came up from Babylon. When Aristobulus died he was replaced by Alexander his brother, who reigned twenty-nine years. Then Alexander died. In his stead his wife Alexandra, reigned for nine years and died. Reigning after her was Aristobulus, her son, for three years. During his reign Pompeii, Commander of the Roman army attached and captured Jerusalem and put Aristobulus in chains and took him to Rome.

In his place reigned Hyrcanus, his brother, for forty years. In his reign Antigonus, his nephew rebelled and attacked Horkinos with a Persian army. He seized Hyrcanus and put him in chains and took him to Babylonia. He cut his ear so that he was unfit to serve as Priest and King. Then Antigonus reigned three years.

During his reign Herod fled to Rome and assembled the entire Rome army and attacked Jerusalem and killed Antigonus in the third year of his reign. So Herod reigned in his stead thirty-nine years and died.

Following him, Archelaus, his son, reigned nine years, when the Roman Emperor enchained him; and Antipas, his son ruled in his stead. He changed his name to Herod and reigned twelve years. He proceeded to Spain and conquered it, because the King of Spain took his brother's wife and he died there. In this place reigned Agrippa b. Aristobulus, his nephew, for twenty-three years and died.

In his stead reigned, Agrippa, his son, twenty years. Throughout his entire reign war did not cease between Israel and Rome -- until the dispersion of Judah by the Romans who destroyed the Second Temple.

In the twentieth year of King Agrippa's reign, in the fifth month, the month of Ab, on the ninth day of the month, in the reign of Agrippa Nero ruled over Rome; and he sent gifts to the Temple of the Lord to atone for that which the Romans did who ruled before him.

Eleazar b. Ananus the High Priest was officiating, and he expelled the gift of Nero from the Temple of the Lord, for he said, "We will not profane the Temple of our God with the gifts of Gentiles." Then he sounded the shofar and prepared for war against the Roman army which was stationed in Jerusalem as an occupation force.

One of their generals died and many fell wounded there; one of their generals was captured alive, for Eleazar had promised to spare him, but Eleazar did not keep his promise and killed him. Afterwards, Agrippa fled to inform Nero of all the evils that had been committed in Jerusalem. So he sent with him Caistus and a very large army. When he arrived in Judah he captured the fortified border cities and destroyed Joppa. He and Agrippa both went up to Jerusalem -- and Eleazar and the remaining priests and most of the people went out to battle with them, and they met between Jerusalem and Joppa.

They fought and many priests fell wounded, so the other priests retreated to Jerusalem. Caistus and Agrippa pursued them with the rest of the Roman army until the gates of Jerusalem and encamped outside Jerusalem for three days.

But on the fourth day the priests and the remainder of the people went out from Jerusalem suddenly and smote in the Roman camp five thousand foot soldiers and one thousand horsemen and terrified the Roman camp.

Yet when Caistus and his associates saw this, for they did not flee from the Jews, they selected forty thousand troops and stationed them between the priests' camp and theirs. Caistus charged them, saying: "Stand guard all night; sound the trumpet; and burn fires so that they may escape to their land. And you do not leave camp until the morning."

But when the Jews saw that their (Roman) army was reassembled and they heard the sound of the shofar, they turned from pursuing the Romans.

When they rose in the morning they saw that the Romans had fled during the night, toward Caesarea, which was a three days journey. The priests pursued them. They found all their equipment scattered on the road, where the Romans had thrown it, to lighten their load in their flight. But the priests did not stop to pick up the discarded equipment, for they pursued after them until the gates of Caesarea. But two of the Romans escaped to Rome and came to Nero and reported all that happened to them in Jerusalem.

While they were speaking to him a messenger arrived from Persia who reported to Nero, that the King of Persia and his people had rebelled against serving Rome. The King (Nero) became very frightened, for he saw that all those around him were rebelling against him.

At that time Vespasian arrived. He had been sent to conquer the West; to Germany, Britan, Saxony, and Achaia and he subdued them to bend their shoulders to serve Nero the King.¹⁰

When Vespasian arrived, Nero spoke to him and recounted all the disasters which had befallen Caistus, the Romans and Agrippa, King of Judah. After this, Nero dispatched Vespasian Commander of the Army and with him, his son Titus, to Judah. And Nero charged them, saying, "Capture their fortified cities and destroy all which you find. Don't withdraw your hand from man, woman or child; from old or young suckling; to destroy them without mercy." Vespasian and Titus, his son and the entire Roman high command as well as select troops with them crossed the sea, arriving at the city of Antioch.

When the Jews heard these, they elected three commanders, skilled soldiers: Joseph (Josephus) the priest, son of Gorion, Ananus the priest, and Eleazar the priest, his son. And they ruled over the country and divided among themselves the Land of Judah by lot. They gave them help according to their strength for war. And a third of the land fell by lot, all of the land of Galilee, the land of Naftali, to Josephus -- for then he was annointed. The second lot went by lot to Ananus, the High Priest of Jerusalem and all its surroundings; his function was to strengthen the walls and to prepare for the war against Vespasian. The third sector went to Eleazar b. Ananus, the priest and with him Joshua; all the Land of Edom until Elat and the Reed Sea. And the remainder of the country fell by lot to Manasseh -- from Jericho to Palestine, where the River Euphrates entires and crosses and the entire Land of Aram -- Naharaim went to the other Judean generals.

Then the priests inspected the fortified cities from the boundaries

of Jerusalem to the Egyptian border.

Vespasian marched from Antioch with his entire army and arrived at Aram and encamped there with his troops and general staff. He and the generals addressed them: "Let us immediately go to the hill country of Galilee." When Josephus heard about this he said, "Vespasian plans to attack Galilee."

Thereupon, Josephus left Jerusalem for Galilee and rebuilt the destroyed cities and strengthened the walls, their gates and locks and their fortifications; and selected officers for the troops in preparation for the battle. Officers to command the groups of a thousand, one hundred, fifty and ten, and to equip the troops with weapons and to familiarize them with the various signals of the shofar and the sounds of the trumpets -- which sound is for preparing for battle and which for assembling and which for retreat. All the signals of the war blasts they explained to them. He instructed and charged them: "Hear, O Israel, you have assembled this day for battle -- do not be soft-hearted, do not be frightened, and do not be alarmed before them, and do not be afraid of death. Instead, be courageous and strengthen yourselves for battle, for your people, for your country, to end its exile; and fight for the Temple of the Lord to remove the defilements of the Gentiles -- for better is death in battle, than life in exile. And so engage your enemies in battle and see that they fall wounded and hate them for God, with the war cry, "We will choose death rather than life in order to be successful in this war; or, we will die together for the Lord Our God and for His Covenant, for we shall go to the Great Light."

When he finished speaking all these words to the people, he

selected sixty thousand Jewish foot soldiers and numberless cavalry and of these he chose six hundred trained elite troops; each one would head a group of one hundred; ten would lead a thousand, one hundred would lead ten thousand -- so that none would retreat, so none should be frightened by the sound of battle.

Then Josephus sounded the shofar and marched to the cities of Agrippa which were in Judah to seize them. He encamped at Tyre, which belonged to Agrippa, where he had his treasuries -- the silver and gold, as well as weapons and equipment.

When Josephus arrived there he stood before the gates and spoke words of peace to the people who were on the walls, "Open the gates for me and you will close my hands. All the guardians of Agrippa's treasury and all their beloved shall live and not die. Isn't it better to be in the sanctuary of the Lord and in His inheritance than to be in the Court of Agrippa who has included himself among those who trouble us and who tighten their fists against the Sanctuary of the Lord, and the people of His portion?"

The people heeded Josephus and opened the gate of the city for him and he entered there. They made peace with him and he appropriated the treasuries of Agrippa. Because Josephus' words were acceptable to them, they too became part of his sector.

At that time Josephus was vexed, for the people of Tiberius rebelled and separated from the inhabitants of Jerusalem, and they seceded from the sector of Josephus and turned to the service of Vespasian. Thereupon one of the Gentile generals visited them.

When Josephus heard of these events, he left his camp and took with him six hundred elite troops to go to Tiberius and he came upon

them suddenly.

When he arrived at the seashore of Gennesareth, he found there many boats prepared to aid the Romans and Vespasian the Roman Commander. Josephus ordered them destroyed and scattered throughout the sea. When the Tiberians saw the boats scattered in the sea they exclaimed: "This is the work of Josephus' army. Then the Roman troops fled to the city; but the gate of the city was closed to them. They drew near to the wall in front of the gate of the city. He (Josephus) called out aloud to the city, "What is this plot you have contrived revoking the agreement which you made in the Lord's name, and abandoning the oath which you swore by the God of Israel to fight against our enemies and subdue them?"

Then the people answered Joseph from the wall: "By God -- listen to your servants' words! Far be it for us to help Romans! Rather have we aided in the fighting for our God and His Temple and People. But there are some vile people among us who covenanted with Vespasian and they brought them to the city; and these people opened the gate of the city."

Nevertheless, Joseph and his troops attacked the city and captured it. Then he seized the traitors who were there and enchained six hundred of them whom he sent to Tyre, the city which he captured. The rest of the traitors were executed by the sword. But the commander of the city, (who was one of Vespasian's men) was captured alive, and led outside the city. One of the soldiers was ordered to cut off his hands, but the commander begged Joseph, saying: "Cut off one hand, but leave the other." But Josephus mocked him before his troops, and he said in answer to his soldier, "Give him your sword, and let him cut off the

hand he chooses." So the commander cut off his left hand and his right was spared to him. Then Josephus released him and he went to Vespasian's camp to display his disgrace in the Roman camp.

And so it was also when the people of Sepphoris rebelled and plotted against Josephus and covenanted with Vespasian and the Roman commanders. When Josephus learned of it, he marched against them with his entire army. But the city was too strong for him, and he could not prevail against it, because the walls were too high, for they had strengthened their fortifications. So Josephus and his entire army encamped there, and laid siege to the city for many days.

At that time the inhabitants of Jerusalem heard that the people of Ascalon had rebelled and made a pact with the Romans. They sent against them Niger¹¹ and Silas the Babylonian and John as well as the soldiers of Jerusalem and who were accompanied by a crowd of riff-raff. They arrived at Ascalon and besieged it for many days.

At that time there was in the city, one of the Roman generals, Antoninus, a very skillful soldier. At the very break of dawn before a man was even able to recognize his neighbor, Antoninus, Vespasian's general, attacked the Jewish army which was besieging the city, and delivered a smashing blow in which he killed ten thousand men. The remaining Jews all stood fast, for they said that it is better for us to die than to flee from our enemies. So the Jews stood their ground courageously, for they trusted in the Lord, their God.

Thus, during the attack, the remaining Jews regrouped for battle against Antoninus. They killed many Romans, but the Romans killed Silas, the Babylonian, and John,¹² the Jerusalemite, as well as eight thousand of the Jewish troops.¹³ Niger alone escaped for he hid in a trench.¹⁴

The Roman army pursued Niger, but didn't find him, for he was concealed from their sight. They set fire to the forest which surrounded the trench in which he was hidden. The fire consumed the trees of the surrounding forest, but the fire did not touch the trench where Niger was. And he escaped from the clutches of the Romans, for the Almighty saved him for His Glory.¹⁵

Afterward, the Jews of Jerusalem sent a large contingent to Ascalon to bury the dead. So these Jews who were the burial detail searched for the corpse of Niger, but could not locate it. They were still searching when Niger called to them from inside the trench in which he was hidden. He cried out: "Here I am!" All the Jews were overjoyed in finding him alive. But the Romans had sealed the city; therefore most of the Jews hurried to bury the dead. When they had buried them, the people lifted Niger out and brought him to Jerusalem.

Joseph rearmed and prepared to fight the people of Sepphoris. He killed Antoninus and all the people he found with him, by the sword. the villagers who had allied with the Romans, Josephus smote with the sword and burned their homes. And after fighting with the people of Sepphoris, Josephus shed much blood of those who allied with Vespasian, and slaughtered many of them, mercilessly. He burned their cities and villages; and their survivors, their children and wives, their sons and their daughters, he carried off as captives to Jerusalem. And those Roman troops found there Josephus executed by the sword.

When Vespasian and Titus, his son, heard that Josephus had executed their troops in Galilee; as well as killing the Jewish people who were allied to Vespasian and Titus, they were both furious, and they burned with anger. They proceeded to Ptolemais (which is Acco), for there was

Agrippa, King of Judah, and his army of forty thousand infantrymen and archers.

They united his army with Vespasian's, and combined, they were innumerable, for they were joined by other nations as well as many of the rural folk. There were troops from Syria, Aram-Naharim, Assyria, Babylonia, Persia, and Chaldea, as well as others from Macedonia, and the Eastern nations -- Egypt and Libya, Saba,¹⁶ Dadan and all the nations, both near and far. All of them broke the yoke of the Jews which was upon their necks and revolted against Jerusalem and its king and contributed their resources to the Roman army and Vespasian, for they were opposed to the Jews from time immemorial. So they joined Rome in the battle against Jerusalem and Judah.

But Edom did not join Titus and Vespasian, because they were slaves unto the Jews, and not one of them came forth to help Rome; for they had fought against Jerusalem in former times but had not prevailed. Israel defeated them and King Hyrcanus circumsized them. Therefore, Edom served the Temple of the Lord, and observed the Covenant of the Lord, the God of Israel, and did not rebel against Judah and Jerusalem.

There were in Jerusalem thirty thousand Edomite troops who guarded the walls of Jerusalem. Formerly, the walls were guarded by men selected by lot.

Subsequently, Vespasian and Titus, and the entire army assembled and marched against Galilee and beseiged it. Josephus was notified that the Romans were entrenched in the hills of Galilee, and was agitated when he heard that Vespasian was approaching with a mighty force to clear the roads and throw down the roadblocks, to straighten the twisted paths, to smooth the way for his troops. When Josephus heard this news he and

his troops attacked them, and avenged themselves in a unprecedented way, for the Almighty, Blessed is His Name, was with him.

When Vespasian and Titus heard all the Josephus did to the Romans, they and their entire force which was very great, marched to Tiberias to battle against Josephus.

When Josephus saw Vespasian and Titus with their army approaching, Josephus fled from them. Upon arriving at Jotapata the Galilean city, Josephus barricaded himself and his entire army in the city. Then Vespasian sent high ranking officials who communicated with Joseph. They read him Vespasian's message: "What is the advantage of your holding up within the walls of the city? Surrender to me, and we will make peace. We shall make a treaty -- and you will serve a Gentile king and live. If not, you shall die, you and the entire army with you." Thereupon Josephus replied, "Give us four days, so that I may discuss your offer with my people. Perhaps they will heed my advice." Vespasian consented to this. So Josephus sent messengers to the people in Jerusalem -- to the priests, to the officials and leaders, and to the rest of the people with this message: "My brothers pay close attention Vespasian has communicated with me asking, 'What do you expect to gain by being stiff-necked against me? Why do you not surrender to us and we will make a treaty with you? You shall serve a Gentile king and not die; or you and your wives and children shall fall before you by the sword, all of you. And the rest shall be exiled from your land to go into captivity. And your land shall remain desolate, without inhabitants. Therefore, go and heed my advice, and surrender to me, all of you, and make peace with us. Then you will not die, but eat the good of your land, for life is better than death'."

Thereupon, all the inhabitants of Jerusalem, the leaders and the rulers of Judah, and all the elements of the population responded to Josephus, "Do not capitulate to them, rather be strengthened and courageous to fight them. Either you rout them or you die fighting -- both you and your entire army -- to fight them in this war of the Lord; for His sanctification and for the cities of our God, and for His people. Therefore, do not give you hand to the Gentiles."

When Josephus heard the response of the Jerusalemites and others, which was sent by messenger, he grew furious, and his anger burned within him. And he went out and assembled the army for battle against Vespasian and the Roman army.

Vespasian was squirming with impatience to attack Judah -- so he conquered the city of Gerar, which is in Galilee, and he massacred the entire population. There was not a single survivor. Then he said; "I shall yet avenge the Roman troops and their officers whom the Jews have killed in Palestine." And so he and his army marched from there to Jotapata, for Josephus was in that city.

On the first day of their campaign against Jotapata, he gave his entire army a feast of food and drink, and then they prepared for battle. The next morning, the Roman army began the seige by surrounding the city. Josephus took personal charge and sounded the battle alarm and he and his army went out to battle the Romans -- at the foot of the mountain, from morning to the evening.

On the next day, in the evening, they ceased fighting. Then the Jews left the scene of battle and returned to the city. And the Romans returned to their camp and to their gods.

That day, there fell a large number of Jews and Romans because

with great haughtiness and authority the Roman army came upon the Jews. For they said, "We will humble them like all the peoples whom we have subdued." But the Jews strengthened themselves to repel them -- for they exclaimed: "Let us die together, with zeal for the Sanctuary of our God. Therefore, let us fall there, a great people, greater than they on that day."

The battle blazed from Monday to Thursday, when it became even more intense for all the Jews in the surrounding areas gathered against the Romans, to assist the Jews remaining in the city, who were fighting the Romans from the wall. Vespasian and his entire force laid seige to the city many days. He cut off the water-pipes leading to the outside of the city. The Jerusalemites suffered very sorely from thirst.

Josephus saw that there was no water in the city; so he took garments and dipped them in the cess pools which were in the city and spread them on the sides of the walls to lead the Romans to think that there was water in the city. Despite this, Josephus was not able to deceive the Romans, for they said, "There is no water in the city."

Vespasian continued the seige. He built a rampart and brought a battering ram of iron which smashed a hole in the side of the wall. When the ram broke the wall, they brought a large thick beam and put at the top of the beam a heavy covering of iron, resembling the head of a ram, which they balanced on half of the beam. They suspended the beam between two poles with ropes and the top of the poles were attached to two men and their bottoms were sunk in the ground. The top of the ram was set against the side of the wall with the end of the beam encrusted with studs of iron and entwined with ropes against it.

When they attempted to fell the wall, they pulled the battering ram over and started striking the side of the wall. Then the wall crashed down and fell to the earth for as they battered the walls they became weak. When Josephus saw the wall beginning to totter, he grabbed large sacks and ordered that they be filled with straw and suspended them with ropes from the side of the wall, without touching the ropes on the side for the straw was soft. Therefore, the wall was shielded from the iron ram, for soft material stood in the way of the hard blows.

But Vespasian sent his troops with scythes and they cut the ropes holding the sacks and the straw fell to the earth. They attempted again to batter the wall with the iron ram.

On the wall was a man, a warrior, from among the priests -- a young man zealous for his God and his People, whose name was Eleazar. He saw the Romans beginning to batter the wall with the iron ram. So he lifted a great rock from the walls and raised it up and threw it on the top of the ram. Then Eleazar went down from the wall and grabbed the top of the ram of iron and threw it into the wall, for the side was low. Thereupon, Eleazar went down to take the top of the ram and smote the troops who were with the ram. The rest of the troops fled from him, and shot arrows at Eleazar. They hit him with five arrows.

But the people on the wall extended their hands and lifted him to the wall. The people of the city sounded taps for the hero Eleazar, the priest who fought the Roman troops. Then they seized the iron ram upon which the Romans had relied. That day, Eleazar the Priest, a warrior, died honorably, for he fought in behalf of the Temple of the Lord and his people Israel as a hero. All the people mourned Eleazar the Priest, and they buried him in Jotapata. And the people of Israel

greatly honored his heroic deeds as well as his skill in battle, which he demonstrated in fighting against the enemies of Israel.¹⁷

When the elite troops of Judah saw what Eleazar had done to the Romans and had died honorably, two of the very skilled of these troops became vengeful. One's name was Netir and the other's Phillip. So they opened the gate of the city and went forth and fought with the Romans and they killed many Romans indeed. But, the Romans killed both of them in a battle to glorify their God and Israel and their land.¹⁸

When Josephus saw the battle he was felt intensely proud and courageous and went to the Roman camp where he slew many. And the fortress and the iron rams and war material he destroyed by fire. The war raged intensely and the Romans began to flee from Josephus; for, they realized that the Jews were willing to give their lives for the glory of their God and His Temple, and their land. The Roman army could not stand against them.

But Vespasian stood his ground and rallied his men -- and calmed them with soft words and gave them silver and gold in great quantities. He tendered a sumptuous feast -- food and drink -- for them. Then they resumed fighting against Josephus and the Jews until sundown. While the battle raged, the archers shot Vespasian in the right shoulder. The Roman soldiers became bewildered when they saw the blood gushing from Vespasian's shoulder. This was indeed an intensely bitter war between the Jews and Romans.

When Titus saw that his father was wounded, he ran with great anxiety to his aid. His father said to him, "What is wrong with you? You are hysterical, my son! Pull yourself together. Take vengeance for your father from these Jews who have overpowered us."

Thereupon, Titus and Vespasian and their entire force, on that very day, fought a mighty pitched battle, and there fell many Roman and Jewish soldiers. There remained of Josephus' force, just a few, and they returned to the city.

On the following day, the Romans gathered at the fortress and at the ram which Josephus had burned and assembled for battle against the city. But, the city of Jotapata was drained of its fighting men, for all of them had fallen in the battle and there remained only Josephus and a few men. So all of them ascended the wall, and even the women, inasmuch as there were no other men for battle.

Vespasian's men, using a catapult, bombarded the city with large rocks. A rock hit the stomach of a pregnant woman and ejected the child from the womb of its mother in such a way that it was split asunder. They continued the bombardment. On the second barrage, a rock hit one of Josephus' soldiers on the head and split it wide open. Then one of the Roman soldiers came and stood under the wall near where Josephus was, for he thought that perhaps he might be able to shoot him with an arrow. But Josephus spied him and shouted at him, "Do not kill me." And the man turned around, for he was nervous. Then all the Jews poured boiling oil on him from the wall. It ate away his skin and he ran wildly throughout the camp, hysterically crying and shrieking until he expired.

Vespasian and Titus continued the battle against Jotapata for forty-eight days. But the wall was too strong for them, and they were unable to conquer it until the surviving troops were weary and could no longer patrol and guard the city.

And so it was that one night both Titus and Vespasian ascended

the wall, for the patrols ceased to guard the walls of the city. After them came up many of Caistus' troops. They broke the bolts of the gate and the entire Roman army marched into the city of Jotapata. Then they sounded the battle alarm.

When the Jews heard this, they were all roused from their sleep. They were thrown into a chaotic, frightened state. But each one grasped his sword in his hand, and they all went out into the highway and beheld the Roman army coming into the city. Thereupon, the Jews fought with the Romans. and the Jews went down fighting, for they said to each other, "We will die in battle, rather than grasp life." But Josephus and forty of his remaining men escaped from the city and fled. They found a cave and hid there. But all of the men of the city fell in battle -- for they did not believe in Roman treaties. One Jew begged a Roman, "Let me live!," and the Roman swore to the Jew, "So shall God do to me, and even more if you are truthful! Come out to me!" The Jew answered him, and he said to the Roman, "Give me your right hand and I will trust you." But the Roman extended his left hand to the Jew and the Jew did not realize it was the left hand, for he was bewildered. And so when the Jew took his left hand, the Roman grabbed him with his right hand and slew him. And so died the Jew, for in his right hand the Roman had a weapon.

