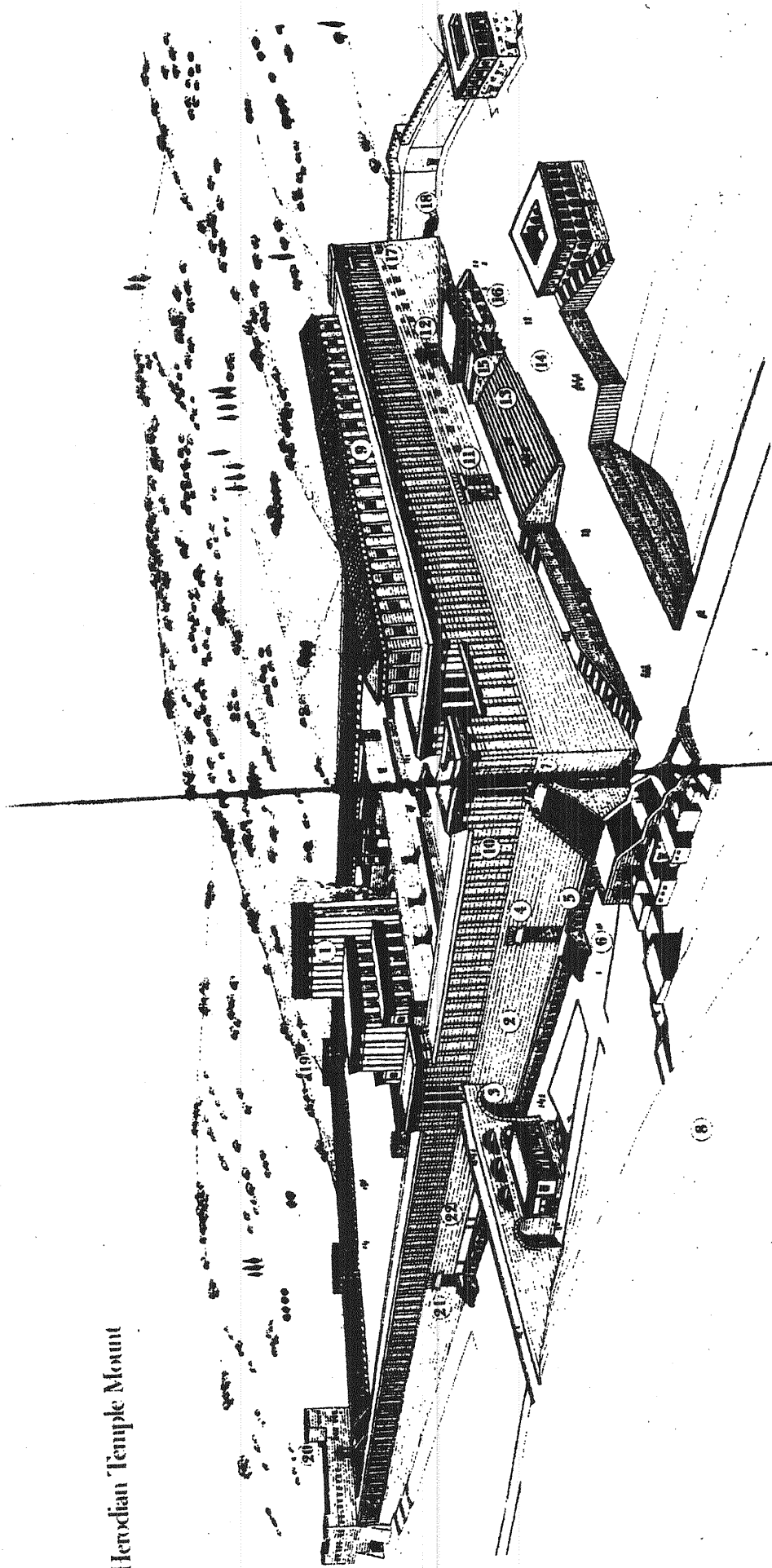
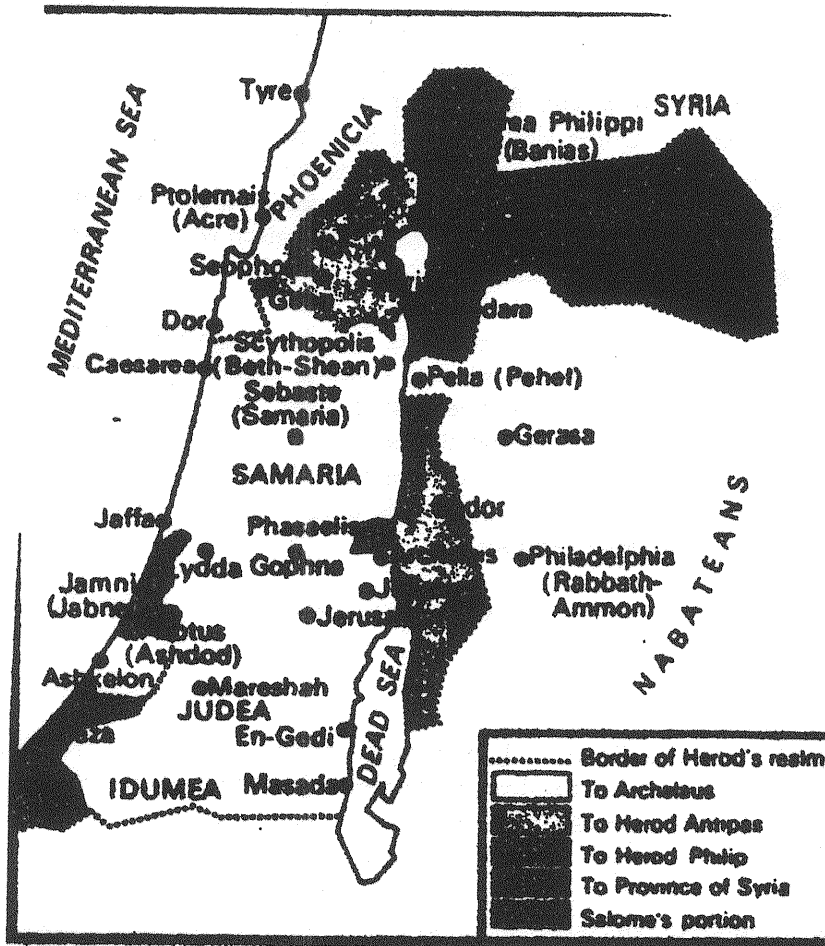


Herodian Temple Mount



- | | | |
|----------------------|----------------------|----------------------|
| 1. The Second Temple | 9. Royal Stoa | 17. Row of windows |
| 2. Western Wall | 10. Pilasters | 18. Stairway |
| 3. Wilson's Arch | 11. Double Gate | 19. Herodian tower |
| 4. Barclay's Gate | 12. Triple Gate | 20. Antonin Fortress |
| 5. Small shops | 13. Stairway | 21. Warren's Gate |
| 6. Main N. S. street | 14. Plaza | 22. Largest archway |
| 7. Robinson's Arch | 15. Ritual bathhouse | |
| 8. Upper City | 16. Council house | |



The division of Herod's kingdom (4 B.C.E. to 6 C.E.). From Y. Aharoni and M. Avi-Yonah, *Macmillan Bible Atlas*, Carta.

Dead Sea Scrolls

The Dead Sea Scrolls were found in Qumran (in the Judean Desert) by a Bedouin when the Judean Desert was still under the control of the Jordanians. Ever since they have been found, they have been surrounded by controversy. Different professors of the Second Temple period wished to have sole access to the scrolls. The scrolls are extremely important for many reasons. One reason, accepted by all, is that many of the manuscripts are the earliest that still exist of the Tanakh. The Isaiah scroll, which is the largest scroll that was found in tact, is in a structure at the Israel Museum in Jerusalem. The accuracy of that manuscript compared to the one that is in the Tanakh is amazing and for many proof of the authenticity of transmission. Others view the Dead Sea Sect, as they have been called, to be a break off from the Essenes, the forerunners of the early Christians, or a completely different sect. At any rate, the scrolls are a valuable source of primary information written by the members of the sect themselves.

Many of the Dead Sea Scrolls were found as fragments, which scholars tried to piece together as a young person would piece together a puzzle that has some missing pieces. They do it by the color of the scroll, the handwriting, and the content. This kind of piecing together of documents is necessary to understanding the fragments and scholars spend much time trying to judge the authenticity of their decisions.

The excerpts quoted below are from *Texts and Traditions* by Lawrence Schiffman.

The Scroll of War of the Sons of Light Against the Sons of Darkness

This scroll is a messianic text, which describes an inevitable war that will take place between the Sons of Light, those who believe as the members of the sect, versus the Sons of Darkness - everyone else.

For the Instructor: The Rule of War. The first attack by the sons of light will be launched against the sons of darkness, against the army of Belial ... There will follow a time of salvation for the people of God and a period of rule for all men of His lot, and of great devastation for all the lot of Belial.

And the sons of justice shall shine in the corners of the earth. They shall go illuminating, up to the ends of the periods of darkness; and in the time of God, His exalted greatness will shine for all the eternal times for peace and blessing, glory and joy, and long days for the sons of light. And on the day when the Kittim fall, there will be a battle, and savage destruction before the God of Israel, for this will be the day determined by Him since ancient times for the war of extermination against the sons of darkness...

Miksat Maase ha-Torah (MMT)

Many of the laws discussed in this scroll (which are fragments pieced together) concern laws of the Temple. The members of the Sect disagreed with the way the Pharisees conducted Temple services, as well as how they handled the laws of purity. The comments that are quoted below reflect the actions the sect decided to take as a result of their disagreement with the Pharisees.