When the Jews saw that the Roman was untrustworthy and did not keep his word and killed the Jew, they said, "Let us all die together." And in their deaths, they would be greater than the Romans in that battle; greater than all who died in the earlier battles and who captured the city afterward.

So Josephus and the forty men who were with him were all hidden

in the cave. However, Vespasian sent Paulinus and Gallicanus to Josephus to say: "Surrender to me and you shall live and not die."¹⁹ When the people who were with him, saw that Josephus considered surrendering to the Romans, they cautioned him: "We fear for you, for you have been selected from the multitude of a priestly people -- a kingdom of Holy People, and elected to be chief of a great army, to be the head of your people. You have seen with your own eyes the disgrace of your people, and the downfall of your flock at this time. But you remain alive despite the disgrace. But of what value is there to continue living? Is not death better than life? But you, even at a time like this, consider that they may permit you to live: they summon you, to be nice to you. In your last moments, they call upon you. Understand this, they do not summon you, but they want to capture you alive. For, if they do, they will praise themselves, saying, 'See, we have seized their battle-leader alive'. So shall the Romans say haughtily.

"But now, our brother, if you will die, it shall be better for you than surrendering to them. For they shall not abide forever, nor shall their power receive eternal praise. They will not profit from their violence. But do not let them seize you, and do not let them kill you. Is it not better to die by your own sword²⁰ rather than by theirs? Or, to live and to hear the reproach of their scornful remarks when they shall say, 'See, I rule over the war-lord'. Do not trust them! They will not let you live out of goodness or mercy, but for disgrace. They will watch you so that it will be difficult to die in order to lift yourself out of the disgrace which you shall feel from their scorn.

"So now, our brother, follow those who have perished with you, and your brothers who wanted you to choose life. As Moses our Master, may he rest peacefully, taught when he said before God, 'If you end them blot me out from your book which you have written.'²¹

"And see Aaron, the holy one, who stood between the dead and the living, and stood like a soldier before the Angel, and he bound himself for death for his people, and stayed the destruction of his people.²²

"And consider Saul, our King, and his son Jonathan, who fought for the Lord and His people. Was not Saul unable to save his life and the life of Jonathan? And did he not desire life? But he chose death over life when he saw his people destroyed in battle. Therefore he was not separated from his brethren. He, as well as Jonathan, are beloved and cherished in death as they were in life. They did not separate themselves.

"Remember the righteousness of the Anointed one of the Lord who said, 'Set your hand against me and my father's house, for I have sinned and I have perverted; but this flock, what have they done? How have they sinned?'²³

"And what about the Holy Torah, which is stored in your heart: are you not an anointed priest who has taught us the Torah? How shall we be able to love the Lord our God with all our hearts, with our entire being, and with our complete resources if not through His Covenant and Torah and His Temple? Thus, His servants die for the Unity of His Name.

"Have you not instructed us many times saying, 'Every man who dies in battle for the Lord, and for His Covenant shall be included in the portion of the Lord, to go to the Great Light without seeing the darkness which He has prepared. Are you not Josephus who shouted during

the battle in the midst of the Roman camp: "I am Josephus the priest, annointed for war, who had dedicated his life even unto death, to the people of the Lord, and to His Temple, and to His Land and to His People?"

"And now, you are going out to them alive? How will you answer them in atonement for your shame and your insult? For all your words were a'sham. Did you not say to the people who fought for the Lord until their deaths in battle, 'If you will die for the Temple of the Lord, and for His Torah, your deaths will be atonement for your lives, and you shall go to the Great Light.' If your words were true, which you spoke, why do you shield your life from death: from going after your people who have gone to the Great Light?

"And even until today, you have fought against all the nations; just hearing you, they trembled and quaked for fear of you. But now, you are permitting yourself to be captured by the Romans, like one of black slaves, or like one of the reviled handmaidens. Is it not to your disgrace and revilment, and to the people of the Lord, that a leader, a ruler, a priest, an annointed one like you, is to be imprisoned with the dogs of the nations? They will henceforth and forever say, 'Is not this the man who destroyed his city and its troops, even elite troops, and its entire population? But he saved his own life'."

When they finished speaking to him these word, each man drew his sword and plunged it into his bowels, and they said, "Look and listen, if you desire to hear our voices as we die, for you are like a master, a leader, a hero, and a great general. But, if you are

unwilling to die with honor, know that we will kill you like one of the generals who has lead us."

Then Josephus replied and said to them, "Indeed, I acknowledge that you are correct in what you say. For who desires life in such a time? Would that God speak and summon my life, and take it to Him, for death is better than life. He knows all the troubles that have come upon me, for He is the One who has put my soul into me, the One who opens, will close. Is He not the One who closes and opens life? For He is the Living God Who controls the lives of all living creatures and all men. He is the One Who breathes into our nostrils the breath of life, and suscitates us, so that we may be alive before Him. And He places the spirit of life in us and He seals it in. Therefore are we not able to open that which God has sealed for His sake, may His Name be praised? Did they not know that this soul is appointed by Him, and that we are His servants? And that He gives us this soul and if we expel it before its time He will requite us? Will He not be angry at us and we shall be cursed and not join in the reward granted to Abraham, Our Father, and the Righteous? For the Pious and the Forefathers did not go to God without being summoned. For did not God summon Moses our teacher, peace be upon him, before Him, for he was his chosen one during his lifetime? And He said to him, "Ascend to this Mount of the Hebrews." Thereupon he went up, but if he were not called, he would not have ascended. Therefore a man cannot end his life, if he were not called from his people.

"So now, my brothers and shepherds, learn from Job, for he said, 'The day in which I was born, I should have been destroyed!' Was he not able to strangle himself, and thus die? Or, to stab himself and

die, or to heed his wife when she said to him, 'Curse God and die!?' But he was patient, and mocked and attacked the curse which was implied, until he tired of examining his own soul which burned within him. But did not Scripture state that he sought death? Yes, but death by the hand of God, and not by his own hand. Did he not say that he waited for death? But he would not die until his end came. Even the saintly King David said, 'Bring my soul out of prison,'²⁴ for he knew that the soul is imprisoned. But who can free, except God? I know that death is good, in its proper time.

"Or, if a man dies in battle, that is honorable. But who among us will take it lightly if a man kills his brother? God grant that we die by the hand of our enemies, so that we do not die like churls who murder their own brothers. And we are considered murders for we murder our own brothers! Even if a man kills himself he is considered as the destroyer of his own soul, just as King Saul did, whom you praised. For he no longer ruled over Israel, as was their will, for they said to Samuel, 'Give us a king to rule over us.'²⁵ Therefore, God turned from him, because he did not follow after the Lord. And for this the Lord annointed David, His servant. And he ruled over Israel instead of Saul. Afterwards, Saul, while yet alive, chose death rather than life, for he did not want to live, And so too, I feel from the softness of his heart did he do this. For he said: (I. Sam. 4)'Lest these uncircumsized come and thrust me through and mock me.'²⁶ But they did not understand, for they saw that he did not have pity for his son, nor for himself.

"And why did Aaron, the Priest stand between the dead and the living?" Was it not for the purpose of detaining the slaughter. There-

fore, he stood before the Angel to avert the plague from his people.

"And now I, I am not like Aaron, nor am I like one of his sons. I do not spare myself from death, for I know that it is better to die by the hand of my enemy, than by my own hand. And even now, while my life is being threatened by my enemies, like this. Know that my heart is tender, for I am the chief of sinners. How can I stand before the Lord as a warrior who did not flee from deadly weapons, for did I not stand and engage my enemies in battle? And slew many of them while facing them squarely for forty-eight days against the tiny city of Jotapata? For I said, 'Perhaps I will be able to drive them out of Jerusalem without attacking it'. But I was not able to, until it was emptied of warriors.

"And now death is proper in its time. But a man should not kill his brother, so that he go to Sheol and perish for the sin of his violence. For how does one know the courage of the man who bears all which comes upon him, until the time of his test arrives? Look at the wild animals and the lions and all the creatures of the earth and forest which fight until their death. Is it not for the purpose of escaping from death? Are not their teeth and claws their weapons which they use to destroy anybody whom they attack, pinioning them until they kill them? Thus we use our weapons of war, as they do their teeth, and we fought with our enemies to die or to live. But now, how do we die? A man stabs his brother!

"And now, my brothers and my neighbors, consider the captain of the ship. Why did he navigate during the storm and keep guard during the days and nights, and fought the waters of the sea? Was it not to save his ship, and was it not his desire to pass over the breakers of

the sea and the rocks which damage ships? What do the sailors and merchants say to him? Do they not say, 'See, this man is a scoundrel, trying to destroy his ship and his men, and the merchants and their merchandise'.

"And the king who choose his objects of delight for his favorites who are with him; do they not guard them until the time of choosing? Then they examine them and return them to him. And if they discard his objects before he examines them from their hands, is he not angry and flares up at them? And if a man comes before the King without an appointment, does the king not reprove him, 'Why are you coming?'

"And so are all the creatures of God; which He has made in His mercy, and takes them according to His will, and in the time when He desires. When their time is fulfilled, then the soul goes to its rest. And if the soul goes before its time, it is not received, and it does not find rest. All its days it moves and wanders for it is tossed about without end."

After these things Josephus spread out his hands heavenward and said, "Now, O God Almighty, Our Father, You who have created us in Your Faithfulness, and guided us with Your great mercy, all of us, together with Your handiwork, You rule over all Your creatures and over all souls, for You have made all which You desire. And there is no one who can say to You, what are You doing? And now O Lord, God of Israel, if it please You to take my soul which You have given me, take it, for it is in Your hand. For You have given it, and unto You shall it return at the time which You desire. Take it when You wish, for I will not cast it out before You. I will not even consider taking my life, for in Your hand is the life of every living creature, and human being. For I know

that even as man cannot live without judgement, so man cannot die without judgement."²⁷

But the people who were with Josephus during his lengthy comments to them, when he stretched forth his hands to heaven, did not continue listening to him, for they sought to die. When Josephus saw that he had lost their attention, that it was of no avail, he spoke to them deceitfully, "If you seek death by the sword, it is proper for you to die by lot. You shall select two, who shall cast lots, and the man to whom the lot falls shall slay his brother with the sword. And so shall we do until we all perish. We shall die together, and we shall not witness the disgrace of the Temple of our God and the exile of our people."

And the men did as he said. Two men stood and cast lots before Josephus. And when the lot fell, the one slew the other. And thus did they, until they all fell by the sword, and none remained except Josephus and one man. And then this man said to him, "Come, and let us cast lots, even we, so that we may join our brothers." But Josephus replied to his comrade, cajoling him, "Why should we impune our souls? For if I kill you, I shall be considered a murder, and if you kill me, you also shall be considered a murderer, and we shall have destroyed our hope for the future from the Lord, our God, for all these people died without propriety." When the man heard Josephus' words, he did respond to him, for he was afraid of him, and in this way was Josephus saved from his comrade's sword.²⁸

At that time, Nicanor, the general arrived. Josephus and his comrade surrendered and they were sent to Vespasian. When the Roman army saw Josephus they were excited, and sounded the trumpets with a

great blast. Throughout the camp there was treat joy because of his capture. They said to each other, "Our eyes have seen our enemy."

But throughout the country there was bitter mourning, for they said, "Was this not the most famous warrior in the Jewish army as well as the Roman? Who instilled his fear in the entire Roman army? And there was heard throughout the land the question, "How was he captured? How was the war-hero and great general seized?" "And we, what shall we do if a man like this is captured in his ownland; in the midst of his own people and his kinsmen? How shall we survive in a strange land?"

But Titus, son of Vespasian, began joking, and tossed his head and said, "Who knows whether we will be captured as we captured Josephus, the great general, and expert warrior in battle? Therefore, let us spare him from death by sword."²⁹

Afterward, Vespasian and his entire force marched from there and went to Acco. And from there to Caesarea, the great city which King Herod had built. When the Caesareans saw Josephus, they cried out to Vespasian to kill Josephus, for if he lived he would be dangerous. But Vespasian would not heed them to kill him.

It was told to Vespasian that, "The people of Joppa have been going in boats to the islands, and to lands which you rule to plunder, and desecrate and kill and capture your people. They destroy wherever they go and afterwards, Eliphaz, the Roman, attacks and lays seige and seizes the place for there are no troops there.

When they came from the islands and they found a Roman army within the city. But they wanted to land on the shore for there was a very strong wind which dashed all the boats against the rocks which were in

the sea, and they were killed. The survivors who reached the dry land were also killed. Thus the number of casualties who drowned in the sea was four thousand men alone,³⁰ besides those who fell at Jotapata. For there died at Jotapata forty thousand Judeans.

Then he sent Valerian and Trajan, Roman generals, with his son Titus. They went and encamped against the fortified cities in the Galilee, and seized them and made peace with all those who remained alive. But those who were stiffnecked and fought with them, they killed during the war. And so all of Agrippa's cities in the Galilee were returned to him, with the exception of Taricheae, for they had destroyed it and took all the spoils. The women and children were sold to the Romans. They captured all the cities of Galilee.

And they went from there to Gamala, the city at the top of the mountain; therefore, it is called Gamala. It was the choicest of Agrippa's cities. It was also a city of high elevation and with streams of water and fruit trees. So Agrippa said to Vespasian, "Please do not destroy this city. I will go and speak to the people to make peace. Perhaps they will heed me and live and not die." So Agrippa went and called to them to make peace. And he spoke to them. They said, "Come and speak with your subjects."

When he drew close to the wall to speak with them, they threw down a large stone from the wall which struck Agrippa on the head and broke his arm, and he fell to the ground. His attendants fetched him and carried him away.

When Vespasian saw that the people wounded their king, he sent forth battering rams and machines and laid seige to the city, and waged war furiously, because they had wounded their king. But the Jews

said to each other, "Let us be strong and courageous in our battle, for we have no hope of mercy afterward since we have attacked King Agrippa." And they fought with the Roman army. But the Romans set the iron battering ram against the wall and battered it, and it fell to the ground.

Then Vespasian entered the city with his great and mighty army. He commanded them, "This very night surround the wall and post a guard until the morning. For in the morning, we will capture it." But they did not obey the orders of their master Vespasian when they entered the city at night. So the Jews attacked them at night in the streets and trapped them there without a place to escape. And the Jews smote them in great numbers, until there remained of all who had entered the city only ten men with Vespasian, of his whole force. For the Jews had killed his force in the elevated city. But Gallus general of the army, escaped with him. And in the morning, Vespasian and his ten men and Gallus general of the army, fled.³¹ The Roman troops fell there, but Vespasian and his men, escaped from there, and ascended the mountain and sent for his son Titus, in Edom, to recall the Roman army which he had dispatched to Persia, and bring them to the Land of Judah.

Then Vespasian attacked the elevated city. Then he went to Gischala, with his entire force, inasmuch as it was the only remaining city of all the fortified cities in the Galilee. They encamped there with an enormous army, filled with blood thirsty men, scoundrels, who had ravaged the Land of Judah.

However, there was within the city, a man whose name was John, who was a scholar and a wise man. But he was crafty and evil, as well as corrupt, both in speech and evil thoughts. He shed blood and did

all kinds of evil deeds; he enticed and seduced many from the correct way; he accused all whom he hated; he vexed and took booty of those he deceived. He destroyed, and shed blood and coveted wealth, because of his great deceit and his evilness. And so that man grew wealthy through violence. But many people gathered themselves to him -- murderers and good-for-nothings. And they despoiled and oppressed as he did, and they filled their hands with wealth and riches. So they joined him, and they were brethren to him -- they made up one band.

At that time Titus came on a mission for his father, who had sent him to pacify the city and bring it to order. So Titus spoke to the magistrates of the city, for the elders of the city came to make peace with him.

But he appointed his brother, who had joined him, to watch the wall while the elders were conferring with the Romans.

So, John the brigand responded to Titus, "It is the Festival of the Lord tomorrow. Desist from us for two days, and on the third we will return to you." At night he and his men arose and fled on horseback, and with them the brigands who had joined him, until innumerable wounded were felled by the sword or stabbed with knives. When one of the murderers seized a man, he had a knife in his hand secretly hidden under his garment. And when he (the murderer) was right next to the victim, the scoundrel stabbed him, so that he fell in his spot, and died there. However, the victim did not know who had struck him. As many of the folk died in this manner as did in battle, until there remained but a small number.

And it was at that time that John, the great murderer, dispatched an army from Jerusalem. They went to the cities which had made peace

with Vespasian and destroyed the cities, and killed all the inhabitants found in them, whether Jew or Roman. And they took all the riches of the city. Then they captured Gadara, which is across the Jordan.

Thereupon, all the inhabitants of Jerusalem, the priests and sages, and the rest of the people, sent to Vespasian a message of peace and said, "Extend to us your hand to help us, for great is John's evil, and the evil of his men -- the murderers who are with him. These mighty men have killed innumerable people, and there is no relief."

And the people of Gadara also sent to Vespasian a similar message which said, "John's men are killing all whom they find, whether man or beast, leaving no survivors. They have come to annihilate us!"

When Vespasian heard the words of the people of Gadara he marched to their assistance. But he did not go to Jerusalem. When this was told to the people of Jerusalem, John was already encamped there, when Vespasian attacked them. He killed the mayor of the city of Gadara, and they went out of the city to flee. They set out for the city but Vespasian sent after them Placidus general of the army. He overtook them and killed many of them. Then Placidus returned to Gadara. He met them at the shore of the Jordan, at the entrance to the land. But they went up to Jerusalem to save themselves. However, he overpowered them at the river, and smote thirteen thousand of them.³² The rest fell into the Jordan and drowned. Ninety-two thousand men, children and women, as well as cattle without number, which had fled, overflowed the Jordan because of the great abundance of men and beasts. The waters of the Jordan overflowed their boundaries to the field and valleys. The corpses clogged the Jordan to overflowing. But afterward, they were swept away to the Sea of Sodom, which is Lake Asphaltitis. And the

corpses covered their surfaces because of their abundance.³³

After this, Vespasian marched from there and went to Edom, and conquered there two fortified cities. The name of one is Betaris, and the other is Caphartobas. And he smote ten thousand of the inhabitants of these cities and took the rest into captivity.³⁴

From there he went to the hot springs,³⁵ from which he attacked Samaria. He then went to Jericho, for he hoped to rebuild all the cities which he had captured; to encircle them with walls and to station soldiers in them to aid them against Jerusalem.

He went from there to Caesarea to gather his army and his entourage to attack Jerusalem. But messengers arrived from Rome with the news of Nero's death. Galba replaced him for six months³⁶ when the Romans killed him. After him Otho reigned, a vile drunkard.

When the Roman generals with Vespasian heard that Nero was dead and Galba had reigned and died, and that Otho, that vile drunkard reigned, they became very angry and agitated. And they said, "Why should not Vespasian reign? He is a great soldier, a man skilled in war, who has captured great fortified cities and great and powerful peoples, and mighty kings; he has grown old in battle. And now instead of Vespasian being our ruler, we have a worthless drunkard as our king."

Thereupon, all of Vespasian's generals arose and said to him, "Rule over us." So Vespasian promised to heed them to rule over them. Then they compelled him to sit upon the royal throne and they put a crown on his head. But he put his hand to his head to remove it, for he did not want to rule. But each one unsheathed his sword and they warned him, "Either you are willing to rule, or you shall surely die!" He was afraid, but they neither deserted nor slackened. And he was

afraid that they would kill him; thus he ruled over them.

The war continued raging hotter and hotter in Jerusalem. There was much blood shed there -- by John, the leader of the murders and a vile person, and by his men, the bloodshedders, in the city of the Lord.

There arose in Jerusalem, a Judean, a bloodthirsty person, a worthless individual whose name was Simeon. He prepared himself to respond to John the Galilean's call to shed the blood of the innocent and plunder and desecrate in Jerusalem, for he had been expelled in Jerusalem. So Simeon went and joined with these rakish, wanton, and murderous men.

But Simeon thought to himself, "Is it not a disgrace for a man like me to be a thief and robber?" So he went throughout the cities of Judah and he announced in all the suburbs, "Whoever among you is a bondsman who wants to be free; or whoever is a murder who wants his freedom; or whoever is a rebel; or whoever is renegade, let him come and break off the yoke of the sentence."

And so about twenty thousand murderers and brigands gathered about him. When Jerusalem and the priests heard of the magnitude of Simeon's evil, they went about, to and fro, magnifying it even further, so that one said to his neighbor, "Come let us send against him officers and troops to attack him suddenly. Perhaps they will be able to smite or capture him before his evil grows too great and he includes us in his troublesome war for then we shall be trapped!"

So they dispatched a force which attacked him suddenly when they reached him and found him encamped in the planted fields, which he had denuded of its produce. Thus they attacked Simeon's army. But Simeon

But Simeon counter attacked against them at night and killed many of them, so the men turned to flee toward Jerusalem; but Simeon pursued them and smote even until the gates of Jerusalem. And there fell a great number of them, very badly wounded.

Afterward, when Simeon came to Edom to capture it, immediately the Jerusalemites joined with Edom to fight (against him), but they did not all agree among themselves, and the camp was divided.

Thereupon, Simeon was angry and said, "Better is my death than my life, for Edom has not yet been subdued." So he camped at Edom's border and settled there to prepare for war with them again. While he was planning the matter, Jacob the Edomite came forth to him, (he was a prince and a mighty general and soldier in Edom, a murderer), to make a treaty with Simeon. Jacob said to Simeon, "See here, you have Edom entrapped. Now arise early in the morning, and arrange for battle with them. When you see me coming to meet you, you shall unsheath your spear against me, and set my people to flee and put terror in their hearts. And when they flee you shall pursue them and capture Edom." And it was so. When Edom saw that Jacob was fleeing from the battle, they all turned to flee from Simeon. But he chased after them and smote many of them, and captured Edom, which became Simeon's slave.³⁷

Then Simeon marched from there with forty thousand Edomites and Judahites and came to Hebron and captured it, taking booty from the city. He took from there the Judahites and went with them from Hebron to the suburbs of Jerusalem and destroyed their crops, their harvests, their standing corn, and their sheaves of corn.

When John, the Galilean, chief of the murderers heard of this, he wanted to go out against him at Jerusalem to fight him, and down

him. But he did not go out against him. Instead, he set an ambush for him on the road. However, only Simeon's wife came out from Jerusalem with her servants and maids, to her husband, and John captured her and brought her to the city. Then John and his men boasted of their capture of Simeon's wife and maids. And they said, "Now, Simeon will fall into our hands."

Simeon was told of this matter, but he had also captured many of John's men and cut off their hands -- all their right hands, and sent them to Jerusalem, to their master John, saying, "Release my wife; if you do not send her to me and surrender this city, I will cut off their other hands and feet." They were afraid of him and they released his wife. And he retired from the city and ceased from the evil which he said he would do to the people of Jerusalem for several days.

After these events, Vespasian was told that Galba was killed -- the king who reigned after Nero, and there reigned in his place Vitellius. and Vespasian rested at Caesarea several days.

And Simeon returned to Edom and sacked it and took booty until there remained nothing to them. And he became very wealthy. Then he went from Edom to Jerusalem, together with the Edomites and Judahite troops, which had associated themselves with him. Then he besieged the city.

John, chief of the murderers, and his scurrilous men were in the city, and their evil grew in the city -- a man murdered his brother, a man seduced his neighbor's wife. Fornication increased in Jerusalem; in every part of the population there was shaving of the beard, letting the hair grow long, even dressing in women's clothes, for the purpose of committing adultery and fornication.

And so the evil and the abomination was so great in Jerusalem, that there was lamenting there, and none could go or come. For the one who left died by Simeon's sword in the field, and the one in the city died by John, the Galilean's sword. The people in the city were very afraid of John's wickedness, and the people of the city gathered to fight him. But many of them died in that battle, And if it were not for the Edomite soldiers joining to help them, John would have slaughtered the entire population.

The people conspired to deliver up the city to Simeon so that he might help them -- in the hope that he would be able to expel John. So they sent Amitai, the Priest to Simeon, to betray the city. But Simeon refused deceitfully, saying, "I do not want to come to the city which hates me." But they urged him. So he and his entire force came to Jerusalem. However, Simeon annulled the treaty which he had made with the city to be their ally, to help them, and he turned against them as an enemy.

There was war between Simeon and John all this time.

When Vespasian heard that Otho died in Rome, he divided his army and took half with him to fight, and half remained with his son Titus, to guard Jerusalem.

Vespasian ordered the removal of Josephus' fetters. And he said to Josephus, "Look here, I have removed your chains, and you shall be a trusty advisor to my son Titus, for he has been kind to you, letting you live." Then Josephus answered Vespasian, "It is a disgrace to me and my entire people for me to be freed of my chains by a key. But if you had broken or chopped them off, I would have been your trusty advisor for all time; for when Alexander captured this people he chopped

off their chains and fetters."³⁸

At that time Vespasian sent Antonius and Mucianus to Rome to fight with Vitellius for a long time. And they killed him, and there fell in that battle eighty thousand choice Roman soldiers in Rome.³⁹

When Vespasian heard that Vitellius was killed and his generals whom he had sent were ruling there, he hurried to go to Rome to renew his rulership.

And while Vespasian was going to Rome, he left Titus, his son, in Alexandria, with half his troops. And he ordered him to go to Jerusalem to guard it. So Titus marched from Alexandria to Nicopolis and from there by boat he came to Tanis. From there he travelled to Heracleopolis and from Heracleopolis to Pelusium. And from there via the desert to Casian Jupiter, which is in the desert. And from the desert to Ostracine; and from there to Gaza, and from there to Ascalon; and from there to Jamnia; and from there to Joppa; and from there to Caesarea.⁴⁰ And he stayed there until he assembled all his Roman troops which had come to assist him in Jerusalem. They stayed there throughout the winter.

During the one year in which Vespasian reigned over the Roman Empire himself, a cruel war raged among the inhabitants of Jerusalem. There was hatred between neighbors so that there was no rest or quiet. And there was no ceasation of fighting throughout the land during the entire winter. The forces of Simeon and John fought in the summer and winter. The third (force) was Eleazar, with whom Judah and Ezron⁴¹ and Simeon joined. And he strengthened with him troops from the noble-men of Judah, and the troops from Jerusalem. Then they seized the Temple and all its suburbs and surrounding villages. They put their

men in concealment to guard the corners of the Temple of the Lord.

John the Galilean, assembled a large and powerful group to reenforce his troops. For, during his rise from the lower parts of the city until he came to the heights of the city, arrows and shots slaughtered John's men.

But Simeon also seized a position in the heights of the city and his troops captured positions below his high place. And so there was a third battle within the city. The battle continued incessantly, and there was no peace, no quiet, and no rest in all of the city. Day and night men fought with their brothers and neighbors, and many fell in battle, to numerous to count -- for there was no one to count most of the wounded. Thus the bloodshed of the Judeans continued in the market places, and in the street, and in the outskirts. And blood flowed in the Temple of the Lord, as the rain flowed, until it covered the entrance of the Temple. The bodies of the wounded fell one on the other.

John, the Galilean, was within the city, and Simeon was high above the city. Simeon pressed John next to Eleazar, and John was caught in their three-way baffling and hot battle, which was continuous and very damaging. The army above shot stones at the army below, and the army below returned the fire of stones, and John's army continued to be slaughtered by both of them.

People assembled at the Temple, a mighty throng; the priests, the elders, and the Judahites who had made pledges to restrain the battle from the Temple, and among them many of the warring soldiers. While they were offering their sacrifices they were killed, and the bodies of the priests fell on the animals which they had prepared

for sacrifice, as well as most of the people who had assembled at the Temple, fell by sword.

And the numberless corpses were scattered in the Temple of the Lord. The corpse of the priest on his sacrifice, while his hands clutched his sacrifice, and the corpse of the layman fell on the priest; the corpse of the wicked on the righteous; the corpse of the murderer on the innocent, and their blood was mixed in the Temple of the Lord while their blood flowed in the Temple. And the blood of the lowly mixed with the blood of the honored, and the blood of the wicked with the righteous; the blood of the good and the evil; the blood of the defiled and the pure were mixed. And the blood in the Temple of the Lord was like a pool of water, and the average man's bowels were indistinguishable from the priests' inner parts.

The battle grew hotter in the Temple and in the city, and they suffered from four disasters -- bloodshed, fire, falling debris, and famine. Throughout the entire city of Jerusalem there was no place of rest or refuge, and there was no help, for in every spot there was howling and commotion, and groaning. The weeping and screeches of the women and children were piercing. The howls of the old and young the children were unbearable, so that finally they cried out, "Happy is every one who dies first, and woe to those who remain alive at a time like this to see such horror."

And Josephus lamented and wailed, "How the city of your people is destroyed! Which was praised and lauded in every nation; which was humble and gave rest to powerful rulers, but in which dwelt murderers; in the abode of the Shechinah is the blood of the wounded and the corpses of the slain. In the place of joy there is now

grieving and groaning. In the place of rejoicing there now is mourning and agony. In the place where there was offering of sacrifice there is now massacre. And it is now a gathering place of evil men and murderers. Where formerly was the God of Heaven, now is the fighting of your wars. And the waves of the sea fought your pursuers, and the land swallowed up your revilers, in order to annihilate all those who rose up against you. The thundering of the heavens used to destroy your vexers, and the stars in their heavenly courses fought your enemies. O Moses, help now! And consider your people, your flock which you took out of Egypt, with great might and a strong hand and with signs and wonders. And consider your inheritance, which the Lord your God entrusted in your care.

"In the integrity of Your Faithfulness end it, O Lord! And consider how to overturn their power to destroy them. Please look to the people of the Lord! For whom which you lifted up Your staff and smote the sea, and made its waters before them as the desert, and let them pass through the dry land, and whom, they were hungry, You provided them in Your mercy with bread from heaven, and when they were thirsty with water from a stone, from the rock of flint.

"Awake Aaron, the holy one of the Lord! You who stood between the dead and the living like a mighty man before this people, and encountered the Destroyer without permitting him to come near the living. Thus you stood between the living and the dead and inhabited the slaughter of Israel.

"Please end it, O Joshua who swept the heights of the walls of Jericho with the sound of your battle cries, and with the sounds of the trumpets of your holy priest of the Lord. And consider this people

which you caused to dispossess the mighty nations and powerful kings before you! But now these are the ones being destroyed!

"And you, David the king, now about you? Let the city sleep and end it by the ability of your drums and your lyre to make songs. And tell of your pleasantness which they have ceased from the mouths of this people by their great wickedness. And see princes who have betrayed them to slaughterers and enemies, and who are not like you, O David, who gave your life instead of theirs, and said, "Let Your hand be against me and the House of my father, but do not destroy Your people."⁴²

Please awake, O Elisha, who appeased by your prayer the mighty army of Aram, and led them to a fortified city, and ruled them in it without a sword or war. You darkened the light of their eyes and transformed their enmity into love. And when you fought with your prayer against the army of Aram, the sound of the chariot, and the horse, and the horsemen of the army of Aram and their troops fleeing, was heard, because of your prayer, which you poured out on behalf of your people.

"And now, shepherds of Israek, where are your prayers and your petitions which you poured out on behalf of this people to avert for them wrath and anger? Why was the abode of the Holy One overthrown so that there were layers of sacrifices and the wounded? Who fell in it? And Jerusalem, the City of Holiness, is overthrown by Gentiles, even as a city in which the Lord was not. And even the Holy Temple, was not the Divine Presence in it? And it was transformed into a place of murderers, the dwelling of brigands. But all who fled to it were killed in it as they killed Ananus the Priest, and Joshua,

chief of the priests, in it. They were princes of the Holy One, honored by the Lord and the people but they profaned them and threw their corpses into Jerusalem, the Holy City. And they were food for the birds of the heavens and for the dogs -- for they were not buried. They did not die, but were murdered through the wickedness of their deeds. Therefore, admonish your children for they died in your midst, both the righteous and the wicked. And the brigands and the vile men have brought upon you all of these evils which brought about the death of the priests of the Lord and his prophets.

"And before Your Holy Temple, Jerusalem, the Holy City, which was praised among the nations, was slaughtered Zechariah, the righteous and pious prophet, and he was laid to rest. But the earth did not cover his blood, nor the blood of Ananus and Joshua, chiefs of the priesthood, which was shed for their revenge; much blood, like the falling of rain, of your young men and your soldiers.

"How reversed is the understanding of the city and how has it retrogressed! They are become like molten idols, which neither see nor hear, and they do not understand that all the wild beasts and creatures of the earth fight their antagonists, which rise up against them, in order to save themselves from the sword of their enemies; but your sons have reverted, so that a man falls by his brother's sword.

"And where is the Glory of your might, O Jerusalem, who has not bent your shoulder under the yoke of the nations, and who cut off the yoke of the Egyptians and the Philistines and Aram and Assyria and Chaldea and Persia and Media? And where is the power of God who gave power to the sons of the Hasmonians, who were the mighty heroes of a people small in number who yet destroyed the soldiers of Babylonia and

destroyed the might of Persia?

"And they killed Demitrius and pursued their troops and killed them with powerful assaults and piled the land with the corpses of their dead. For they chose death rather than life and did not listen to the sinners, and they handed their lives over to death -- not for their children or their grandchildren, but for the sanctification of the Lord, and for His Temple; so that it not be defiled by the reviled things of the Gentiles and by their abominable idols.

"Where is the tribe of God? The holy tribe which blossomed in the days of your rejoicing? But now they have destroyed the flowers of the tribe, for destroyed and ended is the faith of the Holy Torah. So deal kindly with their brothers. How the proclamation changed!

"And where is the magnanimity of their loyalty when they used to bury their dead with honor? But now, behold, their wounded and dead cover the surface of the land and none are buried. There is no truce for the buriers, for if they come after the corpses they too are killed and also die without burial, and they are like those on the field. Therefore, the father does not bury his son, nor the son his father. But services are performed for them without burial; for if they attempted to bury them, they would be felled and would die on the battle field and none would be buried.

"And the earthly Holy Temple of the Lord they caused to be impaired from above and the scent of the oils of their spices became soot throughout the land. How it was transformed into a shameful corpse, which stank from the blood of the dead. Its streets were filled by the wounded and dead, victims of the sword. Its outskirts were filled with the starving, and the living who remained in the city were considered as dead; for

they were weary of the smell of the dead corpses and many died, and many were sick for there was no physician.

"And thus said David, O God, the heathen are come into thin inheritance. They have defiled the Holy Temple. They have made Jerusalem into heaps.⁴³

"Who permitted this evil by the hand of the Gentiles, if not a man and his brother who by their own hands filled the Temple of the Lord with the defilement, of the corpses of the slain until they no longer buried, because they held back from burying. For when one had sought to bury the dead the brigands came and wounded him or killed him.

If there two corpses together, and the one who was burying found the corpse of his enemy, he cut off his penis in order to wreak vengeance for his enmity. Then the stench of the dead stifled the living, and sickness was rampant.

"And all this occurred to them when they abandoned the Torah of the Lord, and annulled the covenant which He had made with their fathers, and for the faithlessness which they displayed against the Lord, the God of their fathers; for they shed the blood of the innocent and righteous in the Temple of the Lord.

"Therefore, great is our groaning, for sin has increased amongst us, to bring upon us this evil which is endless. For there is no end to the evil, O Lord, our God, which we have committed before You.

"And the Lord, our God was patient with us, but we ended His patience by faithlessness to the Lord. Therefore He poured out His wrath on us."

And it was after these events that Titus came to Jerusalem, after his father's departure to Rome. He came with a great army to Samaria,

and recruited men from the city. He then went to Elon, which is situated between Samara and Jerusalem, four miles from Jerusalem and left his army there and took with him six hundred men and cavalry. He came to Jerusalem to reconnoiter the place and to determine the height of the wall, and the strength of the people and the brigands who were so highly touted in battle.

Then he called out to all those who had made peace with him as he approached the wall, and saw that no one went out or in through the gates of Jerusalem, for the brigands were lying in wait outside the city along Titus' route. And all the people were following behind him; but it had become a very small group.

Then the brigands arose from their place of ambush, which was near Elon, and charged and attacked Titus' force in the center and divided Titus and his officers. They surrounded them and two of his officers died there, but they wanted to capture Titus alive.

But when Titus saw that the brigands had surrounded him, and that there was no way to save himself, for there was no open road, he took the iron weapon in his hand, which his officers had left and he broke the chain of the brigands and fled. Since they wanted to capture him alive, he smote all who came near him to capture him alive. And thus did Titus escape from them.

The brigands fought and said, "What have we done? Did we not almost have him?" So they threw spears at him, but they did not reach him. Thus God preserved him to give Jerusalem into his hand. So he returned to his army and he knew that the destiny of kings is in the power of the Lord.

So early in the morning, he came with his entire army, and when

he approached the city he said to his officers and troops, "Brace yourselves for you are going to fight with a powerfully strong people, and with skilled warriors, for they are not like the people whom you have fought in the past. I have investigated and I know their heroism and cunning in battle."

Then he mustered his troops and arranged them in a phalanx, so that there was no space between sections and they did not sheath their swords and their arrangement was a straight line. Then he gave orders to guard against the event that the front men should stumble in the holes or bushes which were in the road -- for it was still dawn.

When they came to the Mount of Olives, they encamped there, opposite Jerusalem, across from the river Kidron. For the river is between the city and the Mount. So his army was near the city -- a distance of four-fifths of a mile.

In the morning, when the people saw the Roman Army at the Mount of Olives, the commanders of the brigands went and made peace, each man with his neighbor, in order to channel their enmity against the Romans. And men swore allegiance to their brothers. Then they opened the gate and the commander of the brigands and all the troops went out of the city. The commanders led them and they attacked the Roman army. They terrified them greatly, so that the Roman army fled before the army of the brigands, for suddenly they were upon them. But Titus shrieked at his men, and the Romans were strengthened and stood opposite the Jews for battle. But many of them fell wounded, for the Romans were not strong enough to stand before the Jews, even though Titus and his generals and officers who were with him had encouraged and emboldened them to stand against the Jews. Therefore, the Jews ceased pursuing the disbanded army and returned, as

well as the troops outside the wall.

But Titus was furious in his camp and excoriated his officers for his trouncing by the Jews. Then Titus set them at ease by saying, "This Kidron River separates us and the Jews." So they faced the wall and trusted in the River Kidron.

But the brigand generals divided the troops and sent them to surround the Roman camp by surprise. So the Jews surrounded them, and came from behind them and engaged them in battle, and moved them from their place. Titus turned around and looked behind him, and lo, (he heard) the sound of the battle alarm and the blast of the trumpet. The battle was waged at the end of the camp, west of the Mount of Olives, and Titus was confused by the sounds of battle.

Then the brigand generals opened the gates of Jerusalem, and they and all the troops came out from the city against Titus and his army. And they delivered a mighty attack, until there remained none before them, for the Romans had fled, since they overwhelmed them with their superior attack, to the Mount of Olives. Most of Titus' men fled, and did not stand against them, except for Titus, who was alone. But his generals urged him, "Please flee with us to the mountain, lest you die by the sword of the Jews, and we all perish, for you are our Master, and God has made you rule in every land. But now, if you yourself die, shall we not all die? And what will you gain by your bloodshed? Why should you die like an ordinary man from our ranks?" But Titus did not heed them and strengthened the line, and did not retreat, for he said, "I prefer death with honor, than life with dishonor." And he turned to the Jews coming at him. And there was a great tumult from

the battle, and when they were upon him, Titus fled from them.

When the troops saw that the camp was surrounded by the Gentile army, who stood ready to fight them, they attacked the Romans and shed their blood on account of Titus. With all their power they sought to kill him. And so it was that there was a very great battle there, and a great number fell from both sides there.

On that day Titus came close to death, and barely escaped it in this battle, with the remnant of his generals who returned to him. They were all depressed on that day of defeat.

The Jews returned to their place near the wall, crossing the River Kidron. And so, the Gentiles fled before the Jews three times. And so it was at that time, that there was a lull in the external war; but the internal war raged in the city -- a man against his neighbor.

It was the first day of Passover, and John the Galilean, leader of the brigands, came to the Temple of the Lord; he, and his entire staff with him. And the priest and elders, as well as the rest of the people welcomed him with honors. When he and his men came to the Temple, they removed their clothes. Instead of their clothes, they dressed in their mail with their swords at their girdles. And they attacked the priests and the people. They seized the doors of the Temple and began to kill the people and the priests.

They turned their hearts against their brothers mercilessly, without respect for the aged. And the evil ones were unwilling to heed the pleas of those asking compassion. They did not spare suckling, infant, woman or child.

Moreover, Simeon and Eleazar ben Ananus, and all the leaders of

the brigands were inflamed at John for his comments when he said, "Do not consider anyone the leader of city city but me." And when Simeon and Eleazar heard of the evil which John committed against the people of the Lord in the Temple, they also arose and killed many of John's people.

And it was told to Titus that the Jews were embroiled in a battle between themselves. A great evil was perpetrated amongst them, and they fought within the city. So Titus and his entire army drew near the city, and he found some of the Jews standing outside the city. And they said to Titus, "Please come near us. Come to the city, for we are not able to live with these brigands. Save us from their hands, for the sword is at our throats, and we will be your servants."

But despite this, Titus did not believe the words of the Jews, for he saw them just yesterday fighting furiously, and with singleness of purpose, and they were all one group, united in battle against him.

But now, today, he was to save them from their neighbors in battle. Because of this, he did not believe what they said to him, "Come and save us from the hand of these evil brigands, and we will be your servants."

He was still speaking with them, when all of a sudden, there was a tumultuous sound from the city, the battle cry from those who shouted, "Open the gate and let Titus come and conquer the city." and from those who shouted, "Close the gates, lest the Romans come!"

But when the Romans heard the voices of those speaking to them from the wall saying, "Hurry and save us from these brigands, so that we all do not die by the sword of the brigands," the Romans ran to the gate of the city. When they neared the wall, the Jews dropped stones

from the wall and shot arrows at them.

And the people who were pleading with Titus outside the city to save them from the hand of the brigands (suddenly) turned to fight with Titus' men who came to the wall. They smote them and they fled. And the Jews pursued them as far as Aylon -- the Jews fighting with the Romans whom they were chasing, mocking them for their stupidity, for they were not fit to beat in battle. And they were beating on their shields against the Romans to scorn and deride them.

The troops of Titus became angry and wanted to go against them, but Titus restrained them, and did not permit them to go against them.

Titus assembled all his officers and assistants and counselled with them and spoke to them, saying, "I used to consider that your power was the greatest of all the peoples, none was able to equal yours in discipline, and cunning, and skill among the peoples. But now, my brothers and neighbors, I am not surprised at the Jews when they speak and turn and swear and rebel. But I am surprised by them, at how they are able to deceive you, with your cunning and your skill.

"Did not they smite you twice and thrice, for which you did not heed me, and rebelled against your king's commands, which he commanded you? And they saw that it was not fitting for you to violate or transgress his words. But you transgressed my words and violated my commands.

"Did you not know of the man who arose among our people and slew his son because he went to battle without his father's consent? But you have transgressed my orders. It is not proper for you, for it is like an order." Titus continued reproving and speaking to the people words of reproach, which we have not recorded. And they prostrated themselves to Titus -- all the generals and all the troops, to erradicate

their errors which they had committed in rebelling against his orders.

But this is what Titus did. He held ahigh a list of their sins, and attested to them, saying, "Let us no longer continue speaking of this matter, but do not ever against rebel against my orders." And they said in unison, "Yes!"

And it was after these things that Titus saw that the heart of the people of Jerusalem turned a man from his brother, and they turned, man against his neighbor in battle. And Titus drew near to fight in the wall of Jerusalem. And he ordered his men and they closed up all the pits and holes and cavities which used to surround Jerusalem. They filled them with dust to straighten the road for the troops. While they were fulfilling Titus' orders to every specification, the Jews did not go out as they had done previously, three days earlier, to fight with him to repel him from the wall.

For Simeon took ten thousand of the Jews, troops from the brigands. And from Edom he took nine thousand, and Jacob, the ruler of Edom, and Simeon, the younger, ruler of Idumea. And Simeon assembled all these select troops, skilled warriors, and went to John and chased him to the Temple courtyard and John stood at the gate of the Temple entrance, and with him eight thousand and four hundred troops, holding swords and dressed in mail.

Simeon and Eleazar joined and strengthened themselves against John and abandoned the saving of the city to fight man against his brother.

Meanwhile the Romans entrenched themselves in their camps, surrounding the wall.

The rest of the people were between these three generals like lost sheep for the generals were killing them. Each general took for himself,

Jewish men, chosen by lot. And thus, they divided the people, like a flock, among themselves.

The war grew heavy upon them and they joined together for the battle. But even in their flight from the Romans, they turned man against his brother, to fight.

Josephus replied and said: "Your King O Jerusalem has gained fame for himself; he was called Malchizedek for he was both a king and righteous.

"This continues to happen, O Jerusalem because of the Temple of the Lord which is built in your midst. And the Canaanites lived amid you until David, king of Israel came and drove out the being of the Canaanites. Then there dwelt in their stead Hebrews. He also built his palace amid you. And furthermore it occurred to him to build amid you the Temple of the Lord. But the Lord restrained him through his messenger, the prophet. And so he left it all for his son Solomon, who reigned in his stead. So he began to build the house of the Lord and he put in it silver and gold and precious stones, in great amounts.

"Therefore kings and rulers of the earth envied him for the superiority of the edifice of the Temple of the Lord over all; his reputation was greater than all; and he made the floor of your Temple marble, shining like a clear fountain.

"And the servants of your Temple were dressed in garments of four kinds of dyes; of the blue worm, which resembled the heavens which are above the firmament, like the fire; and the blue-violet and the mud colored garment which was similar to the earth, from which it sprung; and the garment of purple like the sea, for from the sea is it gathered.