And you know that we have segregated ourselves from the rest of the people and that we avoid mingling in these affairs and associating with them in these things. And you know that there is not to be found in our actions deceit or betrayal or evil, for concerning these things we give ... and further to you we have written that you must understand the Book of Moses and the words of the prophets and of David and the annals of each generation.

Aramaic Apocalypse

This scroll is significant because of the use of the term "son of God" which some interpret to be proof that the Dead Sea Sect were early Christians.

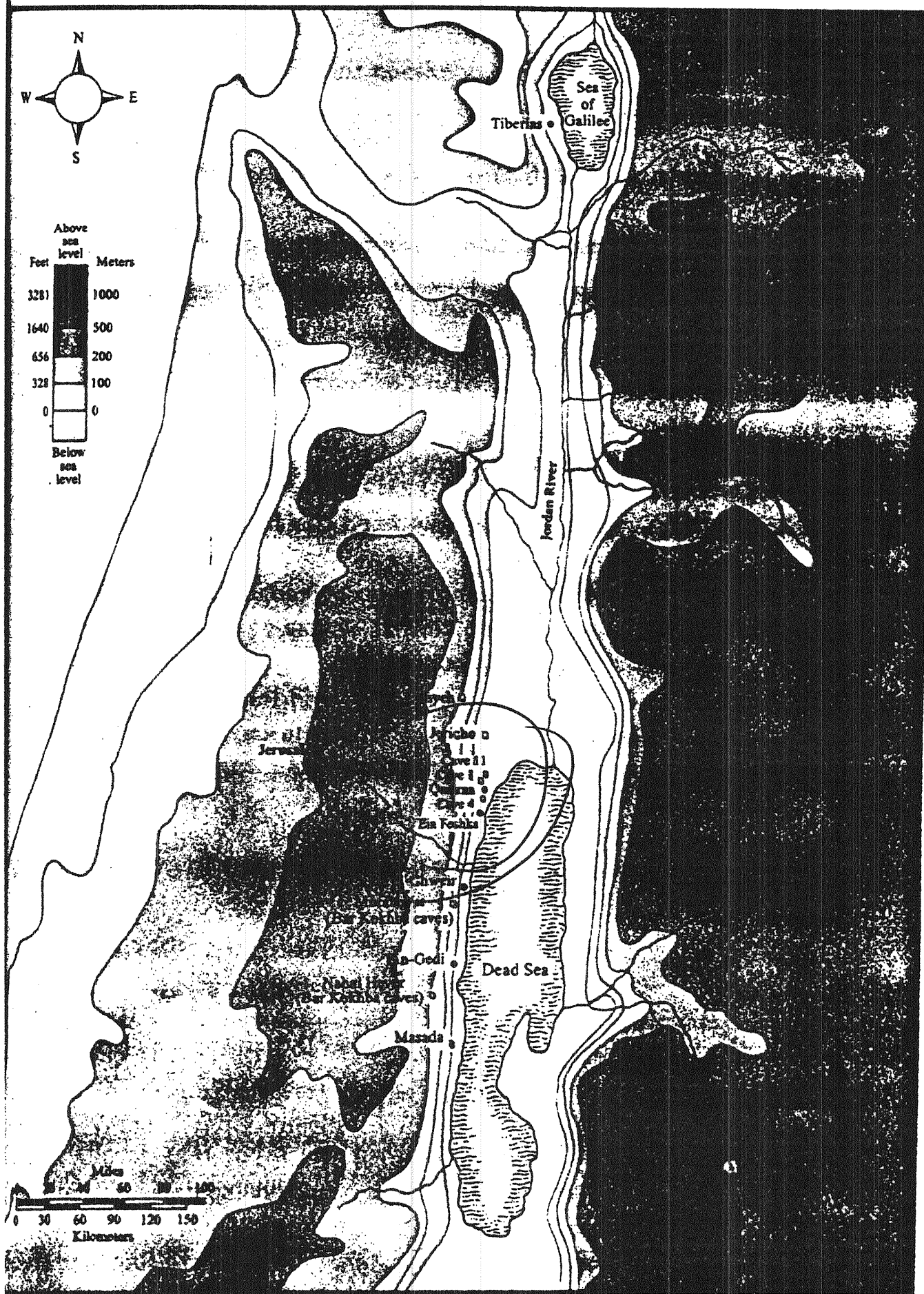
He will be called son of God, and they will call him son of the Most High. Like the sparks of a vision, so will their kingdom be. They will rule several years over the earth and crush everything. A people will crush another people, and a city another city, until the people of God arises and makes everyone rest from the sword.

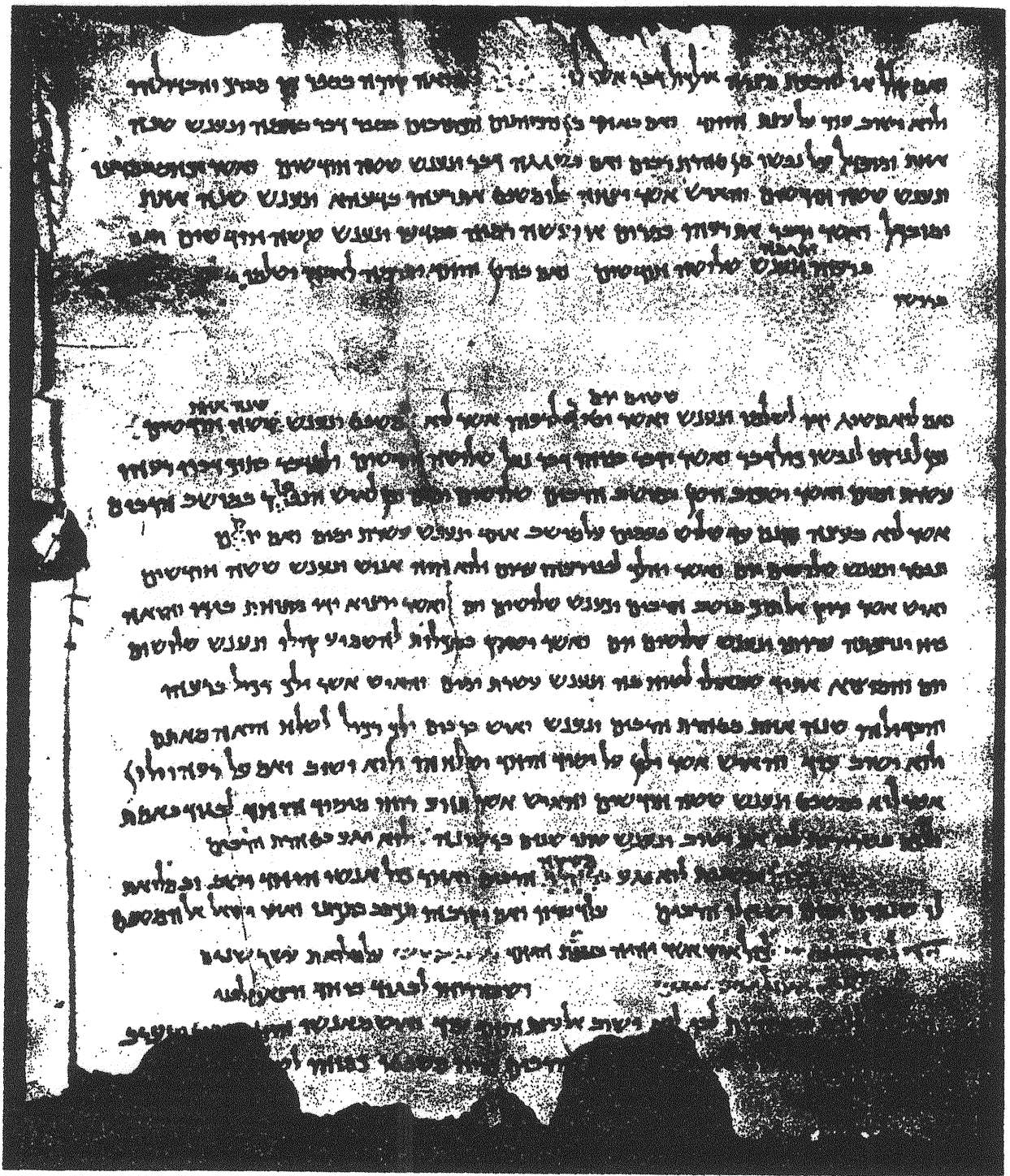
Questions:

1. How did the members of the Dead Sea Sect view Jews who did not belong to their sect?
2. According to the scrolls, must there be a war before the coming of the messiah?
3. Describe what you think daily life was like for this group living in the Judean Desert.

Enrichment: Describe the differences and similarities between the Dead Sea Sect's view of the messiah and Orthodox Judaism's view of the messiah and the process by which he will accomplish his goals.

Manuscript Finds in the Judean Desert





Rule of the Community The Dead Sea sectarians were guided in their lives by a text entitled *Rule of the Community*, which set out how members were to be accepted, members' obligations, the conduct of the affairs of the sect, basic theological beliefs, and the code of punishments. This scroll was one of the original seven scrolls found in 1947, and it serves as a basic text for the study of the sectarian community that gathered the Dead Sea Scrolls.

Jesus - Reformer or Rebel: Mark

Jesus was born between 4BCE and 4CE and was killed in 33CE. Mark is one of the Gospels, which is a section of the Christian Bible. None of the Gospels were written during Jesus' life. Mark is believed to be the first Gospel completed, circa 70CE. The following are excerpts from Mark that give us an idea of how Jesus' teachings were similar and different from the teachings of Judaism.