And when the priest came to minister he was dressed in these four

species. And the priest used to say to the Lord of All, 'Behold I come before You, Master of the World with four examples of Your world and may it be considered in Your eyes, as if I were bringing before the Master of the World, all the world.'

"Furthermore, he had on his garment pure gold and precious gems, imprinted to resemble the tribes of the Children of Jacob who were called Israel; and his loins were girdled in breeches of linen to cover his skin for it was proper for the priest to be more modest than all the other men on the face of the earth when he stood to minister in the two Holy Rooms -- the outer Holy Room was one, and the inner Room was the Holy of Holies, for in the outer Room the priests and the levites waited to minister in the Holy of Holies. But the Lord did not enter there unless the High Priest was alone and only once a year, for there was the Ark of the Covenant of the Lord which contained the two tablets of stone at the time of the First Temple.

"There was the rod of Saron from which a bud came forth and bloomed. And in front of the Temple were fourteen steps which gave the appearance of grandeur.

"And the city of Jerusalem was a fortress city, the strongest of all the cities in the land for kings, gloriously mighty, built it, and many princes dwelt there. And Herod continued to elevate and heighten its walls and continued to build another wall which he called Antonia after the name of Antonius the Roman.

"But how the Rock humbled you and made to rule over you a multitude of peoples!"

After this Titus passed opposite the wall to see which place was suitable for an attack against the city. And he saw a level spot

opposite the grave of John, the High Priest. So Titus stood in that place with Nicanor, an officer of the army, whom he sent to speak with the people on the wall, words of peace.

When he finished speaking peaceably to the people, as Titus his master, had ordered him, one of the Jews on the wall shot an arrow at him and killed him.⁴⁴

Titus was very angry that the Jews shot his officer whom he had sent to speak about peace to them. So he beseiged the city with all his weapons of destruction and the demolition squad who brought the iron ram to knock down the wall -- for it is the instrument which destroys walls.

When the Jews saw the ram approaching to batter the wall, they were frightened greatly and they became confused.

The three brigand chiefs made peace and opened the gate of the city and went to the field of the grave of John and chased the Roman army away from the destructive weapons which they prepared to destroy the wall. Then they ordered fire put to these weapons and they burned them and the ram, and they cut off the ramparts, so that barely did Titus and his troops and the rest escape being burned by the fire.

But at that occasion the troops from Alexandria who were with Titus fought to save the ramparts from the Jews. And because of their bravery Titus hurried and ran with his select troops and approached the Jews and smote a dozen of them.

At that time John, one of the Edomite officers, fell, when the Gentiles fooled him into talking with them and threw a spear from behind and killed him.

And the Edomite troops mourned him greatly and they were angry.

So they arose that night, they and a part of the brigands from the groups of Simeon and John, and went to three of the wooden towers which Titus had erected opposite the wall of Jerusalem and killed Roman troops whom they found, and the survivors fled. Then they cut the supports of the towers and many of the Romans fell to the ground and were killed.

When Titus heard the tumultuous sound of the falling towers, he became greatly frightened, he, as well as the entire camp, and they fled at the sound of the falling towers, for they did not know what the sound was.

In the morning Titus assembled his force and approached the wall of the city, and the Jews were still fighting in the city.

So he again bought the destructive iron ram and battered the wall, and broke through it and over threw it and the wall toppled -- it was the outer wall -- and the people fled who were near that wall.

Then he came to the second wall and Titus ordered the destruction of the wall which had fallen, and the disposal of its stones some distance away, lest they be obstacles for his army.

When the leaders of the Jews saw that Titus was taking the outer wall, and there remained only a third of the walls which were around the city, the brigands made peace, each man with his neighbor. And they divided into their battle groups. One group with John, leader of the brigands at Antonia, North of the Temple; one group with Simeon, at the grave of John the High Priest.

And so they stood, with their troops opposite the Romans, and the battle raged at that time, for the Roman army was encouraged to fight for the sake of their reputation and the Jews were strengthened in their

fighting by the realization that the end was near.

But Titus stood before his men to strengthen them and to say to them: "Be strong, now, and I will give to all who fight today, silver and gold and honor,"

One of his troops drew near, his name was Longinus; he went into the midst of one of the Jewish parties which was stationed outside the city and smote the man on his mouth who had challenged him, and killed him. And he continued smiting the other and stabbing him until he died. Then Longinus fled and escaped to the Roman camp.

But they (the Jews) did not flee from the Romans to save their lives for their anger burned within them; for Simeon stood opposite his men and spoke to them, and warned them: "The man who flees in battle will most certainly die and his household shall be destroyed!"

And Titus called to his men to fight lest a man fall and be abandoned in the place of battle which was opposite Simeon.

And John went to the corner of the place where they had placed the ram, for it was a level spot. At that time Titus ordered the ramming of the wall. A Jew of the brigand troops stood on the wall and his name was Castor; he was a skilled warrior, and he shot arrows and smote many of the Romans, and many fled also.

Castor was with nine⁴⁵ of his comrades while Titus' army was moving the ram against the wall -- and Castor called from the wall to Titus, "Please my lord, spare this shattered city."

When Titus heard the cry of Castor he ordered his men to stop the fighting, and he called to Castor and said: "Come out to me, and you shall live; if not, you shall die!"

Then Castor answered Titus and said: "I will seduce my nine

comrades and we shall come out together."⁴⁶ But he by deceit seduced Titus.

Then he spoke to his nine comrades in the sight of the Romans saying: "Come now, and let us go down and escape to the Roman camp." And his comrades knew that it was a deception to fool the Romans, and one drew his sword and smote him on his mail and he fell before the Gentiles; but they did not know, that through this deception that they stayed the ram from hitting the wall.

But one of the Romans shot an arrow at them and hit Castor in his nose, the arrow passing through his nose; whereupon Castor went and screamed in a loud voice: "What is this you have done?" And said to Titus, "Is this the kindness which I sought in fleeing to you? To have your men shoot me with an arrow? But even now, my lord if you will send me one of your officers I will go down to him, and I will accept your trustworthiness from him with a good heart and a willing mind, and afterward I would go to you and become one of your servants."

When Titus heard Castor's words, he believed him and said to Josephus: "Go and make a treaty with his people, with our faithfulness, and bring this man to me, so that he live, and not die!"

Then Josephus answered Titus: "What is this, that you send me to him? For I did not sin against you, and I have been your loyal servant," for he knew of Castor's cunning.

- So Titus sent Enaes the officer⁴⁷ and he said to Castor: "Come down to me, for I trust you and we will go to the king's son.

Then Castor answered Enaes: "Bare your chest, and I will throw you the silver and gold which I have with me, and I will come down lest the people of the city know of it and take it."

So Enaes spread out the hem⁴⁸ of his garment to receive the silver and gold about which Castor had spoken to him. But Castor raised a large stone over him with his two hands and dropped it on Enaes; but he averted it and it fell on his associate and he died.

This deed enraged Titus greatly and he burned inside and he brought the ram to the wall and battered it and the second wall fell.

When Castor saw that the second wall fell and the Temple was burning he threw himself into the flames and was consumed and died, for he chose death over life.⁴⁹

But when the Romans came into the wall the brigands and the rest of the soldiers came out against them and joined them in battle. But the Jews prevailed and smote very many of the Romans.

Then the rest of Titus' men fled to the first wall which was destroyed before them. Whereupon Titus grabbed his bow and shot at the Jews with arrows, and not one of Titus' arrows fell to the ground, for he hit the people with the arrows. Nevertheless, the Romans were driven from the city.

The Jews prevailed until the fourth day. But on the fourth day, Titus gathered a mighty force from among all the peoples, to help the Romans.

And the Jews went out to meet the Romans outside the city for battle. But the might of the nations overwhelmed the Jews and they fled to the inner wall and closed it for themselves.

Then Titus ordered his people to avert the wall, and to go outside the city, and to end the battle for a few days in order to discuss peace with the Jews. And he said: "Perhaps they will accept the Roman yoke and live, and not die," for he had compassion for the city and for the Temple

of the Lord and the people of the Lord. Thus, in order to avoid destroying everything, he desisted from fighting on the fifth day. And on the fifth day he came to the gate of the city, while at the same time came Simeon, chief of the brigands and John with him. They were arranging incendiary materials to burn the destruction machines which the Romans employed.

They all joined together to fight as one with the soldiers. And when Titus saw that the Jews were willing to give their lives to continue, and were stelling themselves to die, all of them, in battle, for they preferred death to life, then he began to discuss peace terms with them. He entreated them, by saying: "Look, I have captured two walls, and there remains but one -- why do you become poverty-stricken by your stiff-neckedness? For I will capture the third wall also, and completely destroy this city -- I will lay it waste and overthrow the Temple of the Lord your God, and I will not spare your lives, nor your wives, nor your sons and daughters."

But despite this, the Jews did not obey, for they were stubborn. Then Titus sent Josephus to speak to them words of peace in Hebrew, in order that they believe him and trust him.

So Josephus went to them and stood opposite the gate of the wall, for he was afraid to come near the wall, because he knew that he was loathed by the people for accepting the Roman yoke and continuing to live.

But Josephus the priest called out in a loud voice, saying: "Hear this! All you who are Hebrews! And I shall speak to you that which is good for you." He continued speaking to the people; "It was fine for you at first to fight as you fought. But now, before this evil comes, while your cities are standing and your land is full of people; before you

destroy your soldiers in battle, man against his brother, until there remains a tiny number; have you no mercy upon yourselves, for you fight man against brother with brutality and fill the sanctuary of the Lord and His Temple with the blood of the wounded and the corpses of the dead.

"Why do you tarry about this? Haven't you had enough of this? Yet you engage in war with a nation mighty and proud, which rules over all the peoples and has captured all the countries -- and has quelled all the nations and all the peoples who have rebelled against them. They became servants to them but you fight with them with stupidity and not with wisdom, and without discernment, so that they will not spare this city, or Temple of the Lord, or His sanctuary or your lives. Inasmuch as they have endured your powerful will and been patient with this greatly evil people. I fear for the Temple lest it be pulled down, and for the famous city, lest it be destroyed, and for the Sanctuary of the Lord, lest it be demolished, and for the offerings and sacrifices, lest they cease, and for the eternal fire, lest it be snuffed out. For we have sinned against the Lord, the God of this Temple, and against ourselves.

"Therefore, He will turn His protection from us, for we have fought in the midst of His sanctuary. And His Temple was the abode of sinners and the dwelling place of brigands who murdered his priests and his holy ones, and shed the blood of many of the innocent within it.

"And now, my brothers, here are all the destruction-machines ready to destroy the Temple and the fire prepared to burn the sanctuary. But behold, the Gentiles, your enemies are willing to spare the Temple of the Lord and His Sanctuary, without making a desolation of His Sanctuary, if you, my brothers and neighbors, will be compassionate in order to turn from you the weapons of destruction.

"And in what do you trust? Even now, have not two walls been broken, and only one remains? And if you say, "We will trust in our God," He is not among you, for He has turned to help your enemies, for they honor His great name and fear him. But we have been unfaithful to Him. "Therefore God has turned from us and has been with them and has helped them, for they rule all the peoples and are supreme in every land. Except in a place which is inaccessible due to snow or heat, where there is no way to cross over to it.

"And now, what is your expectation? Has he not put their dread over all the nations of the earth? Is this not a time of their rule and domination? Are they not princes who rule and is He not with them and helps them? And do you not know that in the beginning He was the help of the Egyptians so that they ruled the entire world. But afterward He turned from them and was with you and caused you to rule over all the nations?

"And so He was with you and your kings; but afterward He turned from you and gave you into the hand of the Chaldea and Assyria and Persia and was with them to help them, for He created all of them.

"But how He has abandoned them and has become the help of the Romans -- He will be with them for a long time, and will continue to cause them to rule over those nations whom they ruled aforetime.

"And now, my brothers and my beloved, why do you fight? For they are the rulers of nations who have disclosed secrets surpassing India and the islands of Oceanus, which are beyond India and all the distant places of the East, and the rule until the ends of the earth; as far as Britain and the Atlantic Ocean and the entire country of Scotland, which is closed off by Moors, and its inhabitants are a people like

the Anakites, who are tall of stature, and valiant; archers and soldiers, who used to say, 'We shall all be a united force when we fight our enemies, and let us die together, rather than serve foreign rulers,' and afterward the Romans came and subjected them and they became their servants.

"And now brothers, and my beloved, while you are saying, let us die together, and not serve Gentile rulers, for death is preferable to life, so as not to witness over misfortune, and the misfortune of our Sanctuary, ask (yourselves) please, since the days of the Patriarches, when have you been free, without masters or without the yoke of the Gentiles upon you? Since Jacob our father went and became subservient, so as to live in Egypt, in a land of strangers, in order not to die of starvation; he and his household and his possessions which he had acquired and his twelve sons who sprang from his loins?

"Was there not there, an honored Jew, of the Children of Jeshurun, upon whom the Jews called. And was he not able to be triumphant, for he was a warrior, and wealthy and great? But he became subservient in order not to die of starvation; he and his father, and his brothers and their wives and sons and daughters with all their possessions and everything they had.

"And his name was Joseph, handsome in physique and appearance, a wise and skilled man who nevertheless bore the service of Egypt and the service of the House of Pharoah in order to provide his father's house -- young and old -- according to their need -- with food.

"Joseph wanted to return to the Land of Canaan, he and all his father's household. And who was able to restrain him from the road? No one could, for he was the ruler of the entire land of Egypt, and whatever

he desired, he could do.

"And there Benjamin turned against Joseph's house with brutality, and deceit, when he implored them to serve. But for all this, Joseph the righteous did not sin. But he submitted to serve the king of Egypt since there is no shame for the man who serves one greater than he. For our forefathers served Pharoah in Egypt until Moses our Teacher, may his memory be a blessing, took them out of Egypt by a mighty hand and an outstretched arm, with signs and wonders. But afterward they served the king of Assyria for a long time, as well as the kings of Persia and Media -- very pleasant servitude! And afterward they served the kings of Greece in great wars. So, now, my brothers, tell me if it is disgraceful for you to serve the Gentiles!

"Do they not rule over your enemies who themselves ruled over you as masters, which in itself, should make you like the Romans, for they have conquered all those who stood over you. But they have turned into your enemies.

"Did you not know that the Gentiles have been rulers in all the lands and over all the peoples? They even ruled in Egypt when you were slaves there.

"But now, if the Egyptians ploughed their land and their produce, did not the Romans harvest their produce, for they worked for them? Therefore, understand that when the kings of Macedonia ruled, they were everywhere; and they ruled throughout the land of India and throughout its kingdom.

"But now, they are cut off from them and they serve the Romans. But in the beginning they exalted themselves above the Romans and waged a great war against them until the Romans subdued them. And so now they

are servants to them for they subdued their haughtiness and put their shoulders under the Roman yoke.

"And concerning the Philistines, what have I said, and what did I tell you? Are they not insignificant compared to the Romans who rule the entire land of the Philistines and all their kingdom?

"Therefore, is it not a great honor for you to serve with Persia as associates in the service of Romans, who are your masters? Tell me please, when were your forefathers free, without forced servitude? From the day of their exodus from the land of Egypt until the day of Saul son of Kaish's rule, were they free?

"When the Lord ruled, you rejected Him from being ruler over you, and chose for yourselves a mere man as king to rule over you. Saul and the rest of the kings whom you served after Saul b. Kaish's death; David, the great king who ruled over the nations around you; and after David the son of Jesse's death, you served Solomon his son, who was a ruler even beyond the Euphrates. After Solomon's death war raged for many years until the Babylonians came and exiled you from your land, until Cyrus King of Persia came and returned you to your land. And you didn't merely return, but with silver and gold and with power. Thus he was considered as the source of the vindication.

"But after his death, there arose against you the kings of Greece who waged war against you and oppressed you with a heavy yoke. Thereupon the Lord aroused the spirit of His priests,⁵⁰ the Hasmoneans and they all became associates and friends of the Romans and their love grew over the years.

"But afterward you all rebelled against the Hasmoneans who saved you and elevated your name, and you selected for yourselves a man from

your own people, whose name was Herod who imposed upon you a heavy yoke.

"Then Herod died and Archelaus his son ruled in his stead, and he intensified the burden. Then you all rebelled against him and said; 'We shall no longer serve Jewish kings, but rather, we shall serve Roman kings,' as you desired. So you bent your shoulders to serve Augustus who showed you mercy and compassion and not brutality, and you served him like all the nations who served him without shame. And so your reputation was enhanced for you served a good king.

"So now, my brothers, sons of our people, consider the resources of our land, the people and animals, the wildlife, the crawling creatures and the birds and all the fish of the sea; for the greater rules the lesser, and there is no disgrace in the lesser serving the greater; the ox fears the lion and the ram fears the bear and the goats fear the panther, and the hawk fears the eagle, and the dove fears the hawk.

"Consider for yourselves the domestic animals; the bull exalts himself over the cows and the calves, and cows smaller than he -- the ram lords over the flock and the he-goat lords over the herd of goats and so the greater animals, domestic and wild, rule over the smaller.

"And it is correct that men learn from the animals and birds, for one God created them all. God the Creator, Praised be He, is His name.

"And now my brothers, sons of my people, if you decide to become lackies to the Romans, what would you lose, for have not the nations declined, who previously ruled you? And the animal and bird about whom I spoke to you, do not the small grow, little by little, so that the large no longer is able to rule the smaller, even if through punishment the smaller is subjugated to the greater's rule?

"Therefore, sons of my people, clothe yourselves in humility and

be like all creatures!"

"And so when Josephus the priest spoke these words to the people of Jerusalem, they spurned him and cursed him from the wall and shot many arrows at him to kill him ---and when he saw that they didn't heed his counsel, he began to berate them with phrases from The Book.⁵¹

"The priest responded to them and said to them: "Rebels, is this how you think you are helping the Temple of the Lord in which you shed the blood of the innocent many a man did not have pity on his brothers and relatives? And you made war in the Temple and His Sanctuary and polluted it with corpses and wounded whom you murdered in it -- and you fought in the Lord's name when you fought your battles on His Sabbaths and Festivals. Now please tell me, rebels, when were you brave with a sword or with a spear or in battle?

"And now, recall Abraham who sired you, with what did he prevail over Pharoah, king of Egypt? He implored the Lord with prayer and supplications, and he helped him and returned Sarah his wife, her marital state and purity unimpaired. Thus Abraham your father used to lie down with contentment, and in quiet and peace, and with trust.

"And Pharoah king of Egypt was struck down with pain and large boils which the Lord inflicted upon him because of Sarah, wife of Abraham, your father, for Pharoah coveted her and seized her to commit an abomination and disclose her privy parts -- but the Lord did not permit his lust.

"But instead of seeking to uncover her body completely, Pharoah dressed her with great pleasure with silver and gold and precious stones. While Abraham was sitting at home and relied on the Lord -- all of a sudden there was Sarah dressed in gold and silver and crowned with all

kinds of desirable items; also her virtue was intact, pure and undefiled.

"And what did Isaac say when Abimelech king of the Philistines expelled him? And he had with him the three hundred and eighteen trained troops of his father, born within his house, who had smitten five kings greater than these who were with him being mere slaves of his household?

"And he was also brave enough to fight the Philistines but Isaac didn't want to make war with Abimelech. But with great humility he remained staunch even when the Philistines came to him after which they ousted him -- but they employed him and said to him good things when they saw that the power of the Lord was with him. Then they said to him -- 'We have certainly seen that the Lord has been with you' -- for who can count the mercies of the Lord and the wonders which He has performed for our fathers, Abraham, Isaac and Jacob when he fled from Esau his brother, for he didn't take a thing with him, except his staff and crossed the Jordan as it is written: 'Only with my staff did I cross this Jordan.'⁵² And he didn't take food for the road nor weapons, but through His prayer did the Lord help him -- going and returning, 'He wrestled with the angel, but was unable to prevail while wrestling with him.'⁵³

"And what did He say to you about Moses our Shepherd, the man of god? With what did he prevail over Pharoah and his entire army? Wasn't it with his prayer and with the staff of god which was with him? He humbled the glory of Pharoah and his magicians and their serpents and witchcraft; and with it he smote the Egyptians with ten plagues.

"And with it he parted the Sea, making a dozen pathways; and when Pharoah and his army and entire force approached, Moses did not fight with them -- rather he sent up his prayer -- and through his prayer Pharoah and his force sank in the great deep while Moses sang a hymn

of thanks.

So the Egyptians soldiers perished because of (Divine) wrath and fury when they sought to fight with Moses and Israel with instruments of war. Against the horses and chariots Moses fought with his prayer. Pharoah and his army sank in the Sea and not even one survived.

"Then Israel sang a hymn of praise and who did not know that the prayer was better than all the instruments of war for prayer hastens the Lord's help and His victory.

"Do you not know about Joshua, Moses' minister, when he crossed the Jordan? Was he not a warrior? But with what did he demolish the wall of Jericho? Was it not through his prayer and the blasts of the priests of the Lord who were sounding the horns?

"And when Jericho was devastated not a soul within it survived except Rechab the whore and all who escaped to her.

"Don't you know about Gideon's prayer which was his advocate. When he came with three hundred men and smote the entire horde of Medianites and Amalekites and the children of the East; and were it not for his supplication and his prayer which he poured out before the Lord, what would have been the effect of three hundred men against Medianites and the children of the East, who were a great and powerful people, like the sand upon the seashore in their numerical superiority?

"Consider the Ark of the Covenant of the Lord when the Philistines captured it. Were our fathers capable of rescuing it by the sword or by war? Only through prayer and supplications was the ark returned to them.

"And during the reign of Hezekiah, king of Judah, Sennacherib, king of Assyria came, and reviled and scorned the Sanctuary of the Lord, with

contemptuous haughtiness in his heart. He was humbled not by war, by prayer and supplications. For Hezekiah forebore, and wore the pings of prayer, and instead of the shield he wore sackcloth, in place of the arrows he employed prayer and supplications. The prayer ascended to a place where the arrow could not go. And with the first prayer which Hezekiah poured out, one hundred and eighty-five thousand of Sennacherib's best men fell dead, and the wounded were innumeralbe. But those who died of the plague we did count.

"Then the kings of Judah, Israel and Edom joined together and went to the land of Moab to fight, but they were weakened by thirst in the desert. In the parched land and desert ---plan, what good were their weapons and heroism? Was it not through the prayer of Elisha the Prophet that water and a river were brought forth for them in the wasteland?

"And what of Elisha's prayer when Syria made war on Samaria? Was not his prayer heard on high and were not the Syrians made to hear the sound of chariot and horse and cavalry? And they quaked and fled -- the entire Syrian force -- for a voice pursued them and scattered them and they fled -- but in reality there was no pursuer!

"It was also by prayer that Elisha turned the famine in Samaria into plenty. One could even sell three measures of fine flour for a measure of silver! Thus our forefathers always prevailed through prayer.

"And when Moses stretched forth his hands to Heaven, did not Israel prevail over the Amalekite horde? And so with Jeshua's prayer -- the heavens stood still at Gibeon while the evening turned to afternoon, and the Israelite army prevailed over their tormentors through Joshua's prayer -- for without his prayer which turned the sun backwards, it would have been night, separating the Israelites and their foes.

"So too with Samson before he sinned, it was his prayer which obtained strength for him -- but when he sinned, he fell like an ordinary person.

"Similarly, when Saul was behaving properly, his prayer obtained for him strength and courage. But when he sinned, God turned from him.

"And David, king of Israel, who from childhood to old age did not lack courage -- yet he abandoned prayer for he did not want to fight with his kinsmen or the Ammorites.

"Therefore, he prevailed over his enemies, even though he refrained from fighting his brethren. He was the fear and terror of all the nations.

"Asa, king of Judah, with a modest force went out to fight the Cushites and prayed to the Lord and entreated him by saying to the Almighty. "We do not know what we shall do for upon You are our eyes."⁵⁴ And the Almighty heard his prayer and smote the Cushite army, one million of them!

"And what of the prayer of Deborah, when she brought about victory for Israel.

For many years their prayer endured and there was continued deliverance.

"Do you not know what Amaziah king of Judah did when he was fighting Edom -- he smote them with the edge of the sword and carried off their infants and wives with their gods. And when he arrived in Jerusalem he had taken from Edom and sacrificed and offered libations to them, saying 'For you have made me victorious!' On account of you have I defeated Edom."⁵⁵ Therefore he was captured like a fox when he fought with Joash, king of Israel.

All the evil which has befallen us from time immemorial has been our own fault, for it has come from within us, because the Lord our God deals justly with all His creatures. But have not enemies hurt us when we were evil among ourselves? The nations took our objects of delight and returned them in purity from Babylonia but we have defiled them with the blood of the innocent which we shed in the Temple, and we multiplied transgressions and forgot the perfect Torah which had been for our fathers a guarantor of help. For in it is the name of the Lord, the Tower of Strength; in Him the righteous finds pleasure and exultation, for it is his life in this world, and the length of his days forever, for all his days shall be long.

"Who brought the Romans to the City of Jerusalem at first if not Hyrcanus and Aristobulus who divided the people so that a man betrayed his brothers? Who bought Antoninus and Sosuis,⁵⁶ Roman generals to Jerusalem? Wasn't it Herod when he was fighting with the Hasmoneans? And who invited Caesar to rule over you? Did you not yourselves invite him?

"So now, why are you rebelling against the authorized chief of the Roman army, the Edomite, shooting arrows at them? Why have you not brought your complaints to Caesar instead of rebelling and making war? Did you not rebel against Nero Caesar because he oppressed you? But now, why are you rebelling against Vespasian who is a kind man? Has he not offered to make peace with you and lifted the burden of the yoke from you, so that you know of his concern for you.

"And for whom was it proper to hurt me, even I, who lifted up my sword against the Romans and killed and wounded them, without number.

"However it was not my wish to do so, but you sent me to fight until I came to the city of Jotapata. And I fought with all my strength and I killed many of them until I was covered by the slingshot's rocks and the arrows. Then the Romans tried to inundate me with a consuming fire. But the Lord helped me, strengthening me in my battles.

"And so, now that I am in their hands, they do not deal harshly with me for all the trouble which I caused them, but with kindness.

"And many times when I wanted to escape to you, before the Romans captured me, I was not able.

"Thus, now I thank the Lord for all the good which He has granted me, inasmuch as I was not a party to the evil which you have committed, when you killed the wholly righteous and shed the blood of the innocent and pure in the Temple of the Lord. For if I had been with you, my lot would have been bad and I would have abandoned hope.

"But now, see your troubles, for the Lord is not in our midst, inasmuch as before these wars the attacker could destroy very little.

"Yet now, when the nations gather against us, the attacker gathers together like a wady which becomes a great river surging against its banks. For you have killed ---a man against his brother -- within the Temple of the Lord. And how can the Glory of the Lord dwell with you, oppressors, murderers?

"And was it not because of Korach and his cohorts that the Lord said to Moses and his people: 'Depart from the midst of this congregation?'

"But you continue evil, for you have no compassion. You shall destroy the Temple of the Lord with your own hands and yourselves will start the burning of the Temple of the Lord which the great kings and

holy prophets built for the sake of the Lord, the God of Israel, the Glorious and Awesome One. So, you, with your own hands will have destroyed it, without pity for the Sanctuary of the Lord, or your sons and daughters and infants, without regard that they may go into captivity.

"For although I am regarded alike both in the Roman camp and in yours, yet my dear wife, of a prominent family is with you, as are my poor holy father and mother.

"Indeed, my words shall not be believed, for you shall say that I speak deceitfully to you. My words shall have been heard but in vain, for my holy mother and dear precious wife shall have been killed, as well as I. And their blood shall become your pledge."

But when the people heard Josephus' words, they wept, for they considered his good advice which he had offered them; they wept with loud crying and with supplications, and wailing and with an out pouring of tears. Thus the people cried profusely.

Thereupon Titus ordered all the Jewish slaves which he had bought and which he had taken into captivity, set free and sent to Jerusalem, for Titus' compassion had been stirred by Josephus' words. Then the people wanted to go out to Titus to make peace with him, until Simeon and Jonathan and Eleazar, the brigand commanders stood at the gates and mustered them with the reminder that anyone who goes out of Jerusalem to the Romans, they would kill with the sword, and they killed many Israelites.

So Jerusalem was shut -- none went out and none came in -- and the famine grew heavy in Jerusalem. Then the brigands, all of them, began searching the houses and rooms to find food to seize it for them-

selves. And if the master of the house sought to restrain them, he was struck down and killed. This is the manner in which the brigands treated all the people of Jerusalem.

And the food supply was exhausted in the city so that people picked the garbage-heap and the dung-heap for food, until they fell. And so the people died of malnutrition, except for those who found sustenance in grass or herbs or greens or rats or reptiles or some crawling animals. They ate these in order to save their lives for the famine was fierce. And if someone had wheat, he was afraid to grind it or bake it, lest the brigands know and they confiscate it. So they ate the wheat in secret. Even in their houses when they ate, the inhabitants of the house hurriedly snatched the food one from the other -- the father from the son, or the son from his father, and the mother from the children.

And those who went out to gather grass outside the city to sustain themselves, if the Romans found them were killed.

Therefore the people (sought out) every variety of crawling creature of the earth, rats and spiders and snakes and moles and lizards. But the people were starving because of the war and they died without burial. And if a carcass of a horse or of any of the animals in the city was found, many Israelites would fight over it, and people died while fighting over the carcass of the animal.

And thus the men went out of the city with their wives and sons and daughters and their infants to find grass to sustain them. And if the Romans found them, they slaughtered the children, for the Romans said, "It is better to end their lives while they are still young, for if they grow up, the sons shall fight like their fathers." Therefore

the Romans used to kill the poor of the people who came out from Jerusalem and hung them on the trees opposite the gate. And so the Romans did every day, the number of people killed and hung being five hundred.

But Simeon and John treated any Romans which they found or anyone who decided that they wanted to go out to the Romans. They seized them and hung them from the wall opposite the Romans, in the hope that the Roman army would pity them.

So Titus ordered the entire army to refrain from hanging Jews on trees for his compassion was stirred for Israel. And despite all this, Titus did not cease speaking to the people of Jerusalem kind words and entreating them, saying: "Please listen to me, so that you may live and not die, and have pity on yourselves. Why should you die of starvation and thirst, under siege, and with distress for all?"

When the brigand generals heard Titus' words they became angry and prepared to commit evil and strengthened their resolve to be brutal to the people of the Lord, and to disgrace and revile Titus; to provoke him to anger so that he would not continue to speak to the people in such a manner. For the people said: "It is better for us to die by the sword, starvation and fire and to die free, for the Sanctuary of the Lord and His Temple, without the yoke of the Romans upon us. For it is to our gain to die with this misfortune, (in order to) go to the Great Light and to the rest of the Garden of Eden."

~~When~~ When Titus saw this, he ordered the ram brought to the wall to batter it and to cut it off and to snatch the prisoners from the hands
Simeon
of Siem and John, to save them from being killed.

When they were bringing the ram to the wall, there was a young

named Commagene⁵⁸ son of Antiochies the Macedonian of the kings of Greece, one of Titus' men in the Roman army. He came to assist Titus and was light footed and a courageous soldier, but lacked discretion and said to Titus: "I am amazed at your soldiers who are the same soldiers who have been able to conquer all the nations -- but it is amazing that they have not made short shrift of the Jews, to destroy those who are stationed outside the wall." Then Titus laughed at the Greek youth's remarks and said to him: "Let us see you do these things! "Perhaps you will be astonished -- unsheath your sword against them!"

So the young Greek girded himself and called his Macedonian men and they prepared for battle with arrows and bows and with pity for the Jews.

So the Jews assembled against the Macedonians; and the Jews outside the wall and those standing on the wall smote them so greatly that the young Greek and all his men fell wounded, so not even one remained. But the young Greek alone escaped to the Roman camp, for he was swift. When he returned he went to Titus, for the young man was a descendant of Alexander the Great. Therefore Josephus said to him,⁵⁹ "Anyone who wants to be like Alexander, it is proper for him to be as heroic as he. For when Alexander fought a powerful people he came to the city one night by himself and laid a ladder on the side of the wall and went down into the city and smote the inhabitants of the city by himself all during the night. In the morning his army heard (a tumult) and they wondered what the noise was. They were told that their king was in the city. So his soldiers ran and hacked off the bars of the doors and entered the city and rescued their King Alexander. And as David our king singularly displayed courage in battle, with the Nephillim,

so did Alexander fight alone in the camp of the ghosts.

"And when David the king was fighting alone in the city and Abishai, Joab's brother, heard that David was fighting with the Nephillim, he rushed to assist him. When he found him, he was alone fighting with the army of the Nephillim, and David was smiting the Nephillim. But one of them came up behind David the king to strike him. And when he raised his hand to smite him, Abishai, Joab's brother, rushed over and intercepted the blow with his shield. Then David turned around and smote the Nephil and he died. "Therefore we knew that Alexander came to deliver the punishment of the people of the city for the city was given into his hand. But David rescued the Holy Spirit."

Thus this Macedonian youth knew that it was not due to weakness that the Romans desisted from fighting with the Jews at that time, but rather because of wisdom and cunning that the Romans did so.

After this Titus divided his entire army into four sections. Then he deployed them around the wall, and set up four rams to batter the wall. And they set up one ram at the corner of Antonia. The length of the ram was thirty cubits.⁶⁰ But during that night John, the leader of the brigands, went out with his hand and dug out the earth from under the wheels of the wagons. Then they put planks under the wheels and put in them pitch and kerosene and sulphur and set the ram aflame, while the guards of the ram were asleep and unaware of the plot. The fire consumed one foot of the ram and it fell on the guards and they died. The camp of the Gentiles was thrown into confusion and they said: "We are no longer able to fight in this city, in Jerusalem!" For they burned all the weapons of destruction which were employed to batter the wall. And the brigand generals mocked them about these things.

Titus was furious and ordered the three remaining rams brought to the spot where the burned ram, which the Jews had burned, was, and they set them up against the side of the wall.

While they were doing this, four⁶¹ of the Jewish soldiers became zealous and ardour filled them for the Temple of the Lord. And so one said to the other, "Come and let us offer ourselves to the Lord our God, and earn for ourselves a good name this very day."

And these are the names of the Jewish soldiers:⁶² Tephtheus, the Galilean, Megassaros, Jabmanus, and Iraus. They strapped on their weapons and went out to the Roman army which was standing with the three iron rams which were destroying the wall.

Their hearts were inflamed with zeal and angry wrath, and so they went, the four of them, without fear or intrepidation against the Roman army. There were none superior to them and they smote the men who were around the rams and the people fled. Then they daubed the wooden parts of the rams with slime and burned them.

Then they became emboldened and stood by while the rams were burning and fell to the ground. But the Romans shot arrows at them from afar, and many other weapons rained down upon them. For the Romans were afraid of the Jews, to come too near them, since they were select skilled warriors. But the troops were not afraid and did not bridge from their place, and stood there until all the rams were completely burned.

But Titus and his entire army ran to salvage the rams from the flames but were unable to, for Simeon and John the brigand generals and their troops came out against them, and engaged them and chased them away from the rams. And the four soldiers did not die in this

battle, but many of the Gentile soldiers fell there.

Then the Roman army reassembled and there was a raging battle between them and the Jews, who pushed the Roman army back a distance from the city. And the heroism of the Jews was known on that day. For the Roman army was unable to stand against the Jewish army in combat, because the Jews were especially strong on that occasion. But the Romans shot arrows at them from the distance.

When Titus saw that his entire army was fleeing he shouted and told his people: "It is a disgrace for you! Woe to Romans for the disgrace and shame of such a day as this! To flee from the Jews whose land we have conquered. We have pierced their walls and there remain no weapons of war to them; and there is just a small remnant of them, and we are many. From all the nations come people to assist us. And even if they vow to die for their land and for the Sanctuary of their God, so what? Have you not also vowed to demonstrate your reputation and courage?"

On that day the Jews returned to the city. Then the Romans assembled unto themselves a great force to assist them, from among all the nations.

Titus had a war council with his generals and officers and all his men as well as with those of all the nations which had gathered with them. He said to them: "Come, and we shall lay seige to this city, without a battle. For their food is depleted. Perhaps starvation will finish them off."

So he closed off the entrances to the city lest the Jews came against them suddenly. And they beseiged the city. They set up roadblocks on all the surrounding roads and posted guards day and

night. Meanwhile the starvation grew worse among the inhabitants of Jerusalem and among the soldiers. But despite the intensity of the starvation in Jerusalem and among its inhabitants, the city was not captured.

Many Jews went to bury the dead, but they were unable to, for there was no place to bury the corpses. Many of the Jews had tossed the dead into pits. But those still alive had also fallen into the pits and others came and made graves for them and put them in the graves where they lay for a day or two and then died in the graves. There was neither burier nor mourner, for weeping and tears had ceased, and the wailing had diminished in the face of the famine. All the streets of Jerusalem were filled with the dead -- inside and outside houses -- but there was no gathering and no burial and no weeping and no one was terrified. And most spoke about the famine until they had exhausted themselves of discussing it.

And when Titus saw the manner in which the corpses of those who died of starvation, were cast into the wady Tidron like dung on the surface of a field, he was greatly bewildered and stretched his hands heavenward and said: "God of Heaven and Earth, clear me of guilt for this, for did I not want to make peace with them? But they refused and they themselves committed this evil."⁶³

At that time worthless men came and told Simeon: "Behold, Amitai the High Priest who brought you to this city, wants to go out to the Roman camp." So Simeon ordered the arrest of Amitai the priest and his sons. Thereupon one of them departed and captured Amitai and his three sons. Then Amitai the priest begged Simeon, not for his life, but rather for a speedy death, so that he need not witness the death

of his sons.

Whereupon Simeon, chief of the brigands, became emboldened and did not heed his plea. Therefore Amitai fell by the hand of Simeon, whom he brought to Jerusalem. And in this manner did Simeon treat Amitai, repaying him evil for good.

Then Simeon ordered Amitai spread out on the wall opposite the Romans. Then Simeon said to him: "The Romans shall not rescue you from my hands, those to whom you sought to flee." Then Amitai the priest begged Simeon the brigand, a worthless man, to let him kiss his sons before his death. But Simeon the contemptible one, did not permit him to kiss them.

Then Amitai the priest raised his voice and said to his sons: "My sons, I brought this wretch to this city, to Jerusalem. Therefore, I am also considered to be a murderer like him. Thus it is by my own hands that this has happened to me, and to all of you. For from that day a sentence of death has been upon me. For I brought an evil brigand and a murdered into the Holy City because I thought that perhaps he would be of assistance of this city. But he did great evil to Israel and changed the entire city into a stumbling block and a snare.

"One murderer was not enough for us! So when he was in our midst he also added our enemies and he fought with us. After he conquered us, he finished us off.

"But it was not I who brought him to this city, for I love it as do all the priests. It was the entire people who sent me to bring him here. And now, he has conquered all the people who were free. They have become slaves, to bow down to them as was their will, both he and

John the brigand, has associate. Therefore they have brought him (Titus) to subdue the brigands of the city. And see, even now, they continue to destroy, brigand against brigand, and neighbor against neighbor."

Then Amitai continued and said: "But now, why should I say any more, like a man who does justly? But I haven't sinned against God or his people in this city, even though I brought to this city evil, and not good.

"And this is the reason that I have the sentence of stoning; because I brought you to this city to be chief over the people of the Lord. It is fitting that it was you, Simeon, who saved me and my sons from their hands, for to them I was evil and to you I was good.

"Then it became my innermost wish to flee to the Roman camp, to be able to escape, for you did not rule over it. For before we brought you to Jerusalem, Simeon⁶⁴ the brigand was a stumbling block and snare for this city. Therefore we said, that Simeon should give us evil and expel our tormentors. And when he became our troubler, we said: 'Dismiss the murdered!' But then we added to the murderer, so as to humble the group of murderers and brigands. We added brigands in the hope of rescuing the innocent. But there was shedding of innocent blood! To do away with weapons of war, there were added weapons of war in the city and they killed men in secret, for they were afraid of the people. But now, they kill men in a high -- handed fashion, right in the open. And who is brave enough to help our enemies the Romans? Was it not you who destroyed the troops of the city when the Gentiles smote a few outside the city? And you are the one who increased the number of wounded in the city.

"When Titus was seeking to make (peace) with us, for he had pity

on us and our Sanctuary, and our sons and daughters and infants, as well as on the city of our God, you refused to make peace between us and them and provoked the war. Also, Titus had ordered his people and made them swear not to set fire to the Temple of the Lord when they fought with John. And Titus desisted from fighting on the day of the Festival of the Lord, for he said to us: 'Go, observe your festivals in peace!' But you profaned the Festival of the Lord, and extinguished the Eternal Light with the blood of the innocent. And all this is reckoned to me, as if I had done it, just because it was I who brought you to this city!

"Now it is vengeance from God, to bring dishonor on my hoary head by your hand. I shall go down in agony to Sheol, for all the evil which has come to pass, by my hands. With great folly did I summon you to this city. For through you was innocent blood spilt in large amount, for you were without pity.

"So now Simeon, lest you kill me before I see the burning of the Temple of the Lord, I shall condemn you for killing my sons before my very eyes. Would that I should not have seen the bloodshed of my sons! I wish because of this that you shall abhor John, who used to honor elders; who respected the aged. But now, you notice he kills the elders as well as the youth. John and the elders of the city used to play their musical instruments, the drums and harps. But now, while you kill elders and youths, you play the trumpet and sound its blasts."

Afterward Amitai spoke to a servant of Simeon's who was holding the sword in his hand, with which to kill Amitai. And Amitai said to him: "Hurry, and fulfill your master's decree -- and take the ax to my sons before the eyes of their father, so that I shall hear the cruel

sound of your hacking. But I shall bear whatever I see against my will for you are the executioner against your will. Execute! But would that Simeon the murderer have pity on me to let me kiss my sons and embrace them while I am still alive. And now, may your mercy be great, if you kill me after my sons do not separate my corpse from their bodies so that my body can cover their bodies and save them from birds of the heavens. Perhaps they shall eat my carcass, and my mouth and tongue will fall on the wounds of my sons, and I shall embrace them with strength. If not, and he separates me from them, this shall be brutality. But even if Simeon the murdered separates our bodies, he shall not be able to separate our souls!

"And, now, great has been our crying, but to what avail? Go now, my sons, before the Light of my eyes, and I will come after you, according to my strength, and my age, and my humility. Since I have no power, and the Almighty has not given me strength, I am not able to stand this brutality which he has not spared me despite my old age. Nor has he had compassion because of your youthfulness. O, now I know the vigour of your youth! Wait, for me, a moment, and let me turn to you, so that I can content myself at seeing your faces, for I shall not see you again until Eternity. Go, please, and find for us a dwelling forever, even though with all my being I had wanted to precede you to prepare this dwelling. But I have not been abandoned!

"Then, now, when you go on this route and you will come to the dwelling of the people of this place, they shall give you a good dwelling place, for they will see that you are innocent, for I will not have come with you, before them, to the dwelling. They shall not give me a good dwelling place, for they loathe me because of the evil of my

deeds, when I brought Simeon the murderer to the holy city of the Lord. Thus, now, my sons, go please, and don't tarry, for this is not new in the world, for this has been done before, in the days of Antiochus the Evil, to the sons of the Hasmoneans. The woman who went and prepared a place for themselves and their mother. Behold, that in front of her, a man went and embraced his brother. And they all died for the Lord, and for His Covenant. And their mother saw and rejoiced in front of them. Then, afterward, she went after her sons, to the Great Light, with great joy. They were killed with brutality by the king of Macedonia; and we with brutality by Simeon the murderer.

"Would that we should be with them in one lodging place. And if not, we should be able to go to them, to their dwelling, that we may be their neighbors. For they died in their righteousness, and we shall all die in our innocence. Be comforted, be comforted, my dear sons, and the delights of my eyes, hurry please, and let us go from the congregation of these evil brigands. And while you are on the way, and meet Jonathan son of Saul, and he asks you, this Jonathan who was killed before his father, "Shall I and Saul my father meet?" And he asks me, on account of the people of the Lord, you shall say to Jonathan: I shall speak to Saul his father, and say to him: "Since this is the people whom you knew, for the waters of the sea were split before them in the days of Moses, son of Amram, their shepherd, and the sun stood still at Gibeon in the time of Joshua son of Nun; and also the waters of the Jordan reversed after the people were walking in the depths of the sea; and heavenly food dropped from above and gave them sustenance. And the clouds of heaven covered them instead of their trusty shepherds, go down in the storm of the brigands, and the leaders of the murderers --

Simeon the one who is chief of the brigands, and his people, a group of Edomites, who have enslaved us. And John, the one who is leader of the brigands, a group of Israelite brigands.

"And thus they say to the righteous, who are before them, and who chose death over life for the people of the Lord and His Sanctuary, rather than the disgrace of the pollution of the Gentiles speaking in these terms: 'Let us recall the righteous who died in the days of Mattathias the High Priest, who did not fight on the Sabbath. For Simeon and John the brigands not only made war on the Sabbath, but they also murdered the priests on the Sabbath, within His Temple, on the altar of His Sanctuary!'

"When one heard of these deeds, he would recoil with a loud groan, because Simeon ruled the people of the Lord. And because of him was Jerusalem the Holy City destroyed and the Temple burned. One felt like delivering himself and his household unto death, rather than delivering the Sanctuary of the Lord unto destruction.

"Was it not better that he made himself feel that because of his righteousness and on account of the Temple of the Lord and the Holy City, he went into captivity and exile, he and his household so that the Chaldeans would not attack Jerusalem.