And Pharisees came up and in order to test him asked: "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce, and to put her away." But Jesus said to them, "For your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let no man put asunder."

And in the house the disciples asked him again about the matter. And he said to them, "whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

And as he was setting out on his journey, a man ran up and knelt before him, and asked him, "Good teacher, what must I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.' And he said to him, "Teacher all these I have observed from my youth." And Jesus looking upon him loved him, and said to him, "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come follow me." At that saying his countenance fell, and he went away sorrowful; for he had great possessions.

And Jesus looked around and said to his disciples, "How hard it will be for those who have riches to enter the kingdom of God!" And the disciples were amazed at his words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And they were exceedingly astonished, and said to him, "Then who can be saved?" Jesus looked at them and said, "With men it is impossible, but not with God; for all things are possible with God..."

Questions:

1. Based on the excerpt above, with which laws of Judaism does Jesus disagree?
2. Which basic concept of Jewish belief does Jesus disregard?
3. What does Jewish law take into account that Jesus' teachings, as presented in Mark, leave out? How is that significant?

Descriptions of the Trial of Jesus and Its Impact on the Church's Relationship with the Jews: Matthew

Matthew is one of the earlier Gospels, also known as the synoptic Gospels. Mark, Matthew, and Luke relate similar stories about the life of Jesus; only one account from the synoptic Gospels is therefore included here. It is believed that Matthew was written circa 80CE.

Then one of the twelve, called Judas Iscariot, went onto the chief priests, and said unto them, "what will you give me, and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, "Where will you eat the Passover so that we may prepare it?" ... And as they did eat, he said, "Truthfully, I say unto you, that one of you will betray me." ...

Then Jesus came to his disciples, and said unto them, "Sleep now, and take your rest. Behold the hour is at hand, and the son of man is betrayed into the hands of sinners. Rise, and let us be going. Behold, he is at hand that betrays me." And while he still spoke, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and the elders of the people. Now he that betrayed him gave them a sign, saying, "Whomever I kiss, ... hold him fast." And he came to Jesus and said, "Hail, master," and kissed him. ...

And they that had laid hold on Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled. ... Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death. But found none, though many false witnesses came, yet found they none. At last came two false witnesses. And said, this fellow said, "I am able to destroy the Temple of God, and to build it in three days. And the high priest arose, and said unto him, "Are you going to answer nothing to the charges of these witnesses?" But Jesus held his peace. And the high priest answered and said unto him, "I adjure you by the Living God that you tell us whether you are the Messiah¹, the Son of God." Jesus said unto him, "You have said it. Nevertheless, I say unto you, Hereafter shall you see the Son of man sitting on the right hand of power coming in the hands of heaven." The high priest ripped his clothes, saying, "He has spoken blasphemy; what further need have we of witnesses? Behold, now you have heard his blasphemy. What think you?" They answered, "He is guilty of death." Then did they spit in his face ... and smote him with the palms of their hands.

¹ Christ in Latin

Descriptions of the Trial of Jesus and Its Impact on the Church's Relationship with the Jews: John

John is a non-synoptic Gospel, which means that the stories told about the life of Jesus are different than the stories told in the other Gospels. John was written later than the other Gospels, at the end of the first century CE or the beginning of the second century.

Now before the feast of Passover, when Jesus knew that his hour had come... the devil having now put into the heart of Judas Iscariot, Simon's son to betray him.

Then the band and the captain and officers of the Jews took Jesus and bound him. And led him away to Annas the first; for he was father-in-law to Caiaphas, who was the high priest that year. Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest then asked Jesus of his disciples and his doctrine. Jesus answered him, "I spoke openly to the world; I ever taught in the synagogue, and in the Temple, where the Jews always go; and in secret I have said nothing. Why do you ask me? Ask those that heard me. Behold, they know what I said." And when he had spoken thus, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Is this how you answer the high priest?" ...

Then they led Jesus from Caiaphas unto the hall of judgment. And it was early; and they themselves went not into the judgment hall, lest they should be defiled; but they may eat the Passover. Pilate went out to them, and said, "What accusation do you bring against this man?" They answered and said unto him, "If he were not a malefactor, we would not have delivered him to you." Then Pilate said unto them, "Take him and judge him according to your law." The Jews therefore said to him, "It is not lawful for us to put any man to death."...

Pilate therefore said unto him, "Are you a king then?" Jesus answered, "You say that I am a king. To this end I was born, and for this cause came into the world, that I should bear witness unto the truth. Every one that is of truth hears my voice."

Questions:

1. Why did Judas turn Jesus into the authorities?
 - a. According to Matthew?
 - b. According to John?
2. Of what was Jesus guilty?
 - a. According to Matthew?
 - b. According to John?
3. What is the punishment for those offenses according to Jewish law?
4. Where did the trial take place according to the Gospels?
5. Where did the Sanhedrin actually meet?
6. When did the trial take place?
 - a. According to Matthew?
 - b. According to John?
7. What are the symbolic differences according to Matthew and John?
8. Why is the trial of Jesus important in Jewish History - he wasn't the only Jew killed by the Romans?

Enrichment: There are many problems with the Gospels account of the trial. Can you identify Jewish legal points, which would point out that this trial was not conducted by Jewish authorities?

Saul of Tarsus and the Emergence of Christianity: The Acts of Apostles

The Acts of the Apostles is a secondary document, written in the second half of the 1st century CE, about the life and teachings of Paul (Peter and James). Paul is believed to have been an emissary of the Jews, Saul of Tarsus, whose mission was to rout out heretics from Jewish communities. There are some scholars today who believe that Saul/Paul's initiative to eliminate the laws of the Torah and appeal to the Gentiles, who were Pagans, was done to prevent the further spread of Christian beliefs into the Jewish community. Paul's contributions to Christianity were essential for its spreading and development into the religion that exists today. Paul was executed in Rome in 62CE.

The Conversion of Saul of Tarsus

And Saul, yet breathing out threats and slaughter against the disciples of the Lord, went unto the high priest. And desired of him letters to Damascus to the synagogues, that if he found any who believed this way¹, whether they were men or women, he might bring them bound to Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why do you persecute me?" And he said, "Who are you, Lord?" And the Lord said, "I am Jesus whom you persecute ..." And he, trembling and astonished, said, "Lord, what will you have me do?" And the Lord said unto him, "Arise and go into the city, and it shall be told to you what you must do." And the men who journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul rose from the earth; and when his eyes opened he saw no man, but they led him by the hand, and brought him to Damascus.

Paul's Teachings

Be it known unto you therefore, men and brethren, that through this man² is preached unto you the forgiveness of sins. And by him, all that believe are justified from all things, from which you could not be justified by the Law of Moses.

... when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming. Then Paul ... said, "It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles. For so has the Lord commanded us, saying, 'I have set you to be a light of the Gentiles, that you should be for salvation unto the ends of the earth.'" And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many were ordained to eternal life believed.

¹ In Jesus and that he was the Messiah.

² Jesus

That the residue of men might seek after the Lord ... Wherefore my sentence is, that we trouble not them³, which from the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

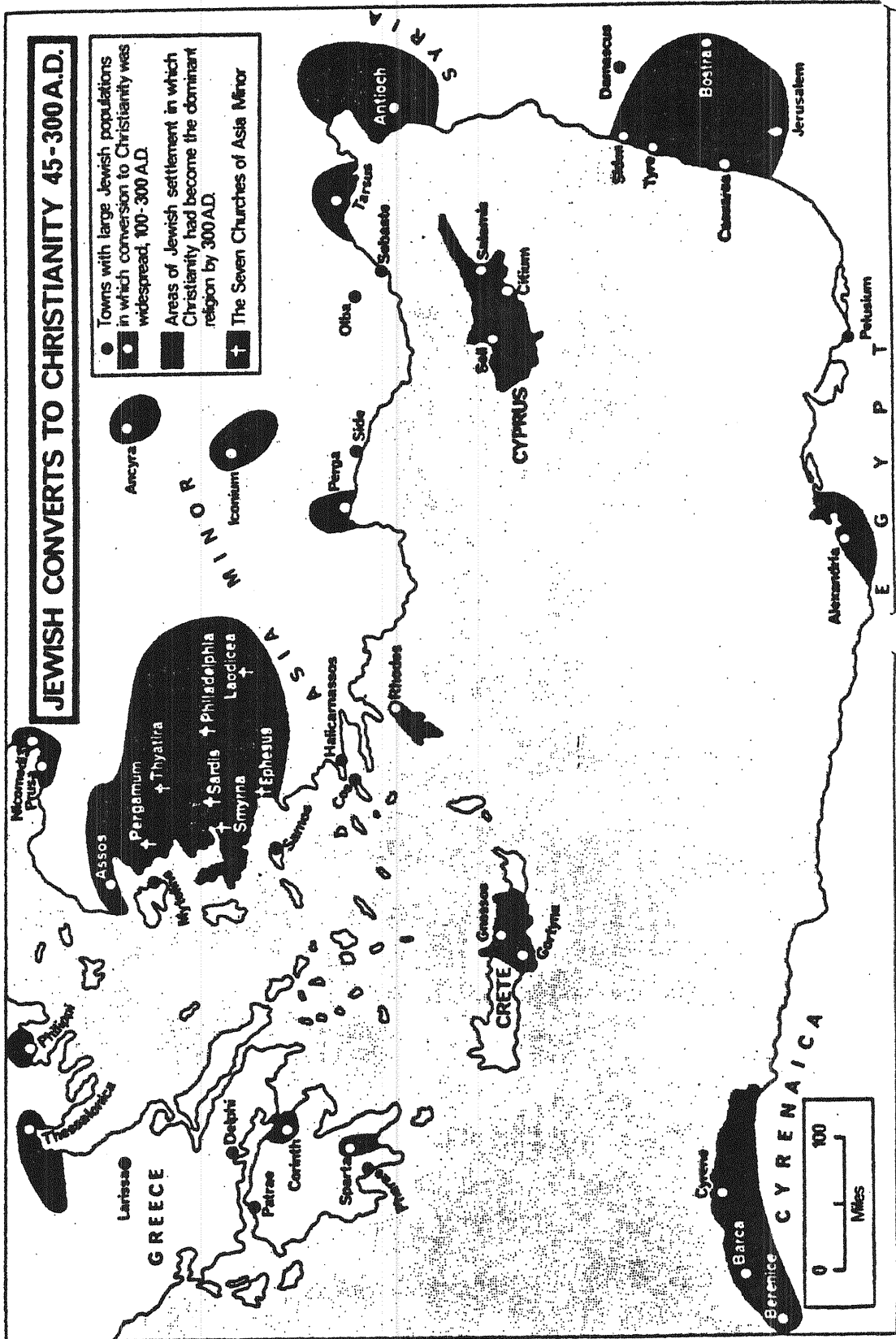
Questions:

1. What is the difference between a primary source and a secondary source? What is an advantage and disadvantage of each?
2. According to Paul, how would one gain eternal life? How is this different from Judaism's view of the way to attain eternal life?
3. What is demanded from the Gentiles in order to be "good" Christians? Why didn't Paul demand that they follow all the laws of Judaism, according to Acts?

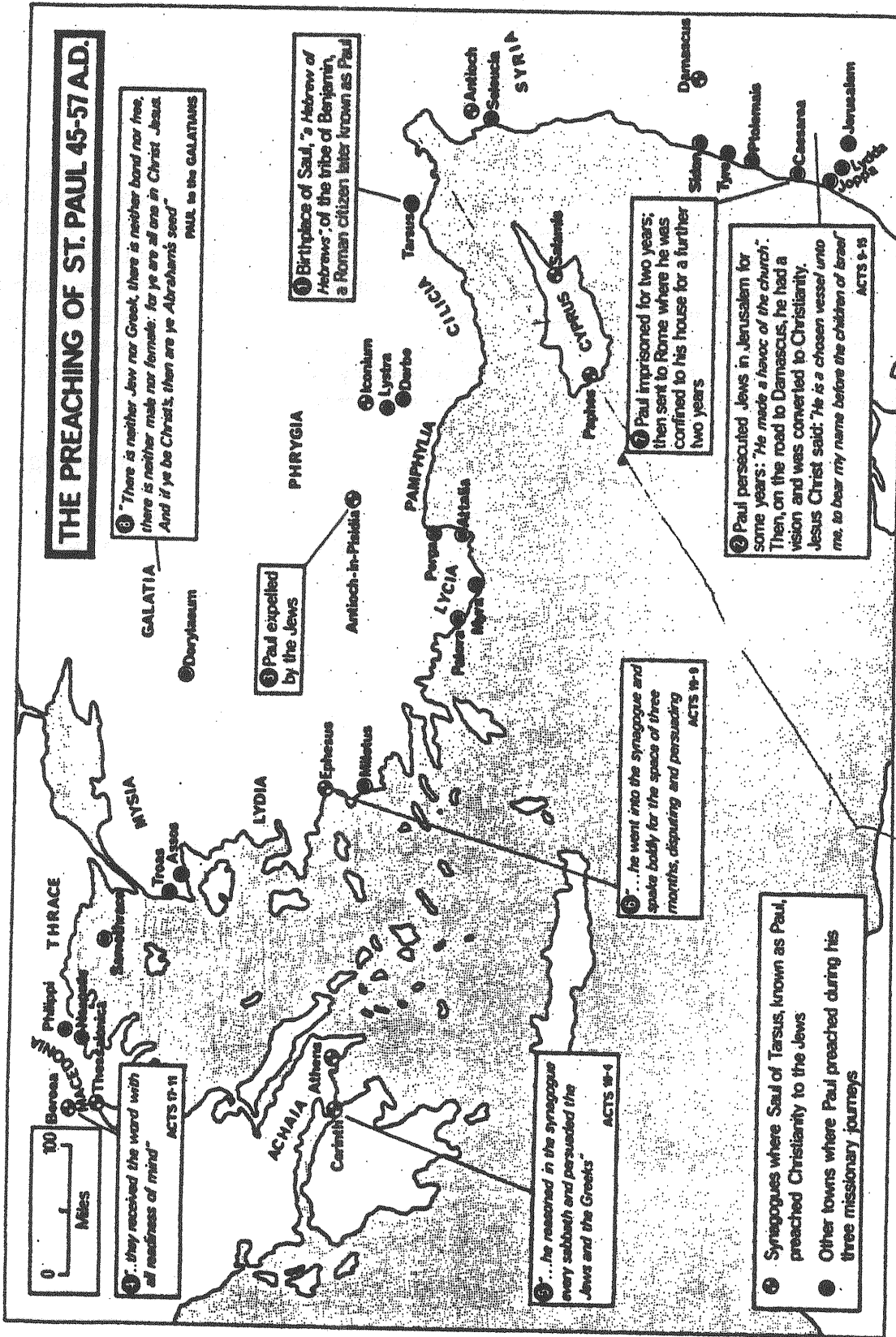
³ "we trouble not them" - meaning that the Gentiles who accept Jesus should not be bothered with Jewish law, as were the Early Christians who were Jewish, because there are many intricate laws that might make them feel it is too hard to follow and they will then once again turn to paganism.

JEWISH CONVERTS TO CHRISTIANITY 45-300 A.D.

● Towns with large Jewish populations in which conversion to Christianity was widespread, 100-300 A.D.
 ■ Areas of Jewish settlement in which Christianity had become the dominant religion by 300 A.D.
 ⊕ The Seven Churches of Asia Minor



THE PREACHING OF ST. PAUL 45-57 A.D.



① "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed"
PAUL to the GALATIANS

② Birthplace of Saul, "a Hebrew of Hebrews"; of the tribe of Benjamin, a Roman citizen later known as Paul

③ Paul expelled by the Jews

④ Paul imprisoned for two years; then sent to Rome where he was confined to his house for a further two years

⑤ Paul persecuted Jews in Jerusalem for some years: "He made a havoc of the church". Then, on the road to Damascus, he had a vision and was converted to Christianity. Jesus Christ said: "He is a chosen vessel unto me, to bear my name before the children of Israel"
ACTS 9-18

⑥ "... he went into the synagogue and spoke boldly for the space of three months, disputing and persuading"
ACTS 18-19

⑦ "... he reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks"
ACTS 18-19

- ① Synagogues where Saul of Tarsus, known as Paul, preached Christianity to the Jews
- ② Other towns where Paul preached during his three missionary journeys

0 100 Miles

⑧ "... they received the word with all readiness of mind"
ACTS 17-18

Direct Roman Rule in Judea: Tacitus

Tacitus was a Roman historian, who lived in the first century of the Common Era. In his account of Roman history, he makes a brief mention of the events in Judea and the relationship between Rome and Judea. The following is taken from his account of Roman history and deals with the time from when Pompey first had dealings with Judea in 63BCE through one of the last procurators in 60 CE.

The first Roman to subdue the Jews and set foot in their Temple by right of conquest was Gnaeus Pompey: thereafter it was a matter of common knowledge that there were no representations of the gods within, but that the place was empty and the secret shine contained nothing. The walls of Jerusalem were razed, but the Temple remained standing. Later, in the time of our (Roman) civil wars, when these eastern provinces had fallen into the hands of Mark Antony, the Parthian prince, Pacorus, seized Judea, but he was slain by Publius Ventidius, and the Parthians were thrown back across the Euphrates: the Jews were subdued by Gaius Sosius. Antony gave the throne to Herod, and Augustus, after his victory, increased Herod's power.

After Herod's death, a certain Simon assumed the name of king without waiting for Caesar's decision. The governor of Syria, however, put him, to death. The Jews were repressed; and the kingdom was divided into three parts and given to Herod's sons.¹ Under Tiberius all was quiet. Then, when Caligula ordered the Jews to set up his statue in their Temple, they chose rather to resort to arms, but the emperor's death put an end to their uprising.

The princes now being dead or reduced to insignificance², Claudius made Judea a province and entrusted it to Roman knights or to freedmen³; one of the latter, Antonius Felix⁴, practiced every kind of cruelty and lust, wielding the power of a king with all the instincts of a slave...

Questions:

1. How did Herod's death impact Judea and its relationship with Rome?
2. What caused the Jews to show opposition to Rome?
3. How does Tacitus view Antonius Felix? Why would such a man be permitted to rule Judea?

¹ Herod had killed two of his sons, Alexander and Aristobulus. However, he had another three sons who assumed leadership after their father's death. Antipas was given control of the Galilee and ruled from 4BCE through 39CE. Archelaus had control over central Judea from 4BCE through 6CE. Phillip ruled the *Bashan* from 4BCE through 34CE.

² Antipas was replaced after his death; his brothers' powers were reduced while they were alive when the Romans realized that they were not the tough rulers that their father was.

³ From 41CE through 44CE Agrippa I ruled Judea as Ethnarch. This short time period was a break in direct Roman rule, which once again allowed the Jews to run their own government.

⁴ Antonius Felix ruled from 52CE through 60CE.