"Zedekiah was overcome by his folly and rebelled against his oath and defied the wrath of the Lord and did not capitulate before Him until the Temple of the Lord was demolished. Then the people of the Lord went into captivity and his sons were slaughtered before his eyes. And the Chaldeans blinded him, and he himself went into exile. So Zedekiah's troubles increased more than Johoiachin's⁶⁶ or mine, Amitai the priest, for Zedekiah lived for many years after his sons. But I am

going together with my sons. Therefore, He has had compassion for my heart. But the Chaldean king pitied Zedekiah and sustained and honored him after slaughtering his sons and putting out his eyes.

Would it not have been better for him to die together with his sons, than to live after them. But unfortunately for him, he pitied him and did not kill him. Then his soul was silent out of the pain of its agonized grief.

Amitai replied to the executioner: "Hurry, kill me, while my sons are still pleasing to my sight, before they die. Perhaps we will die together! For it is good to die in sight of the city of the Lord and His Sanctuary, because it is like a grave and its slaughtered multitude are within it."

And Amitai cried out to the Lord, and said: "Please, O Lord, the Great, Mighty and Awesome God, do not kill Simeon the murderous brigand within the pen of your flock; rather by himself and separate should You kill him. Let him be conquered by the hand of his enemies, and those who seek his life. He and his wife and his sons and daughters and all his family and loved ones. And do not let his lot be with the people of the Lord, nor his portion with the righteous of the Lord, and Your people in the Temple of Your Sanctuary.

"May he see his wife and household in the hands of their captors and afterward may he die a bizarre death and let his eyes witness the exile of his household -- and may his sons and kin go into exile. May Simeon the brigand know that my portion is better than his for I die with my sons and I will not witness the destruction of the Temple. But he will die like a churl, languishing alone."

After these comments, Amitai said to the executioner, "Hurry please

and kill me, while the blood of my sons is still on the axe which you used, and before the Gentile is killed with it. Please, mix my blood with the blood of my sons, and I shall have healing and pleasure. And do it before the Romans for they seek the vengeance of my blood and my sons blood. So let them be my witnesses, even now, that I was their enemy, and not their friend. Would that I had been from the beginning, Simeon's foe, as I was an enemy of the Romans. Would that I had fought Simeon as I fought the Roman army. I could have prevented Simeon the murderous brigand's brutality against the people of the Lord."

After speaking these words, he pleaded to the Almighty, Praised is His name: "Now, God of Israel, the Great Mighty, Awesome and exalted God, who dwells on high, open your eyes, and see, and judge between me and Simeon the brigand, who has increased his evil against your people, by killing the pious of the people of your inheritance, who delighted in fearing your name. And he shed their blood in Your Holy Temple. Judge quickly and do not delay!"

When he had finished saying all these things, Simeon the brigand gave the order and they fell upon the three sons of Amitai the priest. So he and his sons died. Both Amitai's corpse and his three sons corpses were cast onto the wall.

Then Simeon ordered and they killed Hananaiah the priest, of the honored and fine priestly family and they cast his corpse on the corpse of Amitai and his sons, the priests. At that time they also killed Aristeeas the writer, a nobleman. At the very spot where Amitai had stood, Simeon had violently smitten him.

While Simeon was killing these saints, a tenth of the important Jerusalemites passed by and saw that he was murdering these saints. They

became alarmed and confused and were seized by trembling and contractions like a woman giving birth. And one said to the other, "How long will God watch the evil of Simeon the murderous brigand which he commits against the people of the Lord in this place and remain silent? Let Him requite the blood of the saints and the pious, and of His people."

These comments were overheard and told to Simeon the brigand. Then he ordered his men to seize them and they killed them also on that day.

When Eleazar son of Ananus the priest saw that the evil of the leaders of brigands was great within the city, and the priests and pious of the city were perishing and there was no hope, he seized the fortress of Massada and went there to guard it. And when Judah, captain of the thousand guards of the tower, saw that Simeon the brigand was doing, he went up on the wall and shouted to the Romans to come to him. Perhaps they could save these men. But the Romans did not trust Judah's words, even though he shouted out of the innocence of his heart to them. So the Romans did not come to the aid of Judah and his men.

Then Simeon the brigand ordered the killing of Judah and his men. And he cast their corpses with the corpses of their brothers, the pious ones, outside the wall opposite the Romans.

Then Simeon said to the Roman officers: "Here are the Jews who sought to go out to you. Take their corpses and let them be witnesses!"

Meanwhile Gorion the priest, father of Josephus was imprisoned in the house of Simeon the brigand, held in chains and irons, and no one could visit him, to enter or leave.

And it was at that time that Josephus was passing by and looked at the tower which was opposite his father. Perhaps he could see his

father's face. But a stone came from above and struck him and he fell to the ground. Then the brigands ran to go down to him to capture him. When the Romans saw that Josephus had fallen Titus immediately ordered his men to go to him to rescue him from their hands, before the brigands could reach him. The Romans did as Titus ordered, and surrounded him with their shields around and above him, because of the arrows and stones which the brigands were shooting and hurling at him from the wall. And the Romans rescued him and he did not die.

But the brigands in their desire to capture Josephus sounded a great blast and Josephus' mother heard the sound of the blast. And she was told that because of her son Josephus, the brigands sounded the trumpet, when they went out to capture him. Thereupon the mother of Josephus ben Gorion ran and went up on the wall and put her hand to her head and tore her hair and raised her voice in sobbing and lamenting, and bitterness, and said: "Unto this has come my hope! And was this my hope which I hoped for? To live after the death of Josephus my son, the light of my eyes? And have I deserved to bury my hope? For he should have buried me. Is not God able to bury him? Would that He answer my plea and let me die, for I do not want to live after the day of my son Josephus' death. And now would that he grant me my death with him, that I would cover him with my garments which are on my flesh, for one garment can cover two people."

And so, Josephus' mother went up on the wall until she came to the tower, spread out her hands to heaven, and uttered a shriek, for her soul was very embittered.

But the brigands laughed at the sound of her shriek, while the entire Roman army wept at the sound of her shriek. Then he said to the

brigands: "Why do you not kill me also, for I bore Josephus, my son, whom you have killed? Did I not nurse him from my two breasts and made him grow? And now, why do you let me live?" And she continued crying until the entire Roman army was crying in front of her. Whereupon many of the Jews in the city cried at the sound of her voice.

When Josephus heard his mother's voice from the wall, he moved closer to the wall, the Roman soldiers with him, covering him with their shields to protect him. Then Josephus responded to his mother: "Do not be afraid, my mother, for I have been saved from the brigands. Yet would that I die, even on this day, before I should see the burning of the Temple of the Lord and the destruction of His people. For the souls which are within us are considered as prisoners who are in jail. But when it leaves the body it goes out to freedom; for during life it is locked in."

On that day the people went out with their wives and sons and daughters, from Jerusalem, for they were tired of the prison of the brigands. Therefore they went out to the Roman army.

Titus ordered that they be given food and drink. But many of them could not even open their mouths to eat, for they were weakened by a long period of starvation. Just as they were to receive food, they died. When the children saw the food they fell upon it and tore it with their teeth. But they expired and died.

When Titus saw that they died when they ate the bread, because they had not eaten for a long time, he said to Josephus: "What have I done to your people, for they died while eating the bread?" Josephus replied to him: "I have seen a man fast for three or five days and when the time for eating arrived, they first fed him milk or fine cereal, in the hope

that his bowels would be strengthened, and then they ate bread.

Thereupon Titus ordered his servants and they did as Josephus had suggested. Therefore many Jews lived, but many died of dysentery.

While the Jews were leaving -- those who were going out of Jerusalem to Titus -- there were those who swallowed gold and silver and pearls and precious stones to conceal them from the brigands. When they came out to the Roman camp, and one went out alone to relieve himself, he was followed by another who seized his throat in order to find the gold and the pearls and all which he had swallowed. And while the Jews were behaving so, some of the Syrians and Arabs saw them, and they told each other. So some of the Syrians and Arabs ambused and seized the Jews secretly and ripped open their bellies and found in them gold and precious stones. And the Syrians and Arabs became excited, and did this evil to the Jews and there were two thousand Jews counted who were ripped open.

When Titus heard about what the Syrians and Arabs had done to the Jews, he was furious. Then he assembled his officers and noticed a covering of gold on their weapons and charged them: "Remove this from your weapons, for this gold motivated the Syrians and Arabs to commit such an abominable act against the poor Jews who came seeking refuge in the shadow of our wings."

And when the officers of his army heard him, they did exactly as Titus had ordered. They expelled the Syrians and the Arabs from the Roman camp and such evil deeds against the Jews were no longer committed.

But if a Syrian found a Jew outside the camp, at some distance from it, and the Jew was alone, and no witnesses, he would kill him and slit him open in order to find the gold.

At that time inspectors from Jerusalem made a count of the dead which were taken out of the city from each gate, and of those cast into the streets of the city, and into the trenches and into the wadi Kidron. They added the numbers to those who fell by the sword and those who were taken from the survivors of the precincts. Alone, from the Gate of Menachem, one hundred thousand and fifteen thousand of all these were noblemen, who were buried. The rest of the people were strewn on the surface of the earth.

The leaders of the Jews who went out to Titus counted the number of the dead who were taken out of Jerusalem from all the gates of Jerusalem to be buried during the days of the famine and the war. Six hundred thousand alone of those who died at home, remained there, for there were no graves available, as well as those who died in the streets. For there were no collectors and no graves, except for those in the Temple of the Lord and in His Sanctuary and on the walls of Jerusalem.

At that time there was a severe famine in Jerusalem. And even the officers of the brigands began to suffer from the famine so that they started eating the dung of their horses and the leather from their chariots and their weapons. Then the brigand officers sought the branches of flourishing trees, or greens or grass to eat. But the Romans had cut down every tree surrounding Jerusalem for a distance of thirty miles; and there was not one remaining in all the gardens or anywhere, for the Romans had cut them all down. There had been surrounding Jerusalem innumerable fruit trees and the Romans cut them all down.

Thus the entire surrounding land became like the land of Tyre; for it was devastated like a land in which no man passed, nor any human dwelt therein.

Whereas, previously, those who came from afar; saw the forest of Jerusalem, and the gardens and graves, now if they looked in one direction there was not a single tree; and if in another, there was no grass for it had all been destroyed. And they cried bitterly lamenting and wailing.

When the Romans neared the wall to fight, the brigand officers came out against them for battle. But the Jews were ravenously hungry, and they fell before the Roman army in very large numbers. The brigands were no longer able to burn the ram for they could not muster sufficient strength to stand, because of their hunger. But had they had strength at that time to burn the ram as they used to do previously when the Romans had gone against Jerusalem in the past, then the brigands would have said: "Let the Romans exhaust themselves beseiging Jerusalem!"

But because of this, the Romans were encouraged not to flee before the brigands as previously and they encouraged their rank and file, and one saying to another, "Be strong and be courageous in battle, for it is shameful and disgraceful to flee before these hungry Jews, for they are dead men."

And the brigands retreated to the city. Then the Roman forces came and battered the wall with the ram of iron and the wall fell to the ground. Whereupon the Romans sounded the battle-call on the trumpet for they said, "We have conquered Jerusalem," but the Jews also sounded the horn in the city, for the Jews had built another, new wall, when the Romans had destroyed the wall. They built it at the place of John the brigand's headquarters, opposite the broken wall.

When the Romans heard the sound of the trumpet of the Jews, and saw that the Jews had built another new wall upon which they were

standing, the Romans became very bewildered and their joy turned to anger and sorrow. Then they no longer felt like fighting and they despaired of capturing the city of Jerusalem.

But Titus said to them: "See the wall of the Jews which they built is still fresh, and not even dry, for it was built speedily. So bring the iron ram and batter it for this wall will surely fall quickly and we will capture the city.

Then the Romans went⁶⁷ and mounted the wall which they had broken while the brigands stood on the new wall⁶⁸ opposite them.

Then they encountered each other and fought there between the two walls. And the Jews prevailed and drove the Romans from the broken wall.

But when Titus saw that the battle was going against the Roman forces he called his officers together and said: "Did you not know that every task, indeed, every battle, and everything is better at its conclusion than at its beginning. So too, at the conclusion of the battle, if your hands are weak, your work is in vain.

"Learn from the analogy of a ship which travels by sea and traverses every direction until it comes to a harbor. And when it comes to the harbor, the sailors are tired and weak.

"But if they had rested, would not the ship have been battered by rocks or stones and broken, and all aboard would have perished? What hope would the sailors have had if they had been weak?

"But if they were equal to the task, they would arrive at port and rest at their desired destination, and they would have repose and peace.

"And thus also, the builders who have not yet received their wages,

and are not able to become weak and rest, for they will lose their wages, and their work would have been in vain.

"Now I speak to you of all who work the soil, for if they plough their land and sow it and watch the seed in the field until it is full of corn, and the time of harvest arrives, and they are wearied, and they do not harvest, they have wasted their efforts and their food.

"Thus, you who have fought against this city for so long; and many of you have fallen, officers and troops. But you have strengthened and encouraged yourselves until now. But now! Behold the wall is broken, and thrown to the ground; the people are depleted by war and starvation and by plague. Yet there remains this new wall. Of what avail to you is all which you have done if you now want to abandon the wall? It was proper for you to abandon it at first before they diminished your numbers and finished off your troops and they died. But now, if you do similarly, and desert the battle, what shall remain to you of the joy of life. Would it not be better for you to die? Did you not come to this city in the time of Caesar Nero to fight in his behalf without shaming him. But now, during the reign of Vespasian my father, who is a greater soldier than Nero Caesar, your strength has waned. It is a disgrace for you, and a shameful day today.

"Have you not learned courage from these Jews? When the sword and hunger and plague are destroying them and they perish without hope, yet they fight like wild beasts!

"Do you not see that every day one or two of them come and shed their lives against the Roman army -- they kill many of our men and then they themselves die.

"But they do not do as you contemplate doing in order to save them-

selves -- but rather to die to earn for themselves a reputation of heroism."

Then Titus expatiated upon these matters for them. And it was while he was speaking with them that one of his warriors Sabinus⁶⁹ young and brave said to him: "Who among you will volunteer with me to go against this people and do the will of the king's son?" Then he took his shield in his left hand and held his bare sword in his right hand. Eleven Roman soldiers accompanied him and Titus was astounded at the heroism of Sabinus, and because of this he longed to do similarly.

"But the Jews stood at the breach of the place from which the Romans had expelled them. And when the Jews saw Sabinus and his comrades coming at them, they began to shoot arrows and to throw stones at them.

But despite all this, Sabinus did not become frightened or soft-hearted. He tenaciously held on and overtook the Jews at the breach in the wall. When he came close enough one of the Jews struck him with a sword and he fell on his face -- when they heard the sound of him falling they were encouraged. But he got up on his knees when the Jews came to him and Sabinus continued fighting, and then died.⁷⁰ His fighting was dearer to him than his life, for he chose rather to give up his life than his fighting. And there died with him there, three of the soldiers who were with him. But the eight others returned to Titus' camp for they had fallen there like dead men and the Romans ran to them and rescued them. But the next day they died.⁷¹ Then the Roman soldiers became envious of what Sabinus the Roman had done.

But that night twenty⁷² of Titus' personal troops assembled to earn a reputation for themselves. They said: "Let us go to the breach of the city." -- and they told Titus' standard-bearer about it, and he joined

them. And a number of Roman soldiers went with them and they went up on the breach of the city that night.

But the Jews were unaware of all this because they were lying faint and enfeebled by hunger. And when the Romans came and ascended the wall and they sounded their battle signals, the Jews became bewildered for suddenly the Romans had come upon them.

When Titus heard the sound of the battle call, he selected some of his personal troops and went to the wall where the Romans were assembled surrounding it. They went up on the wall and came into the wall where there was an opening into the city. For there was the road under it, which they used to exit and enter the city.

The Jews moved into battle formation to fight the Romans within the court which was the Temple of the Lord. It was there that Titus' men descended upon the Jews, with drawn swords, for they did not bring other weapons with them, but only swords. The Jews also used their swords and they engaged in battle by sword. There had not been such a battle there previously, in Jerusalem, where men were practically intertwined in battle, all of them engaged in battle. Not one of the Jews or Romans were on horseback. They were fighting solely by sword and some fled or turned about, for everyone was engaging another in battle. There fell the wounded, stabbed many times, and the agonized screaming was heard even from a distance. For the smiters were yelling and the smitten were groaning while the sound of the swords muffled them all. Sword engaged sword and the sound of the screening of the men who were wounded by the sword was heard in the distance and the Romans encouraged themselves by saying: "Behold, the Jews are wailing."

The Jews who were assembled encouraged themselves for they said:

"We need not flee outside for we shall die for the Lord, our God and for His Temple and Sanctuary. And we shall be considered as a burnt offering on this day."

The courtyard was filled with the blood of the morning; but by nine a. m. (lit. "a quarter of the day") the blood of the Romans and Jews had run with the blood on the floor of the courtyard like a pool of water. The wounded was strewn about without number, and most of the wounded were Romans.

Julian, one of Titus greatest soldiers, saw what was occurring. He saw that the Jews were overwhelming the Romans, and that the Romans were retiring from the battle. Julian was filled with anger and wrath at seeing the Romans flee from the courtyard before the Jews, and there remained only a few. So he ran to engage the Jewish soldiers chasing the Romans out of the courtyard. So he ran to meet them at the edge of Antonia. Then he stood against the Jews and did not permit them to pursue the Romans. So they returned to the courtyard. Whereupon Julian came into the courtyard to pursue the Jews. Then one of the Jews struck Julian on his shield which was in his hand. And when he saw that the Jew struck him he was impelled to leap from the ground in military fashion, but his foot slipped on the stones of the courtyard floor, and he fell to the ground, for he was wearing shoes which caused him to slip. This is not the way of a soldier. For if he wants to kill his enemy, he needs to guard his enemy and it is proper for the smiter to watch lest he be smitten and be killed. It is proper to be on guard lest he die. So he should not say to himself that his courage will protect him and save him. He should not go to battle like a man who goes to the sporting event. So when Julian fell, he got up on his knees and fought a little,

but they struck him and he died.⁷³

But Titus had hoped that Julian would display his prowess and would not fall dead there. And when Titus heard that Julian had fallen and died, he wanted to go out to the courtyard to fight but his soldiers would not permit him. For they feared lest he also fall. For the Jews were stronger than the Gentile horde that day when they came to the courtyard and wounded a great many Romans, without number. Then the Jews undressed the wounded Romans and took their weapons and armor from them. And these are the names of the men of the Jewish army who fought and displayed valor on that day: of John's party -- Alexas and Gyphtheus; of Simeon's party -- Malachias and James, the Edomite chieftain; and from the third party (the Zealots) -- Simeon and Judas and the rest of their brothers.⁷⁴ These are the ones who overwhelmed the Romans, and smote them mightily on that day, in the courtyard. They chased them and killed them in Antonia. They restrained them from leaving there, or others from entering there.

But Titus knew that Antonia was a snare for the Romans, so he ordered its destruction, which they did.

On the next day the Jews were celebrating their festival of the Festival of Shavuot. So Titus drew near to the Temple, and Josephus ben Gorion with him, and called aloud to John and Simeon, leaders of the brigands. Then Josephus explained Titus' words to them. Titus said to John the brigand: "What sin has this Temple committed against you, that you bring upon it this great calamity, to destroy it with might and strength. So go out, with your bands and troops to the field and we shall fight there.

"But now, is not this day your festival day? Why are you fighting

in a place of sacrifice and offering? For you are profaning the Lord your God and His Sanctuary. But we do not fight in the Temple, for it is the House of the Great God. Our war is with you and not with the Temple.

"But perhaps you will say that we are not able to fight. Don't be so audacious! Come out to the field and we shall engage in our battles! But why at a time designated as a time of sacrificing and worshipping your God."

Thereupon, when Josephus commended Titus' comments to the Jews, all the people were silent and did not answer him, for John and the brigand leaders had ordered them not to respond, even a word.

Then John, chief of the brigands answered him and said: "There is nothing better for us to sacrifice in the Temple than our own flesh and blood, inasmuch as we die for our God. And when we fight we are considered as favorably to Him as the daily sacrifices for we die free men in the Sanctuary."

Then Titus answered John: "It is quite true that this city is the Holy City, and the Temple is the Holy Temple.⁷⁵ But you are sinners, for you have defiled the Temple of your God and His Sanctuary and His City when you spilled innocent blood in them. For you killed His priests in the Temple of your God. And what right have you to be considered by Him as offerings and sacrifices? You have become abominable in His sight, and every sacrifice in which there is an imperfection is not acceptable to him. And you are full of every imperfection and sin and offence. So how will you be acceptable to Him as a sacrifice,⁷⁶ even if you say: 'We are innocent!' Would it appear good to you if Syria came and seized your table from you? Would it not be bad in your sight? But you, why

have you withheld the sacrifice of fire from your God, in His Temple, and filled His house with the bodies of the wounded to be trampled, so that He see? For He will not extinguish the multitude of your wounded who died because of you, and because of Simeon, your associate because He himself will enumerate since you have said that God truly is your Helper, then it is not proper for soldiers like you to fight against His people and your land. And I have not come to destroy your land or to ravage your land or to overthrow your cities or to destroy your. I have come only to greet you peacefully and to be kind to you if you will only heed us and bend your shoulders under our yoke, as you did previously. For who among all the nations is as kind and good as we?

'Did not Hannibal, king of Carthage and his whole army, come and trample our land and our fortresses and destroy our troops by the sword, and they all vexed us for a long time.

'But afterward, we overcame him, and spared him, and were good to him. And so we did to Antiochus the Macedonian, and the rest of the nations who conquered us.

"Do you not keep the observance of the Festival of Jechoniah,^{77 78} your king, who offered his life for the Temple and Sanctuary of your God without bringing about devastation and without going into exile or dying⁷⁹ by the sword. But he and his household were imprisoned by the Chaldean king in order to save them from the hands of the Gentiles.

"So, now, I shall make this treaty with you before the God of this Temple, and He shall be the witness between me and you. Then I will give you Josephus and some of the important princes, and they shall be in your power for a pledge, which you shall repay to us by bending your shoulders and humbling yourselves to serve us like all the peoples. Thus you shall

live and not die, and the service of the Sanctuary of your God shall not cease."

"Thereupon, Joseph began sobbing hysterically in the sight of the brigand officers, because of Titus' words, with which he sought to evoke their compassion. But when Josephus saw that Titus could not incline them to peace, he said to the brigand officers: "I am not astonished that this city is being devastated, for I have known that the end is coming. But I am amazed at you, for you do not understand the prophecy of the vision of Daniel, for all his teachings are coming true."⁸⁰ Has not the daily offering ceased, and the appointed priest is cut off. All the teachings of Daniel stand right before your very eyes, but yet you do not believe!"⁸¹

And when Josephus had finished speaking, the brigands hardened their hearts and paid no attention to his words. But on that day, many of the high priests and nobles went out to the Roman camp.

Meanwhile, Titus ordered a message sent to them, that they should come, and provisions would be given to them. And he ordered that they be cared for with their needs, without rancor on the part of the Romans. So, many sought to defect the Romans, from Jerusalem.