The Procurators: Josephus Flavius

One of the most famous procurators (Roman governors) to rule Judea was Pontius Pilate. He ruled from 26CE through 36CE. He is most famous because he ordered the execution of Jesus. However, he ruled over the Jews during several conflicts, one of which is described by Josephus below.

Pilate, who had been sent as a procurator into Judea by Tiberius, sent those images of Caesar called standards into Jerusalem by night. This aroused a very great tumult among the Jews when day broke, for those who were near them were astonished at the sight of the images as indications that their laws were trampled underfoot. For those laws do not permit any sort of image to be brought into the city. Indeed, besides the indignation, which the citizens themselves had at the procedure, a vast number of people came running out of the country. These came zealously to Pilate in Caesaria and besought him to take those standards out of Jerusalem and to preserve inviolably for them their ancient laws. But upon Pilate's denial of their request, they fell down prostrate upon the ground and remained immovable in that posture for five days and as many nights.

On the next day Pilate sat upon his tribunal in the open marketplace and called the multitude to him as if desirous to give them an answer, and then gave a signal to the soldiers that they should all by agreement surround the Jews with their weapons. So the band of soldiers stood around about the Jews with in three ranks. The Jews were under the utmost concern at that unexpected sight. Pilate also said to them that they would be cut in pieces unless they would admit Caesar's images and he gave information to the soldiers to draw their swords. Thereupon the Jews, as it were on one signal, fell down in vast numbers together and exposed their bare necks, and cried out that they were sooner ready to be killed than that their Law be transgressed. Pilate was greatly surprised at their religious zeal, and gave the order that the standards should be taken immediately out of Jerusalem.

Questions:

1. Why did Pilate eventually agree to remove the standards from Jerusalem?
2. Was the act of the Jews rebellious against Rome? Could it have been interpreted that way? Why or why not?

Thought Question: Describe the cultural/religious differences between the Romans and the Jews that might lead to conflict.

The Beginning of the Great Revolt: Josephus

Josephus is a primary source for this time period. The Great Revolt began in 66CE and ended with the destruction of Jerusalem and the Temple in 70CE. The reasons for revolt were many but the nation was divided as to the appropriate response to Rome's corruption and lack of understanding of Jewish sensibilities and needs.

Agrippa¹ then put a stop to the war that was threatened. Later he attempted to persuade the multitude to obey Florus² until Caesar would send someone to succeed him. But they were thereby more provoked, cast reproaches upon Agrippa, and had him excluded from the city.³ Indeed, some of the rebellious had the impudence to throw stones at him. So when Agrippa saw the violence of those who were for revolution were not to be restrained, and being very angry at the insults he had received, he sent their magistrates together with their men of power to Florus, to Caesaria, so that he might appoint whom he thought fit to collect the tribute in the country.

At this time, some of those that principally excited the people to go to war made an assault upon the fortress called Masada. ... At the same time, Eleazar, the son of Ananias the high priest, a very bold youth who was at the time governor of the Temple, persuaded those who officiated in the divine service to receive no gift or sacrifice from any foreigner. This was the true beginning of our war with the Romans for they (the priests) rejected the sacrifice of Caesar on this account. ...

Then the men of power got together and conferred with the high priest ... they produced those priests who were expert in the traditions of their country, who reported that all their forefathers had received sacrifices from foreign nations. But not one of the revolutionaries would hearken to what was said. ...

Upon this the men of power with the high priests, and the part of the multitude who was desirous of peace, took courage and seized the upper city (Mount Zion); for the revolutionaries held the lower city and the Temple in their power. They constantly made use of stones and slings against one another, and threw darts continually on both sides... neither side would surrender the part of town they had seized.

¹ King of what is today called the Golan Heights and parts of the Galilee. Agrippa was the last of the kings from the line of Herod. He cared for the Jewish people and was sometimes an effective intermediary between the Jews and the Romans.

² The procurator at the time of the Great Revolt who was known for his corruption and pursuit of personal gain. Florus is not viewed favorably by Roman historians, too.

³ Jerusalem

On the day of the festival of the wood-offering⁴ ... the Jews of the Temple excluded the opposite side from the ceremony. And when they allowed the Sicarii⁵ to join, they grew bolder and carried their undertakings further. Since Agrippa's soldiers were overpowered by the multitude of the revolutionaries and the Sicarii, they gave way and were driven from the upper city by force. The others then set fire to the house of Ananias the high priest and the palace of Agrippa. Then they carried the fire to the place where the archives were deposited, and made haste to burn the contracts belonging to their creditors in order to dissolve their obligation to pay their debts. This was done to gain the support of the multitude of those who had been debtors, to persuade the poorer sort to join in the insurrection with safety against them more wealthy; so the keepers of the records fled away and the rest set fire to them. When they had thus burned down the nerve center of the city, they fell upon their enemies. ... On the 6th of Elul, the high priest was caught where he had concealed himself in the aqueduct; he was killed together with Hezekiah, his brother, by the robbers.

Questions:

1. Did all the Jews agree to rebel against Rome?
2. What were the reasons for the revolt?
3. How did those who wanted to rebel gain popular support?
4. What was the goal of the revolt?

⁴ When wood was brought to the Temple to insure that the flames on the altar would have enough fuel to continue to burn. This was done several times a year. This time was on the 15th of Ab.

⁵ Robbers who were named Sicarii for the small swords they carried under their garments.

The Beginning of the Great Revolt: Tacitus

The following is a Roman perspective on the Great Revolt of the Jews.

Still the Jews' patience lasted until Gessius Florus became procurator: in his time war began. When Cestius Gallus, governor of Syria, tried to stop it, he suffered varied fortunes and met defeat more often than he gained victory.¹ On his death, whether in the course of nature or from vexation, Nero sent out Vespasian, who, aided by his good fortune and reputation as well as by his excellent subordinates, within two summers occupied with his victorious army the whole of the level country and all the cities except Jerusalem. The next year was taken up by civil war (in Rome), and thus passed with inactivity so far as the Jews were concerned. When peace had been secured throughout Italy, foreign troubles began again; and the fact that Jews alone had failed to surrender increased our resentment; at the same time, having regard to all the possibilities and hazards of a new reign, it seemed expedient for Titus to remain with the army.²

Questions:

1. Why does Tacitus refer to the Jews' patience?
2. Why did Nero send Vespasian to Judea? Tacitus lists two possibilities.
3. Why was Judea important to Rome, according to this reading?

¹ These initial victories gave the rebelling Jews the hope that they would be victorious. The hope was based on the idea that Rome would not spend more energy on the Judean province.

² The new reign was that of Vespasian, Titus' father. Vespasian became the emperor of Rome during his campaign against the Jews. Jerusalem was under siege for a while when Vespasian was called back to Rome.

The Course of the Revolt: Tacitus

Tacitus continues his description of the event, discussing Roman motives in the method of conquering Jerusalem and the situation inside Jerusalem among the Jews.

The Romans now turned to preparations for assault; for the soldiers thought it beneath their dignity to wait for the enemy to be starved out, and so they began to clamor for danger, part being prompted by bravery, but many were moved by their savage natures and their desire for booty. Titus himself had before his eyes a vision of Rome, its wealth and its pleasures, and he felt that if Jerusalem did not fall at once, his enjoyment of them was delayed.

The population at this time had been increased by streams of rabble that flowed in from the other captured cities, for the most desperate rebels had taken refuge here, and consequently sedition was the more rife. There were three generals, three armies: the outermost and largest circuit of walls was held by Simon, the middle of the city by John, and the Temple was guarded by Eleazar. John and Simon were strong in number and equipment, Eleazar had the advantage of position: between these three there was constant fighting, treachery, and arson, and a great store of grain was consumed. Then John got possession of the Temple by sending a party, under pretense of offering sacrifice, to slay Eleazar and his troops. So the citizens were divided into two factions until, at the approach of the Romans, foreign war produced unity.

We have heard that the total number of the besieged of every age of both sexes was six hundred thousand: there were arms for all who could use them, and the number ready to fight was larger than could have been anticipated from the total population. Both men and women showed the same determination; and if they were to be forced to change their home, they feared life more than death.

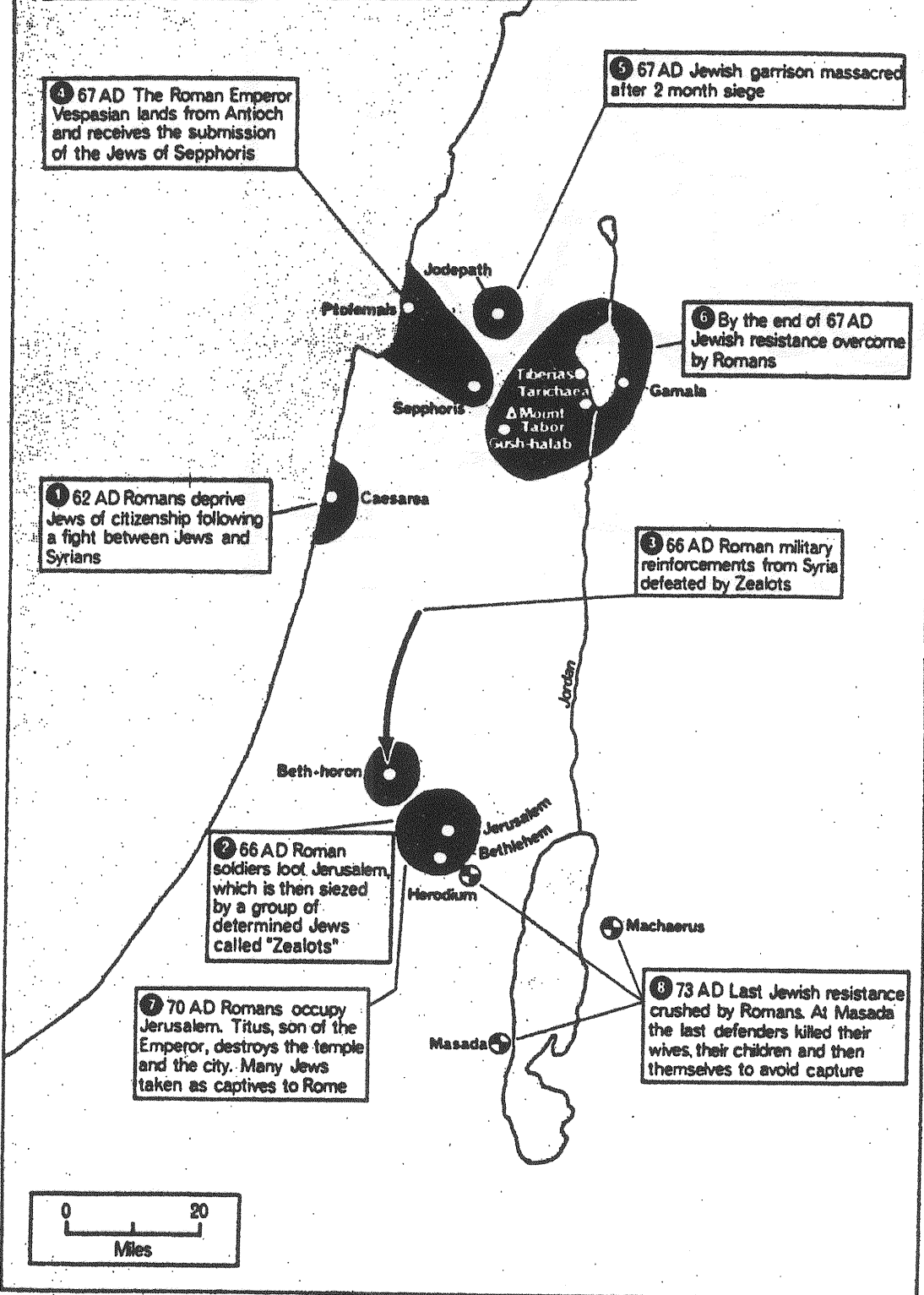
Such was the city and the people against which Titus Caesar now proceeded; since the nature of the ground did not allow him to assault or employ any sudden operations, he decided to use earthworks and mantlets¹: the legions were assigned to their several tasks, and there was a respite of fighting until they made ready every device for storming a town that the ancients had ever employed or modern ingenuity invented.

¹ Equipment used to protect Roman soldiers who are besieging a city - so they can build the necessary equipment to attack.

Questions:

1. Why did Titus decide to attack Jerusalem instead of waiting the Jews out and letting them starve?
2. If Jerusalem was strategically situated and well guarded, how was it vulnerable?
3. Who was in charge of the military situation in Jerusalem? Was this positive or negative? Why?
4. Describe the attitude of the Jews in Jerusalem. Why would this attitude have remained or become stronger throughout the Revolt?

THE REVOLT OF THE ZEALOTS 66-73 AD



4 67 AD The Roman Emperor Vespasian lands from Antioch and receives the submission of the Jews of Sepphoris

5 67 AD Jewish garrison massacred after 2 month siege

6 By the end of 67 AD Jewish resistance overcome by Romans

1 62 AD Romans deprive Jews of citizenship following a fight between Jews and Syrians

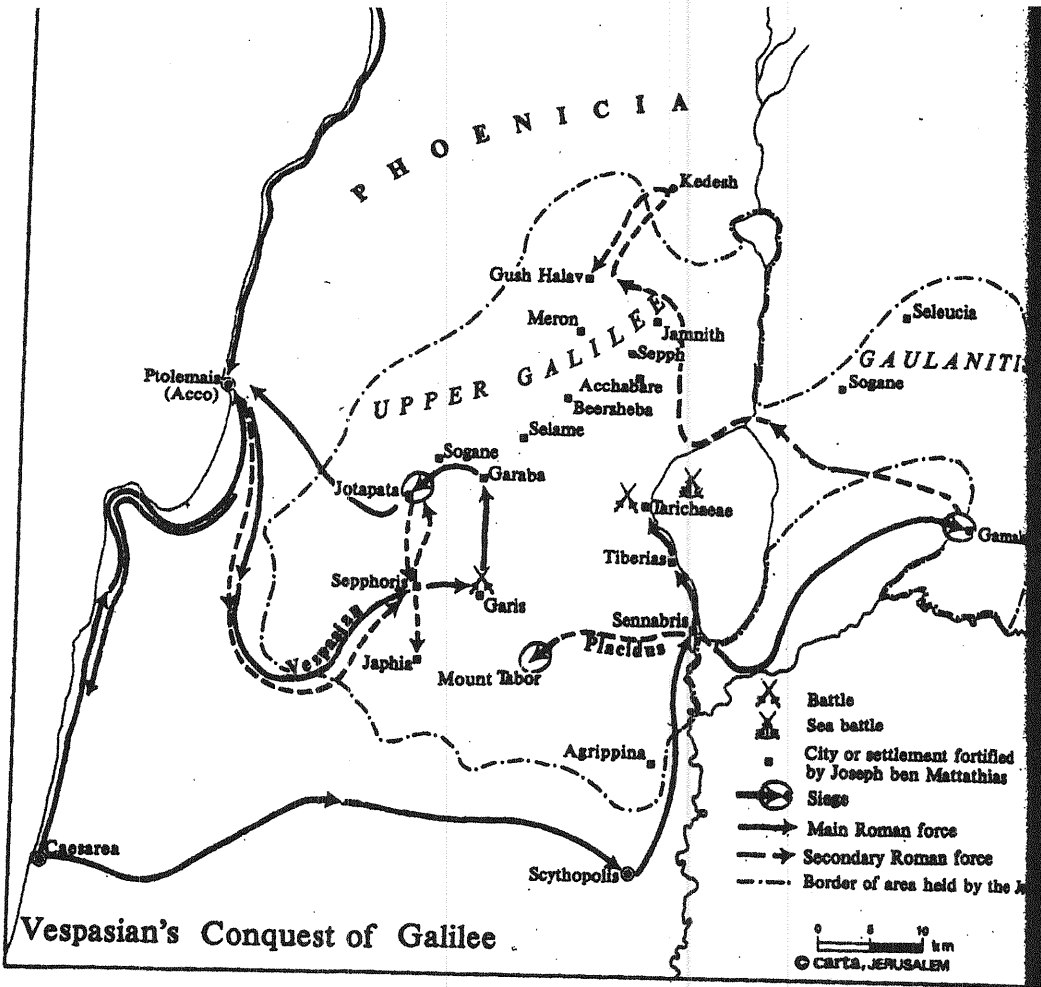
3 66 AD Roman military reinforcements from Syria defeated by Zealots

2 66 AD Roman soldiers loot Jerusalem, which is then siezed by a group of determined Jews called "Zealots"

7 70 AD Romans occupy Jerusalem. Titus, son of the Emperor, destroys the temple and the city. Many Jews taken as captives to Rome

8 73 AD Last Jewish resistance crushed by Romans. At Masada the last defenders killed their wives, their children and then themselves to avoid capture





Vespaian's Conquest of Galilee

Jerusalem or Yavneh: The Babylonian Talmud - Gittin

The Talmudic Period was from 200CE until 500CE. This is an important passage in the Talmud in that it describes how the seat of Jewish learning transferred from Jerusalem to Yavneh. Great care is taken in presenting the views of the rabbinic leadership toward the revolt and the attempt to save some remnant by Rabban Yohanan ben Zakkai. The earlier part of this passage discusses the hardships of the people living in Jerusalem in siege conditions with no food or water to sustain them.

Abba Sikara, the head of the rebels in Jerusalem, was the nephew of Rabban Yohanan ben Zakkai. Rabban Yohanan ben Zakkai sent for him, saying, "Come secretly to me."

Abba Sikara came and Rabban Yohanan ben Zakkai said to him, "Until when will you do this, killing everybody with famine?"

He replied, "What should I do? For if I say anything to them (the other rebels), they will kill me."

Rabban Yohanan ben Zakkai said, "Devise a plan for me that I may go out; maybe there could be at least a small chance for salvation."

Abba Sikara said, "Let it be known that you are deathly ill and everybody will come to ask about you. Take a stinking object and keep it by you, so that they will say that you have died. Let your students bear you, and let no other man bear you so that none may sense how light you are, for they know that a live man is lighter than a dead one."

Rabban Yohanan ben Zakkai did so. Rabbi Eleazar¹ carried him on one side and Rabbi Joshua² on the other side. When they came to the city entrance, the rebel guards wanted to pierce the body to ensure that he was dead.

Abba Sikara said to them, "The Romans will say that they even pierced their own Rabbi!"

The guards opened the gate and they went out.

When Rabban Yohanan ben Zakkai arrived at the Roman camp, he said, "Peace unto you, King; Peace unto you, King!"

¹ Rabbi Eleazar ben Hyrcanus

² Rabbi Joshua ben Hanania

Vespasian said to him, "You are twice guilty of a capital crime. Once, because I am not a king and you called me king. And further, because if I am king, why did you not come to me until now?"