But the brigands did not permit them to leave. For who knows, perhaps the defector⁸² would divulge the number of people remaining in the city. Therefore the brigands imprisoned those who came out of the Temple without permitting a single man to go out to Titus.

It was made known to Titus that many of the Jews sought to escape to him, but the brigands restrained them.

Thereupon Titus and Josephus b. Gorin moved closer, and when the people saw Josephus they began sobbing wildly and they said: "We know

our sins and our treachery. But beseech the king's son on our behalf, for we desire to go out, to escape to him. But we cannot, for the brigands restrain us."

But when the brigands heard what they were saying to Titus, they ran to them with swords to slay them. So too did the Romans run to save them from their hands. And the battle raged in the Temple between the Romans and the Jews. ⁸³ The Romans went to the Sanctuary to seek refuge there, and the Jews pursued them and killed them in the Sanctuary.

Then Titus called to John the brigand from outside the Temple, in a loud voice, for John was inside the Temple, and said to him: "Is it not written in the Torah of your God: 'And the Common man who draws near shall be put to death,'⁸⁴ because of this Sanctuary. For no one approaches it except the High Priest, and he only once a year, for it is the Holy of Holies. But one flees to it now, not for life, but for the shedding of the blood of the uncircumcised, who are your abominations, as well as the blood of your Jewish brothers.

"Let your God be my witness that I do not want to destroy this Temple. Rather it is your own hands and evil deeds which have destroyed it. O would that you would have seen fit to make peace with us and we would have honored this Temple. But we came against you only because you hardened your hearts, as iron, to commit your evils."

However, Titus saw that they did not pay attention to his words, nor did they heed him. Therefore, he went and selected thirty thousand elite troops from his soldiers^{85 86} for the battle. Then he ordered them to go to the courtyard of the Sanctuary. And he himself wanted to go, but his officers restrained him. Then they said to him: "Stand up high in your place, and when the soldiers see you, they shall be

encouraged and fight. But do not go to the courtyard of the Sanctuary, lest you be swept away with the others, and we shall all perish!"⁸⁷

Titus appointed Cerealis over the thirty thousand, whom he sent to the courtyard, to go with his troops against the Jews.

Then the Romans came upon them during the night, while they were lying down exhausted. But the Jews had set guards, and they knew that the Romans were coming, and they stood to meet them. But they did not fight all night, inasmuch as it was too dark to distinguish friend from foe.⁸⁸

In the morning, the Jews divided themselves into groups, and went against the gates of the court, waging a great battle which lasted seven days. And when the Romans prevailed and overwhelmed the Jews in the court, they chased the Jews as far as Antonia. Thus were the seven days spent.

Then they surrounded the Jews, for Titus had ordered the destruction of the wall of Antonia in order to disperse them from their camps. And it was done.

The famine was great in Jerusalem, for there was no food. So the Jews began to go out to steal from the Roman camp at night; horses and donkeys or any animal to eat, anything which would provide food for them. So the Romans posted guards at the camp, so that no one could any longer steal.

At that time Jews, wearing battle-gear, came out and attacked the eastern gate and destroyed the wall which Titus had built and concealed themselves in it. For Titus had built a wall in the garden of the graves opposite the gate in order that the Jews not come out suddenly and smite the Roman camp which they did day after day.

Then Those troops came out of the place which they had thrown down

and ascended the Mount of Olives⁸⁹ and found there very many animals, horses, and mules and donkeys in large numbers. They killed the guards⁹⁰ by the sword and led away all that they could.

When the Romans saw this, they sounded the alarm, and they got up and ran after them to fight. But those troops divided into two groups, one leading the animals and the other blocking the road against the Romans. And they fought a great battle there -- the Jews motivated by terrible hunger which strengthened them in their fighting so that they saved their food, and they fled to the city with the flock and herd which they took from the Romans. Then the Romans pursued them, but could not capture them. They only captured one of their young men alive and brought him to Titus. The name of the man who had captured the young man was Pedanius.⁹¹ The Roman troops boasted and praised Pedanius, for he was great in Titus' opinion.

There was among the troops, a despised man, short of stature, whose name was Jonathan.⁹² He turned around and faced ~~the~~ rear and saw Pedanius, who had captured the youth, and was filled with anger. So he stood at John the High Priest's grave, outside the city, opposite the Roman camp and called to Titus and his camp and said: "Who among you is a brave warrior? Let him come to me, so that instead of talk let there be action! So that it be known this day who has the courage, the Romans or the Jews."

This was abominable in the sight of the Romans, and he was despised by them. But they were also afraid of approaching him for they said: "If we kill him, we shall not be considered as heroes, for he is despised. And if he kills us, it would be a disgrace for us." But Jonathan responded and said to them: "How we regard Roman heroism in every place which you rule through our wars! Have we not defeated them and smitten you like

our handmaidans and made them flee from us? But, now, how are you considered, except by these Gentiles who gather every day around and assist you? For inasmuch as you have been food for us, we would have devoured you by the sword had we not finished ourselves, by killing each other and decimating ourselves so that only a few remain. And now, would that one of your soldiers who is brave, come to me, for I am despised by all the Jews, so that it become known that we have might and bravery."

Then one of Titus' soldiers volunteered to go out to him. His name was Pudens⁹³ and resembled Pedanius who captured the youth alive and brought him to Titus. As Pudens was approaching Jonathan, Jonathan attacked him and killed him.⁹⁴ In this way, Pudens made Jonathan a hero through his death. And the Gentiles was disgraced and ashamed.

But Jonathan,⁹⁵ when he killed Pudens did not give honor to God, for he trusted in his own courage and ability. So he began to dance and to taunt the Romans.

Then he said: "Let yet another come to me and I shall slay him." And while he was dancing and angering the Romans, a Roman brigand shot him with an arrow and killed him. This shows man that the death of his enemy should not occasion his joy, for who knows what will be his own end.⁹⁶

Afterward, when the Jews saw that the wall of the Temple had been breached, as well as three of the city's walls, they knew that there was no hope. So they counselled together on what to do.

There was at the side of the Temple a palace which King Solomon had built. It was very large and the kings of the Second Commonwealth heightened its walls with cedar trees, and it was covered by cedars. Therefore, since the palace was very large, the Jews went and smeared the palace with combustible materials -- pitch and sulphur and kerosene applying large amounts.

Then they attacked the Romans in order to get them into the Temple for battle. So they were pursued by the Romans to the edge of the palace. Then the Romans pursued them into the palace itself. But they left via one of the doors. While the Romans were pursuing them, they brought ladders which they stood against the wall of the palace. And many went up on the roof for they said, "The palace is being captured. And when the palace will be captured and filled with Romans throughout, then one of the Jews will volunteer and be concealed in the palace and will ignite the cedar trees which have been smeared by the Jews. And the flames will consume all of them. The fire will consume all the Romans found in the palace, and all the Jews will escape."

So the fire grew hotter and blazed to the sky. And no Romans escaped, for the fire prevented them, for it was so intense. And the Jews stood outside the palace, surrounding it, with weapons and not permitting any to escape. Thus they burned all the Romans who had come there until they all consumated. In this way did they burn a great army.⁹⁷

When Titus heard the shrieks of the burning men, he and his soldiers ran, but were not able to save them, for the fire was exceedingly great. Thereupon Titus began to sob uncontrollably. And when his men who were on the roof of the palace, saw their master Titus opposite them, they cried, but the fire separated the palace and Titus. So they fell before Titus, from the roof, and died. For they said, "Let us die before Titus." The roof was very high and they could not go down, and the flames ate the trees, and the Jews stood opposite the gates of the palace. Thus when they saw that if a man escaped the flames and fled through the gates, the Jews would meet him with the sword and smite him, and he would die. So they did to all the Romans who escaped the fire, until the end.

There was a Roman warrior in the fire whose name was Longus,⁹⁸ and he was a member of their king's family. The Jews called to him, "Flee to us, and you shall live and not die!" And he wanted to go out, but he was afraid that the Jews would not let him live, neither he nor any who escaped the them. So he drew his sword and thrust in into his belly and died.⁹⁹

There was a Roman soldier, in the fire, whose name was Artorius, who spotted his friend Lucius standing in the distance, opposite him, outside the palace. So Artorius called to him: "My brother, stand please, and let me fall to you, and you will catch me; when I fall, if I die, you shall inherit my estate. And if I live, and you die, your son shall inherit my estate." So Lucius ran and stood beneath the wall of the palace and Artorius fell on him from the roof. But when he fell on him, they both died.¹⁰⁰

Then Titus ordered that they record their oaths and their agreement which they had made prior to their deaths, and with blood on their swords, to be a reminder for the Romans for revenge. And so they did, with a very great vengeance, these Roman troops.

Meanwhile the fire continued and spread so that it burned the entire palace, as far as Hezekiah's king of Judah, palace, which was near the Temple. But the Romans fled from the Temple and went to their camp.

There was a tiny remnant of the people still in Jerusalem and the Romans encamped around Jerusalem, for they said: "We are not able to capture Jerusalem by sword, but only by starvation. So they laid seige and there was no food in Jerusalem.

There was in Jerusalem a woman of noble family whose name was Mary.

She was from beyond the Jordan. And when the war raged during Vespasian's time, she came up to Jerusalem with the others who were coming up. She came with her servants and maids, and with her great wealth.

And it was during the famine, when the brigands were searching for food, that they came to that woman's house and took all her food. So when the famine got worse, she wanted to die, but it was not yet her end.

And the woman began to glean from the ground whatever she found from chaff to straw, to eat; but there was nothing to be found. But she had a son, and when she saw that the famine was becoming worse, so that it reached the pit of her stomach, her compassion turned to brutality. When she heard the sound of her son crying for bread right in front of her, for there was none, she said to him, 'What can I do for you, my son? For wrath surrounds us, and in every corner there is hunger. Outside, fear. Also the brigands oppress, as well as our enemies, who wage war. And there is burning throughout the city. Everywhere there is debris and hunger and destruction and plague. And I am unable to feed you, my son. And if I die, how shall I leave you, for you are small? But if I could only tarry, my son, until you have grown, then you would sustain my old gray head and clothe me. And when I would die, you would bury me. If you should die before me, I would bury you with honor, inasmuch as you are my very own son. But now, my son, you are considered as dead, and therefore I have chosen for you a grave in my belly, lest the dogs should devour you. I myself shall be your grave. And you shall be food for me, and this shall serve as your honor of me. Feed me from your flesh and sustain my old head, before the famine devours you. And pay your mother what you owe her, for from her bowels did you emerge and thence shall you go. I will bring you to the room where you breathed

the breath of life. Delight my eyes, whom I have loved with all my being, and you shall be food for your mother. You shall also serve as a disgrace to the brigands who took our food. And now, my son, hear the voice of your mother and sustain my life and may your portion be in the Garden of Eden. May you be satiation for me and disgrace for the brigands for they shall say that your mother killed and ate you."

After speaking to her son in this manner, she took the child in her arms, looked away, and cut him up with a sword, and thus killed him. Inasmuch as she averted her eyes, she did not see what he did. Then she took his body and roasted it. But the smell reached the streets and the people smelled it, and said: "What is this, the aroma of something roasting?" The aroma reached the brigand chiefs, who then came angrily to the woman's house. They said to her, "Why have you eaten, and are living, while we are dying of starvation?" So she responded and said to them: "Please do not be angry about this, inasmuch as here is your portion which I have roasted for you." She prepared the table and brought it to them and said: "Eat, for this is the hand of the child, and here is his foot, and here is a piece of his flesh. And do not say that it is a child of another woman, for he is my very own son; I bore him and I have eaten him, and I have kept your portions." Then the woman raised her voice and sobbed, "My son, my son, how sweet you were¹⁰¹ to me, while you were alive. And even in your death you are sweet to me, sustaining me in famine and keeping me alive. For my old age is chaotic, but you have saved me from the anger of these murderers, who came upon me in anger. But now, they have become my friends, for they are sitting at my table." Then the woman said to them: "Eat, and satiate your appetites, and taste, please, and see how sweet my son is. Do not be moved by your

compassion any more than I, for it is a disgrace for warriors to be more soft-hearted, than a woman. And if you are afraid to eat of my son's sacrifice, I shall eat him. So let this be a day of disgrace for you, that I was braver than you. For I arranged a fitting table for brave men like you. This meal I prepared and arranged just for you, because you have decided for me, to set this table. Inasmuch as it was not fitting for my compassion to be stirred for my son more than for you, because you robbed my house and my beloved. Therefore, this is my meal in the famine!"¹⁰²

When this became know, the Jews mourned greatly and the brigand chiefs became subdued over this matter, for it was very serious to them.

Each man wanted to die, for everyone was confronted by the famine. Many of the people left Jerusalem with all their possessions to go to the Roman camp.

When Titus heard of this matter he raised his hands to heaven and said: "Eternal God, that which is hidden is revealed to you, so you know the inner recesses of my heart. I have not come to this city for war, but for peace. But they did not want it. And I endeavored greatly to entreat them, but they would not even listen to me. Thus I sought to reason with them. Perhaps they would yet live. And when they fought, man against his neighbor, they called me to save them. But I found them like wild animals, evil and cruel to their brothers. And in addition to all this, great was the evil of the woman who ate her son. Even I have heard of all the wonders which you did for them, as well as causing your presence to rest in their midsts, and have also chosen saints from them. You have closed up the heavens and parted the Reed Sea for them and the waters of the Jordan flowed backwards for their sakes. The sun stood

still for them when they fought with their enemies until they defeated them. In fiery chariots did you bring up their prophets to heaven. You mediated their problems and they sleep on their beds while you smite the army of Assyria. All this I know, that this people whom I fight against, it rests in you. But now, I see that they do not trust in your victory, but rather in their sword, and in their wars, do they trust. And they boast of the miracles and wonders which you have done for me, to down them, for they say that, 'No ruler can subdue us, for the sea was rendered for us and bread came down from heaven, and water came out of a flint stone for us, and bloody water for us, and stars fought to help us! And this you did for their fathers because of their righteousness. But these, because of their evil, you have smitten in their battles, in order to make their land desolate, and their cities devastated. And now, let us hurry to go out from the midst of their land lest we be swept away in their evils. For we have seen Sodom whose boundaries were overthrown. This matter has hardened their hearts like iron, for they say: 'Let us be like our fathers, in cruelty,' for Abraham their father had an only son, and he hurried to kill him with brutality. But I could not be as evil as he, for his compassion was not stirred for his son. I have also heard about one of their kings when he went out to battle. He vowed to his God to offer a sacrifice to God. But when he came from the battle he offered up his only daughter, so as not to pay his vow which he made to his God."¹⁰³

When he finished speaking, he ordered the rams brought to the wall. Then many brigands came out to him and made peace with him.¹⁰⁴

One of the gates of Jerusalem was closed, and the door was overlaid with silver.¹⁰⁵ When the Romans came and fired that gate, the wood of

the door was eaten up by the flames and the silver fell to the ground. And when the gates were opened, they saw the road going to the Holy of Holies. Titus' compassion prevailed, and he said to his men, "Spare the Temple, lest we participate in this evil."¹⁰⁶

Then the Roman commanders answered their master and said: "If this Temple will be burned, then you will be able to subdue this people. For in it do they die!" There stood there some of their troops to guard the Holy of Holies about which they were deciding.

When the Jews saw that the Romans moved from there and left some guards, they ran against them with swords and smote them by sword.¹⁰⁷ Then Titus was informed about all which the Jews had done he led all his troops and attacked them and smote many of them. And the survivors fled to Zion.¹⁰⁸

The next day, the Romans assembled and set fire to the Holy of Holies' outer court. They took cords and placed them on the golden gates of the Holy of Holies and kindled them. The gold heated while the doors were burning and fell to the ground. So the Holy of Holies was opened in the fifth month, on the ninth of the month, which is the day when the Chaldeans opened the Holy of Holies.¹⁰⁹

When the gate was opened and the Romans sounded a very loud blast, Titus came running with all his might, in order to quench the fire in the Holy of Holies. But he was not able to, for most of the people were shouting and shrieking, and they could not hear, for they were pouring water, as were most of those who had come. But the smoke increased greatly and when Titus saw that he was not able to expel the people, he drew his sword, as did his aide with him, and began smiting the Gentiles with the sword, in order to expel them from there. But he was not able to.

Nevertheless, many Gentiles, who had come to assist the Romans, died there, for Titus smote them in an effort to restrain them.¹¹⁰ But the mob continued coming and growing larger. However he shouted at them until he became hoarse and could no longer shout. But the priests fought until no longer able to raise a hand. When the priests saw that there was to be no victory, they threw their bodies into the flames of the Holy of Holies, as did many of the Jewish soldiers with them, and they burned. They said; "There is no life after the Temple of the Lord is burned." And Titus smote the people to restrain them, but no one listened to him, for there were just too many people and he was overwhelmed. He fell to the earth for lack of strength.¹¹¹

When he saw that he was unable to save it, he left and went to the Holy of Holies and saw the Temple and its magnificence, for it was truly the Temple of our God, and His dwelling place. And not for nothing did the Jews fight for it until the end. Even the Gentiles used to come from the ends of the earth with silver and costly items to worship the God of this Temple. Not for nothing did they used to come, for greater was the glory of this Temple than the Roman temples and of all the temples of the peoples which I have seen.

And the fire grew greater and consumed the Holy of Holies. When the brigands saw that the Holy of Holies was burning, they ran and set fire to all the buildings in the city which were filled with riches and goods of every kind, as well as the rest of the Temple building. For they said after burning the Holy of Holies, "What is the use of living, or saving the Temple or the building?" At that time one of the Jews stood and prophesied falsely and said to the brigands, "Be strong and stand with weapons,"¹¹² for now He will rebuild the Temple by Himself, and not by the hand of man.

Be courageous, and fight, for this day He will rebuild the Temple.¹¹³

Then the brigands girded themselves to fight again with the Romans. And they smote many, but many of the brigands also fell. And the Romans smote the poor of the land like a flock for butchering. Afterwards, they regretted that they listened to the false prophets in the first place, and did not pay attention to the signs which were occurring in Jerusalem.¹¹⁴

For one year before Vespasian came to Jerusalem, there appeared at the Temple a singular great star which shone like drawn swords. And in those days, at the time of this sign which was during Passover, the Temple was lit up all night, and it seemed to be like the light of day. And so it was the entire seven days of Passover. And the sages of Israel knew that it was a bad sign. But the rest of the people said that it was a good sign, at that time.

Also at that time they brought a heifer for sacrifice when they brought her to the ground to slaughter her, she bore a lamb! Then they said that this was also a sign.¹¹⁵

They saw a sign in the eastern gate, which was large and very heavy. They were not able to open it until twenty men came and closed it. And the sound of the hinge of the gate was heard in the distance. But in those days they found it opened, of its own accord. And they could not close it until twenty men joined efforts and closed it.¹¹⁶

Nevertheless, the sages of Israel and the priests said that it was an evil omen, while the rest of the people maintained that it was a good one.

Then there was seen in the upper part of the Holy of Holies, during the entire evening, an image like the face of a man which was unequalled in beauty throughout the whole land. The image was very awesome.¹¹⁷

Moreover, in that time, there were seen chariots of fire and powerfully strong horses flying on the heavenly surface, coming close, flying over Jerusalem and the entire land of Judah. All of them, horses of fire and chariots of fire.¹¹⁸

It was on the Festival of Shavuot during that time, that the priests heard within the Temple a sound like the movement of men and a sound like the marching of many men, walking in the Temple. Then they heard a voice, loud and awesome, speaking: "Come, and let us go from this Temple."¹¹⁹

During the four years¹²⁰ of the war there was in Jerusalem a man from the plebeians, a farmer, whose name was Joshua b. Hananiah.¹²¹ And he began calling in a loud voice on the Festival of Sukkot,¹²² "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem, a voice against the Temple, a voice against the bridegroom and the bride, a voice against the entire people,"¹²³ until all the people of the city hated him. So they said to him, "Why are you shouting these words?" And the procurator¹²⁴ ordered him to stop it, for he appeared to him to be crazy. But he continued running about screaming, "Woe to Jerusalem woe to the war!" As he began speaking, a small stone came at him and hit him on his head.¹²⁵

At that time an inscription was found written on an ancient stone. And they read it, and it said: "When the Temple's existence will come to an end, it shall become square, and then it shall be destroyed."¹²⁶ And when Antonia was captured and destroyed by the Roman army, which broke through a section of the Temple, the Jews hurried to rebuild the break in the Temple. And while they were rebuilding the Temple became square. But they did not remember the words of the inscription which was on the rock. However, the words of that inscription were true. For there was

also found an inscription on the wall of the Holy of Holies which said:

"When the building will become square, then a king shall rule over Israel, a king who shall rule and reign throughout the land of Egypt." Some of the people said that it is the king of Israel, but the priests said that the king is the Romans.^{126, 127}

When all the Romans came to the Temple, the Jews fled to Mount Zion. Then the Romans set up their idols¹²⁸ and stood in the Temple of the Lord and Titus sacrificed¹²⁹ to their gods, and they offered libations to him.¹³⁰ And they reviled and scorned Israel greatly.

At that time a boy from the priesthood came down and humbly requested of a group of Romans who were at the Temple, "Please give me water so that I may drink." The Romans pitied the boy, for they liked him, and they ordered water given to him. And he took the container of water and drank, but he took the rest and went up to the priests and gave them water to drink. Thereupon some of the Romans chased him in view of his people, but did not want to catch him, for they were happy about what he had done, and so he escaped.¹³¹

While the Romans were offering libations to their gods, some of the priests who were captured at the Temple¹³² begged Titus for mercy, so that they should live and not die.¹³³ But he said to them, "Why do you now choose to live? Die with your brothers who have died for the God of this Temple." So they burned with their burning Temple.¹³⁴

Then Simeon and John sent a peace treaty to Titus and requested their lives spared, so that they might live. Titus responded to them: "It is too late to ask now. On what basis do you request life, or peace, or the sparing of the city, which you have burned? Or to spare the people whom you have killed? Throw down your weapons, and then ask for

mercy for your lives!"¹³⁵

They said to him, "Never, for we have sworn by the Lord our God not to take your yoke upon us. If you will, let us depart, and we shall live in the hills."¹³⁶ But Titus became very angry and reviled and scorned them, and said to them: "And why do you revoke your oath and not die with the rest of your brothers who have burned in the fire of this Temple?"