Rabban Yohanan ben Zakkai said, "That which you have said, 'I am not king,' certainly you are a king! If you were not a king, Jerusalem would not have been given into your hands. For it is written, 'And Lebanon by a mighty one will fall.'³ ... And as to what you have said, 'If I am a king why did you not come to me until now?' Until now, the rebels among us would not permit it."

Vespasian said to him, "If there is a jug of honey and a serpent is coiled upon it, do they not break the jug in order to kill the snake?"

Rabban Yohanan ben Zakkai was silent.

Rabbi Joseph, some say Rabbi Akiva, applied this verse to him: "He sends sages backwards and confuses their minds."⁴ (Rabban Yohanan ben Zakkai) should have said, "We take tongs and grip the snake and kill it, and the jug we may retain for ourselves."

Meanwhile, a messenger came to Vespasian from Rome. He said, "Rise, because Caesar has died and the prominent men of Rome have decided to see you at their head ..."

Vespasian said to Rabban Yohanan ben Zakkai, "And now that you are so smart, why did you not come see me until now?"

Rabban Yohanan ben Zakkai answered, "Did I not tell you?"

Vespasian said, "I also answered you." And then he added, "I will go and send someone to take my place. But ask something of me that I may grant it to you."

Rabban Yohanan ben Zakkai said, "Give me Yavneh and its sages, the chain of Rabban Gamliel⁵, and doctors to cure Rabbi Sadok⁶."

Rabbi Joseph, some say Rabbi Akiva, applied this verse to him: "He sends sages backwards and confuses their minds." He should have asked that Jerusalem be left alone this once. But he must have thought, "Lest all this not be granted and then there may not be even a small chance for salvation..."

³ Isaiah 10:34

⁴ Isaiah 44:25

⁵ Rabban Gamliel is a direct descendent of Hillel, the Patriarch had belonged to that family.

⁶ Rabbi Sadok had fasted for the sake of Jerusalem during the siege.

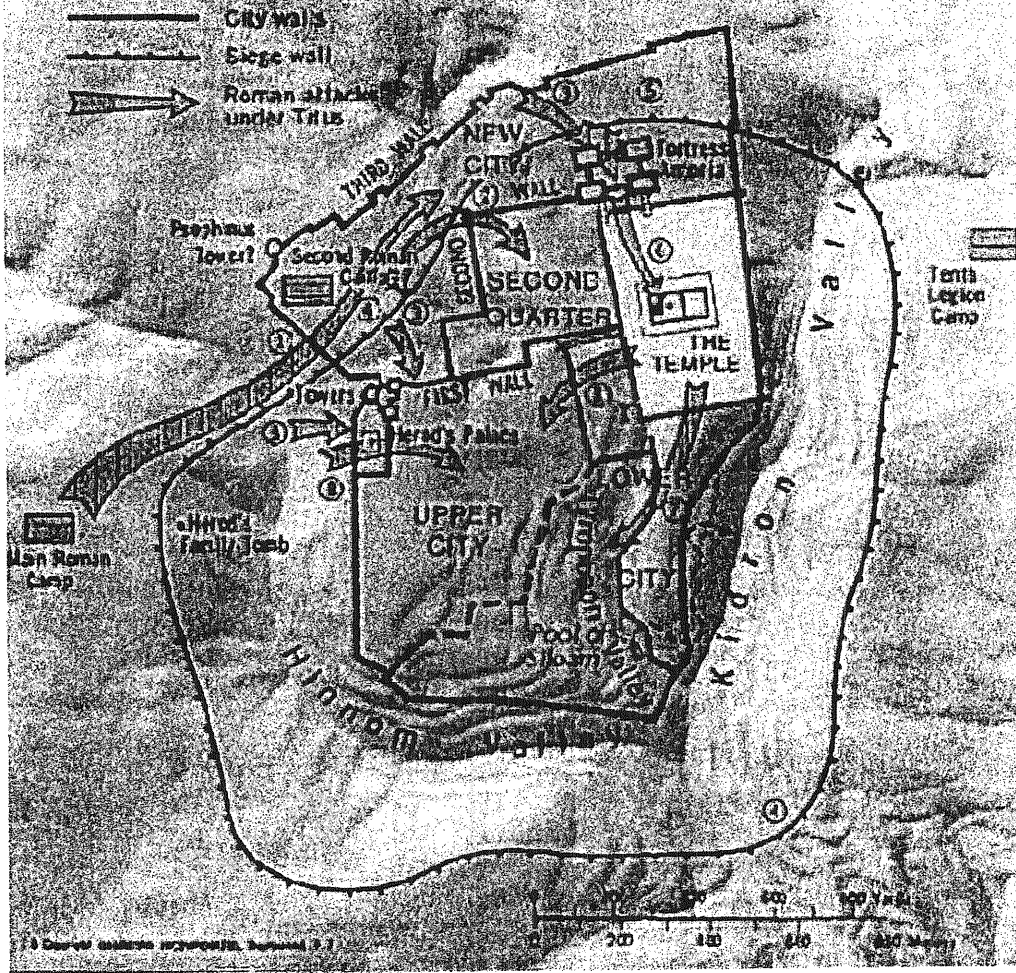
Questions:

1. How are the rebels portrayed by the Talmud?
2. In Vespasian's analogy, who is the snake? Who is the jug of honey? Who is killing the snake?
3. Why doesn't Rabban Yohanan ben Zakkai answer Vespasian about the jug of honey and the snake?
4. How do the later sages respond to Vespasian following the analogy?
5. Why didn't Rabban Yohanan ben Zakkai ask for Jerusalem?
6. Find Yavneh on a map and indicate where it is in relationship to Jerusalem.
7. Based on earlier sources you read and the source above, describe the time period when Vespasian became emperor.

Thought question:

1. Could Rabban Yohanan ben Zakkai have asked for Jerusalem and the Temple? Discuss the clues that help you decide from the dialogue between Vespasian and Rabban Yohanan ben Zakkai.
2. How do you think Abba Sikara felt with the end result of the conference between Rabban Yohanan ben Zakkai and Vespasian?

The Siege of Jerusalem A.D. 70



Key to Map

- 1) Romans breach Third Wall May 25 and capture New City.
- 2) Romans enter Second Quarter. Jews withdraw behind first wall. May 30-June 2.
- 3) Titus' divided attack on First Wall and the Antonia fail.
- 4) Romans build siege wall around city.
- 5) Romans renew assault on the Antonia. Fortress falls to Titus July 22.
- 6) Romans burn gates and enter Temple courtyards. On August 10 Temple destroyed by fire.
- 7) Romans burn the Lower City. September 2?
- 8) Romans assault Herod's Palace and enter the Upper City. Resistance ends on September 26.

The Impact of the Destruction of the Temple: Tosefta (Sota)

The Tosefta is a Tanaitic work that was completed during the same time as the Mishnah, circa 200CE. It is believed that Rabbi Hiyya and Oshiah redacted the Tosefta along the same guidelines as the Mishnah. It does not have the same authority as the Mishnah and is considered a supplemental work. The following Tosefta discusses the response of the Jewish people to the destruction of the Second Temple and how the rabbis attempted to help them deal with their grief and despair.

From the time the Second Temple was destroyed, ascetics became numerous in Israel, and they would not eat meat and they would not drink wine. Rabbi Joshua¹ went to address them.

He said to them, "My children, why do you not eat meat?"

They said to him, "How can we eat meat? Every day the daily sacrifice used to be offered upon the altar, and now it is no longer."

He said to them, "Why do you not drink wine?"

They said to him, "How can we drink wine? Every day it was poured out for libation on the altar, and now it is no longer."

He said to them, "Let us not eat even figs and grapes, for they used to bring first-fruits from them on Shabuot. Let us not eat bread, for they used to bring the two loaves and the showbread from them. Let us not drink water, for they used to offer libations from it on Sukkot."

They were silent.








He said to them, "Not to mourn at all is not feasible, for the decree has already been decreed. But further, to mourn excessively is (also) not feasible. Rather, thus the sages have said ..."

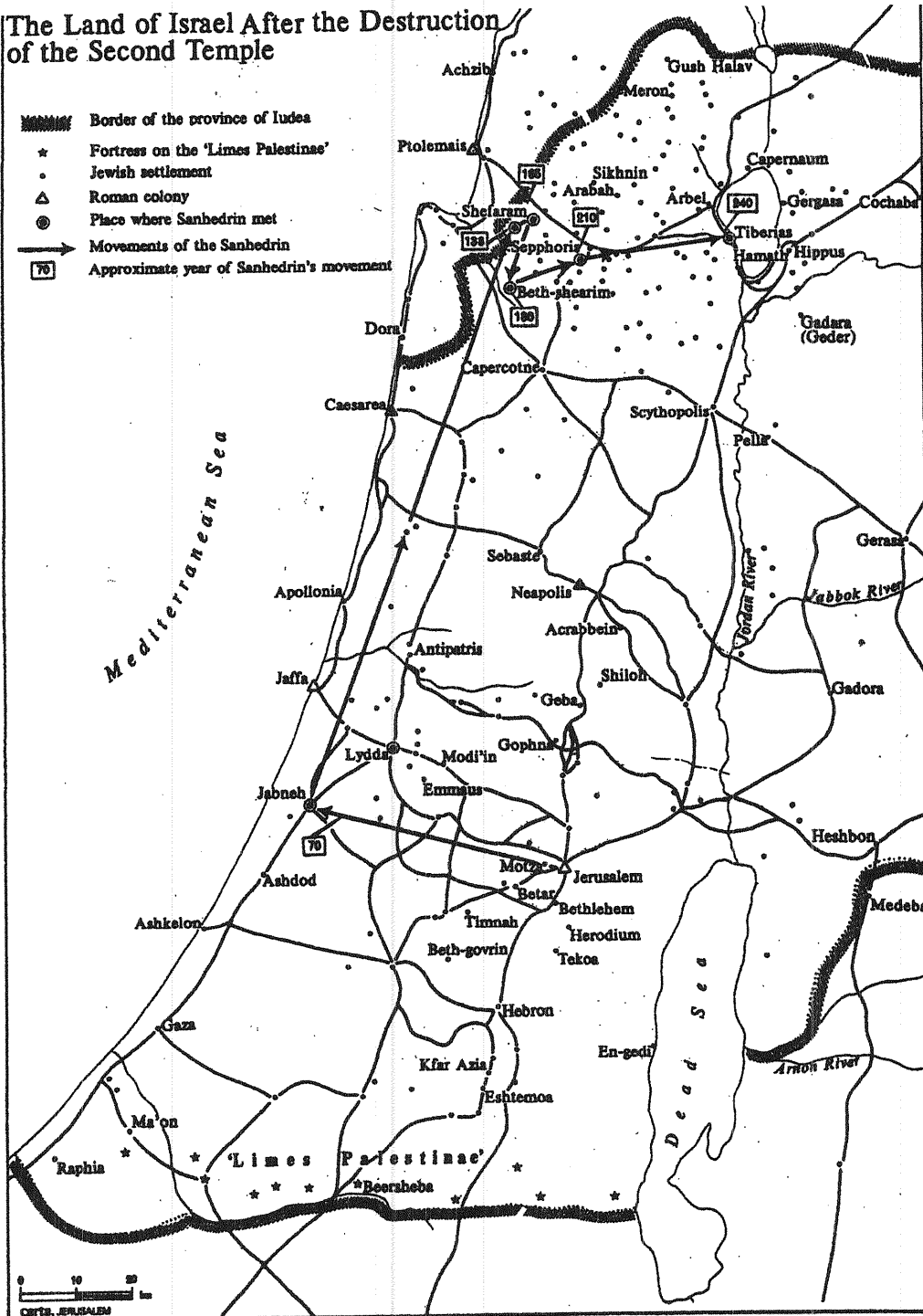
Questions:

1. Describe the mood of the people after the destruction of the Temple.
2. Did Rabbi Joshua discourage their expression of grief? Why or why not?
3. Describe the message of the rabbis in expressing national grief. Define their main concern in directing the people in that way.

¹ Rabbi Joshua ben Hanania

The Land of Israel After the Destruction of the Second Temple

-  Border of the province of Iudea
-  Fortress on the 'Limes Palaestinae'
-  Jewish settlement
-  Roman colony
-  Place where Sanhedrin met
-  Movements of the Sanhedrin
-  Approximate year of Sanhedrin's movement



0 10 20 km
 CARTA. IERUSALEM

Last Stand at Masada: Josephus

Masada, built by Herod as a winter palace with superb defenses, was used by the Romans as a fortress. It was one of the first places conquered by the Jews as they rebelled against Roman rule. It was the last fortress re-conquered by the Romans. The Great Revolt is recorded as over in 70CE. However, just under 1000 men, women, and children lived on top of Masada and conducted raids against Roman tax collectors. Rome sent a legion to conquer Masada. Conditions were difficult for the Romans, besieging a fortress in the Judean desert. The Jews atop the mountain were more prepared, considering all the construction Herod had done to the mountain to provide him with the luxuries of palace life. However, the Romans, using their technological know-how and their ability to lay siege, conquered the mountain in 73CE. Traditional historical sources state that the Jews on Masada decided to kill each other and commit suicide rather than fall into the hands of the Romans alive. One woman and five children, as recorded by Josephus hid and told the story when the Romans entered the fortress.

Below is a segment of the text of the speech given by Elazar ben Yair, the leader of the Jews on Masada, as recorded by Josephus Flavius. Josephus was not present for the speech. His rendition is taken from the survivors of Masada, although historians doubt whether this is true and consider that Josephus may have written what he believes Elazar ben Yair would have said.

"Nor can we propose any more to fight them and beat them. It would have been proper indeed for us to have conjectured the purpose of God much sooner, at the very first, when we were so desirous of defending our liberty and when we received hard treatment from one another, and worse treatment from our enemies, and to have been aware that the same God, who had of old taken the Jewish nation into His favor, had now condemned them to destruction. For had He either continued to be favorable or had He been in a lesser degree displeased with us, He would not have overlooked the destruction of so many of our people or delivered His most holy city to be burned and demolished by our enemies. To be sure, we weakly hoped to have preserved ourselves - and ourselves alone - still in the state of freedom, as if we had been guilty of no sins ourselves against God nor taken part in those of others; we also taught other men to preserve their liberty. Wherefore, consider how God has convinced us that our hopes were in vain by bringing such distress upon us in the desperate state we are now in which is beyond all our expectations. For the nature of this fortress, which was in itself unconquerable, has not proved a means of our deliverance. And even while we still have a great abundance of food and a great quantity of arms and other necessities more than we need, we are openly deprived by God Himself of all hopes of deliverance. For that fire which was driven upon our

enemies did not, of its own accord, turn back upon the wall which we had built.¹ This was the effect of God's anger against us for our manifold sins of which we have been guilty in a most insolent and extravagant manner with regard to our own countrymen.

"Let us not receive the punishments for them from the Romans, but from God Himself, as executed by our own hands, for these will be more moderate than the other. Let our wives die before they are abused our children before they have tasted of slavery. After we have slain them, let us bestow that glorious benefit upon one another mutually and preserve ourselves in freedom, as an excellent funeral monument for us. But first let us destroy our property and the fortress by fire, for I am well assured that it will be a great source of grief to the Romans that they will not be able to seize our bodies and our wealth as well. Let us spare nothing but our provisions, for they will be a testimonial when we are dead that we were not subdued for lack of provisions but that, according to our initial resolution, we have preferred death over slavery."

Questions:

1. How did the Jews view their situation?
2. Why did the Jews kill themselves instead of fighting the Romans?
3. What didn't the Jews on top of Masada destroy? Why not?
4. What types of sin is mentioned by Elazar ben Yair in his speech to the people?
5. If Josephus wrote the speech that is found in the account, what motives would he have for the writing the speech as he did?

Thought question: Do you find the argument presented here logical? Why or why not?

¹The Jews of Masada, trying to protect themselves from the Roman battering ram, built a wall of wood. This wall would not break as a result of the battering ram, but would prove to be elastic. The Romans sought to burn the wall down. In the beginning of the evening when they mounted the attack, the wind blew the Roman fire back unto the battering ram and the Romans. However, the wind again changed course and the wall the Jews had built burned.

Jerusalem to Yavneh: Mishnah

The Mishnah was compiled between 70CE and 200CE. It was committed to writing by Rabbi Yehudah Hanasi to ensure the proper transmission of the Oral Law. The following mishnayot discuss the changes that were made by Rabban Yohanan ben Zakkai to deal with the loss of Jerusalem with the Temple at her center.

Tractate (Masekhet) Rosh Hashanah

4:1 When Rosh Hashanah falls on a Shabbat, in the Temple¹, they would blow the shofar, but not in the rest of the country. When the Temple was destroyed, Rabban Yohanan ben Zakkai made a takkanah that the shofar could be blown on Shabbat anywhere there was a Jewish court. Rabbi Eliezer stated: Rabban Yohanan ben Zakkai was only referring to Yavneh. The other sages responded: Yavneh is the same as any place that has a Jewish court.

4:2 There were other advantages when the shofar was blown on Shabbat in Jerusalem over Yavneh - Any city (town) that is within sight of Jerusalem, can hear the shofar being blown, is in the vicinity of Jerusalem, and people from the city can get to Jerusalem on foot - also blew the shofar on Shabbat. In Yavneh, they only blew the shofar in the Jewish court.

4:3 One fulfilled the commandment of the four species (lulav...) in the Temple all seven days of Sukkot, in the rest of the country, only on the first day of the holiday. When the Temple was destroyed, Rabban Yohanan ben Zakkai made a takkanah that the commandment of the four species should be fulfilled throughout the land all seven days of the holiday. He also made a takkanah that one may not eat of the new grain the day that the sacrifice of the omer used to be given.²

4:4 At first the Jewish court would accept testimony of the new month the entire day. Once the witnesses were delayed in coming and the Levites could not say the appropriate song, the sages declared that witnesses would only be accepted until minhah. If they came after minhah, it would be a two-day Rosh Hodesh. When the Temple was destroyed, Rabban Yohanan ben Zakkai made a takkanah that they would accept witnesses the entire day. Rabbi Yehoshua ben Korha said: Not only did Rabban Yohanan ben Zakkai make a takkanah about accepting the witnesses all day, he also said that even if the head of the court was in another place, the witnesses should report to the court's appointed place.³

¹ According to most opinions, during the time that the Temple stood, people blew the shofar throughout the city of Jerusalem.

² On the second day of Passover, an offering of the new grain was brought to the Temple. During the time that the Temple stood, the Jews in Jerusalem were permitted to use the new grain immediately after the offering. Those that lived far from the Temple were able to use the new grain after midday. See Tractate (Masekhet) Menahot 10:5 for more details.

³ The head of the court determines the new month. Rabban Yohanan ben Zakkai is changing the accepted practice of going to any place the head of the court is staying.

Questions:

1. In your own words, list the new rules that Rabban Yohanan ben Zakkai established.
2. What was Rabban Yohanan ben Zakkai's goals in establishing these new rules?

Thought question: Do you think these rules were necessary? Why or why not?