¹³⁷ So John ordered that they chop off his head, but the axman hesitated, and the chief was angry for it fell on his thigh¹³⁸ and he escaped and went to Titus. But Titus expelled him for seeking life and not fighting unto death.¹³⁹

Then the remaining priests came down to Titus. One of the priests who came down, the chief priest, gave him the officiating garments, and the table and the candlesticks, the spice boxes and the silver and gold utensils, and they did not die. But it was certainly more appropriate for them to die for committing such acts.¹⁴⁰

On that day, Simeon was thoroughly exhausted by starvation; and so he dressed in royal robes with a crown on his head and came to the Roman army.¹⁴¹ When they saw him, they were afraid of coming close to him. But he said to them, "Bring me to the commander of the troop." So they brought him. When the commander of the troop saw him, he went to Titus and told him. Then Titus said to him, "Do not just stand there, staring at me! Lock him in irons! Then bring him throughout the camp and afterward stab him so that he die!"¹⁴² And so they did. Then Titus ordered his burial in his garments, together with all those who were with him.¹⁴³

But Arabs came at night and day, and took him out, and stripped his corpse. And the dogs ate him that night.¹⁴⁴ Then Titus said: "You have

truly been cursed, coming to this!" Then John came out and the same was done to him.¹⁴⁵

After these events, Josephus besought Titus to permit the placing of a marker at the site of the Holy of Holies and to go there with the priests and the rest of the people, to weep and to lament the Temple.

And Titus said: "If this is what you want, you may do it." So Josephus and the remaining priests and the people went; and they tore their garments and put ashes on their heads while going to the Holy of Holies. Then Josephus sang this poem of lamentation: "How does the greatest of kingdoms sit alone! How it has become an item for being stomped upon by the feet of the defiled, whose holy rams fought against you! Let heaven thunder against your enemies, and the stars in their course fight your battles. Let the earth swallow up those who transgress against you. And now, you have been a trampling place, like a place where grapes are spread, made into a place of graves for the dead. Stir yourselves, Abraham, Isaac and Jacob, and see your children. How the earth has covered their corpses! Stir yourselves, Moses and Aaron and see the burning of your Torah together with the priests and levites! Stir yourselves, please! For your words have come to pass -- "They have shed their blood like water round about Jerusalem."¹⁴⁶ Woe to us that we remain to see this horror. Would that we were without eyes so as not to see the destruction of the Sanctuary of the Lord and the burning of His Temple, "The crown is fallen from our heads; woe unto us! For we have sinned!"¹⁴⁷

Then the people and Josephus and the priests wept for shame. And even Titus cried with them, as well as the brigand leaders. Then Titus went from there and bound in chains the brigands who had taken life.

Whenever one came to a resting place on the road he was thrown to the wild animals, to the lions and the bears, to be eaten completely by them.¹⁴⁸

When Titus heard that Eleazar had assembled forty thousand Jews, Titus attacked them¹⁴⁹ with a heavy force.

When Eleazar heard that Titus was attacking, he went out into the street and called the people to attention to hear his words: "Come near to me, O seed of Abraham, Isaac and Jacob, seed of a holy kingdom. It is proper for us to recall the courage of our fathers. Do you not know that this soul which is within us, is bound up by sinews¹⁵⁰ and veins, and limbs¹⁵¹ and with bones. Nevertheless, it lives inside. And many times it wants to leave because of its weariness, but ~~it~~ cannot, for the body is like the fortress of a king within the city. But the spirit is like the king's slave whom the king sends to watch the fortress which is in the city. All the time while he is there, since coming to the fortress, he finds a good dwelling, and the slave has a strong desire to stay there forever. So when he sends after him to take him out from there, he grieves. And he mourns when he leaves the dwelling, for he does not know whither he will send him. But if while he was in the fortress he was in continual fear, day and night, and was without fellowship, and neither ate nor drank, would he not say: 'When will be the day when I may leave this fortress, whether for worse or for better?' But he could not go out without the order of the king. And when the king sent for him that he might leave, he went out and he (the king) recognized him. Then he was happy that he (the slave) came out, when he returned to his land, for he had guarded the fortress in accordance with the assignment. He found favor with the king. But if he had rebelled,

he would have been punished. But he pitied him for he was his slave. Therefore Solomon said, "Good is the day of death."¹⁵² Furthermore, he said that man is born to toil. The sages of India¹⁵³ concur in this. For the man who plays all types of music before Him but does not have the Torah of God, we believe that there is hope for them later. Although we are his servants, we are aware of His goodness. But if you say, who knows if we shall find favor with him, we need to learn from Isaiah¹⁵⁴ whom Pharaoh sent to the king of Judah. So he did not want to live. Therefore they knew that there is hope in the after-life.¹⁵⁵

"And Jacob said to Joseph, his son: "Be merciful, and bear me up from Egypt, etc."¹⁵⁶ And Joseph requested his brothers, for they saw this happen, and did they not bury his bones, for they were ashamed? Thus they knew what there is hope in the after-life. And so are our souls with us, like the slave-guard. For who has created this, and who is the creator? For if the spirit is discomfitted it wants to leave. What is the advantage? in living after the burning of the Temple of the Lord, and the destruction of the Temple of our life? For our sons and daughters will see the destruction of the Temple by our enemies, and we shall be scattered throughout the earth, and our hope will perish so why should we not be courageous and earn for ourselves an eternal reputation, and our enemies shall be disgraced forever?

"Come and let us deprive our enemies of booty by offering ourselves as a sacrifice to the Lord our God, and we shall sanctify our daughters with the blood of their maidenhood. And the blood of our sons,¹⁵⁷ shall be in our hands, and they shall be a sacrifice among us and not go to perish in a strange land. For they will take our daughters for concubines and our sons will be given to their handmaidens. And they will do according

to their law. And their hope from the Lord will perish. But if we do so, it will be good for them, and they will go to the life of the world to come."

Then the people answered as one, and said: "That which you have spoken about is good to do." Then Eleazar said to them, "If it is good, then do now as I have said. And afterward we shall go out with our swords drawn without shields or hooks and we shall smite our enemies until all of us are dead." Then they said: "Good is this thing which you have suggested we do!" Then they gathered the old men and the old women and the sons and daughters in the street of the city that night. They hugged and kissed each other and wept deeply in each other's presence. But they said, "It is better for us to die in the Holy Land than to disintegrate in a strange land, and before the Gentiles. For now we have hope for the after-life. Then the men extended their hands and killed the old men and women and the sons and daughters and every man thirty years and older. And the survivors numbered eight thousand young swordsmen, who left the city at the break of dawn and went to meet the Romans and smote of the Roman camp ninety-five thousand, and all of them fell together for the Lord and His Sanctuary.

Then Titus counted the number of those leaving with him and those to be left in the land of Judah. And the number of captives who were to be taken by Titus was ninety thousand. And the number of those who fell in Jerusalem by sword and by starvation including all who came to Jerusalem from far and near and joined, for all of them fell, was about one million one hundred and eighty thousand. And those who were taken to Rome and given to his father numbered one hundred and five thousand.

And as they moved in the west, five thousand of them left. And a

portion remained in the land of Poland. And Vespasian gave Titus the lands of Armenia, Africa and Spain. And he gave him a royal city in Westphalia,¹⁵⁸ situated on the river.¹⁵⁹ About thirty thousand he placed in various localities. And he ordered Titus to be careful lest evil be done to them.

Then Titus said to Josephus: "Choose for yourself a place in any of the territories which I rule, in which to live, and I shall give it to you."

So Josephus requested this one in Rome at the southern corner, located near the River Tiber. And he built houses there for his family and a synagogue in which to pray and a study house in which to study.

"How long shall the words of Jerusalem, the Holy City, be ended? May it be Your will, O Lord, God of the Heavens, that the dispersed of Your people Israel be gathered, speedily and in our day. . . Amen . . . as it is taught there."¹⁶⁰

Said Abraham Conat: "The influence of the editor should be limited; and a student of the physicians upon whom his colleagues lean is greater than the teacher."¹⁶¹

Solomon Conat, "May the memory of the departed who is the world-to-come be blessed" is the one who writes with many pens,¹⁶² and without miracles.

I have seen the writing of this important book which was composed by a godly man, a warrior annointed for battle, a priest to the Most High God. He was named Joseph ben Gorlon. Beside the books, books of wisdom which he composed, for he was the greatest of writers after King Solomon, may peace be upon him, he used to recount in this book essays of beauty about how all the families of the earth separated, each according to its

type, to dwell in their father's houses. And an account of the wars between the Babylonians and the Romans. And the chronology and the arrangement of the soil strata of the River.Tiber, in Rome, from the Gate to the sea, a distance of eighteen miles.¹⁶³ An account of the wars of the kings of Persia with the King of Babylonia and of the overwhelming of Belshazzar . . . And in it is an account of the greatness of Daniel before the kings of Persia and a listing of his great attributes, and what he withdrew from Persia.¹⁶⁴ And the two times he was put in the lion's den . . . and how he was provided for by Habakkuk the prophet . . . And how through him Bel the Great Abomination,¹⁶⁵ was destroyed, which was in Babylon, and the killing of its priests. And also the Great Sea-Monster which he killed in a cave . . . also an account of the qualities of the greatness of Zerubabel b. Shealtiel, before Darius, king of Persia. And the prayer which Ezra the Scribe and Nehemiah b. Hilkiah offered; and Mordecai and Joshua¹⁶⁶ and the rest of the leaders of the Diaspora for the name before the holy fire. For there was no kingdom for the priests to offer strange fire. . . and in it is the Story of Esther the queen and her prayer, which is a fitting account for the end. And in it is an account of the birth of Alexander the Great and his tolerance,¹⁶⁷ and of his heroic deeds. And in the beginning an account of Necho, the warrior,¹⁶⁸ the great magician, king of Egypt. . . Also an account of all the kings and Caesars who were in Rome during the Second Temple, with their names and heroic deeds. Also their lovers, and their enemies. With the kings of Judah during the Second Temple. . . and the awesome great wars which began sprouting, during the reign of Antiochus, among the people of Judah. And the signs which were seen then in Jerusalem and what followed from them. And the martyrdom which was done by Hannah, a holy woman, and God-

fearing, with her seven saintly sons. . . and in it an account of the Hasmonean heroics and an account of Chanukah. . . an account of all the kings who ruled in Jerusalem during the Second Temple... and an account of Herod's Temple, and the golden grapes, which he repaired in the Sanctuary of our God, which is a proper ending, and all his heroic deeds, and the killing of his wife, the queen, and three of his sons, . . . And the story of Antipater, his son, and his end. And many other accounts, proper to be retold when we make an effort to remember them, in this place. And the courage of Josephus b. Gorion, for the people of the Lord, and for His Sanctuary. And how he saved himself and his soul with his wisdom. And the lamentation which he made for Jerusalem and for the Temple of the Lord and for His people. . . and the punishments of the people of Jerusalem in the days of Vespasian and Titus, his son, and the prayer which he offered to God, the Master of the entire world and all which followed, until the destruction of our Holy Temple. May it be rebuilt and established quickly and in our days. Amen . . .

Praised is the Living God, the Most High, who gave me, Abraham, strength to reach the completion of the writing of this book, this forty-ninth day of Sefirah.

NOTES

1. Josephus: Antiquities, 20:8:5, p. 596 a.
2. ⁰¹⁷¹¹⁰ - According to Jastrow is probably sibrosi, a geographical term (Jastrow, p. 953 a.) or ^{'1c2ND} or ^{'1c2ND} a cushite tribe. _{"TT"} _{"T"}
3. ^{ד/כ/י' יד} - possible corruption of ^{ד/כ/י' /ט = /טז /ט}
Garden of Eden-Aden
4. ⁰¹⁷¹¹⁰⁻⁰¹⁷⁶⁰ Peter, Petros (Jas. 1162). Possible reference to the Judeo-Christians, and/or the Church of Rome.
5. Josephus, p. 596, footnote 11.
6. Wars, II:17:6, p. 694 b., ff.
7. Wars, II:18:11, p. 700.
8. Wars, II:19:1, p. 700. Version of incident at Antipatris different. Josephus favorable to Romans-Josippon unfavorable.
9. Wars, II:19:2, p. 700
10. Wars, III:1:1, p. 711
11. Spelled ³⁴⁾ instead of ²⁴⁾ in Josippon cf. Wars, III:2:1, p. 711.
12. Josephus had John - spelling here cf. Wars, III:2:2, p. 712.
13. Josephus has 10,000 Jews killed. cf. Wars, III:2:2, p. 712.
14. This incident not in Josephus. cf. Wars, III:2:2, p. 712.
15. This is not reported in Wars III:2:2, p. 712
16. Saba (^{כאב}) - Jastrow, p. 948.
17. Wars, III:7:21, p. 723.
18. Wars, III:7:21, p. 723. No mention of their deaths.
19. Wars, III:8:1. Variation from Josippon.
20. Spelling error in Josippon. ³²⁷⁷⁷⁷ should be ⁷⁷⁷⁷⁷⁷

21. Misquote in Josippon of Ex. 32:32

Josippon

אם תבנה אותם || מחני נא
מספרך אשר כותבת

Ex. 32:32

ועתה אם תשא חטאתם ואם אין ||
מחני נא מספרך אשר כותבת

22. Reference seems to be more applicable to Isaac.

23. Misquote in Josippon of II Sam. 24:17

Josippon

תה' נא יצק [ב] ומה' אלה' ||
כי || אנכי חטאת' || ואני || העוית'
ואלא הוצאן מה עשו || ומהחטא

II Sam. 24:17

הנה || אנכי חטאת' || ואנכי || העוית'
ואלא הוצאן מה עשו || תה' נא יצק ומה' אלה'

24. Ps. 142:8

25. Misquote in Josippon of M. T. (I Sam. 8:6)

Josippon

תנא עני מלך ימלוק עמי
תנא עני מלך לעשלו

M. T.

26. I. Sam. 34:4

27. Wars, III:8:5, p. 729 f.

28. Wars, III:8:7, p. 730.

29. Wars, III:8:8, p. 731.

30. Wars, III:9:3, p. 732. Josephus has 4,200 while Josippon has 4,000.

31. Wars, IV:1:3, p. 739 f. Variation in Josippon from Josephus is mentioned in Josippon and Gallus in Josephus.

13/2

32. Wars, IV:7:5, p. 760 f. Josippon 13,000. Josephus 15,000.

33. Wars, IV:7:6, p. 761. No mention of 92,000 in Josephus.

34. Wars, IV:8:1, p. 761.

35. Not able to identify חנה ג' from Josephus.

36. Wars, IV:9:2, p. 764. Josephus says Galba reigned seven months and seven days. Josippon says six months.

37. Wars, IV:9:6, p. 765.
38. Wars, IV:10:7, p. 770. Titus, rather than Josephus, expresses similar sentiments.
39. Wars, IV:11:3, 4, p. 771.
Josippon 80,000 Romans died.
- | | |
|-----------------|------------------------------|
| | 30,200 - Vitellius' army |
| | 4,500 - Antonius' army |
| | <u>50,000</u> - other troops |
| Josephus totals | 84,700 |
40. Wars, IV:11:5, p. 772. Josephus includes Rhinocolura and Raphia, which Josippon omits.
41. Wars, V:1:2. Josephus has Simeon b. Ezron.
42. II Sam. 24:17
Josippon
Not in M. T.
43. Psalm 79:1
44. Josephus has Nicanor merely wounded. Wars, V:6:2, p. 788.
45. Josephus has ten. Wars, V:6:4, p. 791.
46. Josephus does not record such sentiments. cf. Wars, V:6:4, p. 791 f.
47. Josephus has Enaes as a deserter. Wars, V:6:4, p. 792
48. Josephus has a bare chest - i.e., - an open shirt, to receive the money. Wars, V:6:4, p. 792.
49. Josephus indicates that there was a secret vault into which Castor and his men leaped, so that he escaped and did not die.
Wars, V:6:4, p. 792.

50. There is a gap concerning the maccabean wars.

51. Josippon has ^{נחמ'נ} 7807 which I assume is equivalent to The Bible.

52. Genesis 32:11

53. Josippon

M. T. Genesis 32:25-26

ו'אֵלֶּה הָיוּ הַמַּלְאָכִים
הַבְּאֵלִים הַלְלוּ

ו'אֵלֶּה הָיוּ הַמַּלְאָכִים
הַבְּאֵלִים הַלְלוּ

54. II Ch. 20:12. M. T. refers to Jehoshaphat as uttering this prayer.
55. This quote seems not to be in M. T.
56. Cf. Wars, V:9:4, p. 796 b.
57. Numbers 17:10
58. There is some confusion in the two accounts as to who Commagene
י'NKN() is. cf. Wars, V:11:3, p. 801.
59. Cf. Wars, V:11:3, p. 801. Josephus varies.
60. In Josephus thirty cubits is a distance, not the length.
 Cf. Wars, V:11:4, p. 801.
61. Josephus only records three soldiers.
62. Transliteration mine - Jabmanus וינא' and Irans (וינא')
63. Cf. Wars, V:12:4, p. 804.
64. Probably should be John. Does not make sense this way.
65. Antiquities, X:9:2, p. 310.
66. Josippon uses יח'י' one of Jehoiachin's names. cf. Mandelkern,
 concordance p. 1433 d.
67. וינא' should be וינא'
68. Erroneous insertion of וינא'
69. Wars, VI:1:6, p. 810 f.
70. Wars, VI:1:6, p. 810 f.
71. Wars, VI:1:6, p. 810 f. No mention of the eight dying.
72. Probably twelve. Text has י' should be י" according to
 Josephus was sixteen. cf. Wars, VI:1:7, p. 811.
73. Wars, VI:1:8, p. 812. More expanded and varied version.
74. Wars, VI:1:8. Josippon leaves out Judas son of Merto whom Josephus
 includes.
75. Josippon וינא' וינא' Probably an error -- should be
וינא' וינא' for parallelism.
76. Josippon וינא' should be וינא'
77. Cf. footnote, p. 813.

78. Wars, VI:2:1, p. 813.
79. Josephus claims that Jechoniah went into captivity. Wars VI:2:1, p. 813.
80. Josephus does not mention Daniel, but rather, ancient prophecies. Wars, VI:2:1, p. 813.
81. The narration here is confused as to whether Josephus or Titus is speaking in various sections, in Josippon. Josephus, p. 813, gives the impression that Josephus is speaking.
82. *פניח* probably *עניח*
83. Break in text -- makes no sense.
84. Numbers 1:51; 3:10, 38: 18,7.
85. Wars, VI:2:4, p. 815.
86. Josippon has *פ'רור* Probably should be *פ'רור*
87. Josippon has *האן* *לא* should be *האן* *לא*
88. Josephus has different account of fighting.
89. Wars, VI:2:8, p. 816.
90. Different account in Josephus, ibid.
91. Josippon misspells *פ'ראנ'וס* confusing *ר* with *ז*
92. Wars, VI:2:10, p. 817.
93. Wars, VI:2:10, p. 817.
94. Different account. Wars, VI:2:10, p. 817.
95. Spelled *פ'ינתן* instead of the usual *פ'ינתן* used previously.
96. Josephus has different account and different moral. Wars, VI:2:10, p. 817.
97. Wars, VI:3:1, p. 817 f.
98. Josippon spells it *פ'רור* Josephus has Longus.
99. Different version in Josephus. Wars, VI:3:2, p. 818.
100. Josephus has only Lucius dying. Wars VI:3:2, p. 818.
101. Josippon has *פ'רור* Should be *פ'רור*

102. Much more detailed than Josephus. Cf. Wars, VI:3:4, p. 818 f.
103. This account is much fuller and varies from Josephus. Cf. Wars, VI:3:5, p. 819.
104. Wars, VI:4:2, p. 821.
105. Wars, VI:4:2, p. 821.
106. Compare Josephus' analysis. Wars, VI:4:3, p. 821.
107. Wars, VI:4:4, p. 821.
108. Wars, VI:4:4, p. 821 f.
109. Josephus has the 10th of Ab. Wars, VI:4:5, p. 822.
110. Wars, VI:4:7, p. 822 f.
111. Wars, VI:4:7, p. 822 f.
112. The sense of this phrase is not clear -- it could mean -- "stand by with your weapons," or desist from fighting, and stand ready. וְנִצַּח בְּיָדוֹ מִלְחָמָה
113. Wars, VI:5:2, p. 824.
114. Wars, VI:5:3, p. 824.
115. Wars, VI:5:3, p. 824.
116. Wars, VI:5:3, p. 824.
117. Not in Josephus.
118. Not in Josephus.
119. Wars, VI:5:3, p. 825.
120. Alternate reading -- "Four years before the war." וְשָׁנָה should be וְשָׁנָה
Cf. Wars, VI:5:3
121. Josephus has Jesus b. Ananus. וְהָיָה בְּיָמָיו
122. Cf. note, p. 825.
123. Wars, VI:5:3, p. 825.
124. Wars, VI:5:3, p. 825.
125. Wars, VI:5:3, p. 825.
126. Josephus intimates scriptural sources, but I could not locate any. Wars, VI:5:3, p. 825.

127. Identify of king is Vespasian, in Josephus.
128. Josephus has ensigns being set up. Wars, VI:6:1, p. 826.
129. Spelling error *ו'לכה* instead of *ו'לח*
130. There might be a corruption, for they are offering libations to Titus, rather than to their gods. But if *ס'ב'ס* is their colors or ensigns it would make sense.
131. Wars, VI:6:1, p. 826.
132. Josephus has them surrendering because of hunger, Wars, VI:6:1, p. 826.
133. Curious insertion in text of *ס'ח' (לא) אשר* "so that they (not) live." Does not make sense.
134. Somewhat different version in Josephus. Wars, VI:6:1, p. 826.
135. Wars, VI:6:2, p. 826 f.
136. Wars, VI:6:3, p. 827 f.
137. Break in the text. Cf. Wars, VI:7:1, p. 828.
138. Perhaps *ה'ל'ס* should be *ה'ל'ר*
139. Wars, VI:7:1, p. 828.
140. Wars, VI:7:3, p. 830.
141. Wars, VII:2, p. 836.
142. Wars, VI:9:4, p. 832. Wars, VII:2, p. 836. Accounts vary from Josippon in details.
143. Not in Josephus.
144. Not in Josephus.
145. Wars, VI:9:4, p. 832.
146. Psalm 79:3
147. Lamentations 5:16
Josippon *נפלה עטרת ראשנו כאלו נאכל חמץ*
M. T. *נפלה עטרת ראשנו כאלו נאכל חמץ*
148. Wars, VI:9:2, p. 831.

149. Text has עז'יכס should be עז'יכס
150. Sinews = chains?
151. Text has הא'ה'ר'ס should be הא'ה'ר'ס
152. Not in M. T.
153. Wars VII:8:7, p. 852
154. Spelled א'ש'ה' in Josippon.
155. Confused!
156. Not in M. T.
157. Text has their sons ה'ר'ס Incorrect, unless there is reference to the maidens' future offspring.
158. הא'ש'י'ה'
159. עז'יכס Did not know how to translate.
160. תם-ת"ל probably תם-ת"ל
161. הן כבוד מלכות רב' = הכ"ח"ז p. 18 מפתח
162. זכרון ל"ח" העולם הא' = ל"ח"ה" p. 42 מפתח
163. י"ח מ'ל'ן
164. מננה possible reference to Persia.
165. בתעדה should be ה'תעדה
166. Spelled י'ש' (?)
167. אר'י כות Jast. 120.
168. Josippon has נק'י'ה'ר probably נק'י'ה'ר
168. Necho the warrior.

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