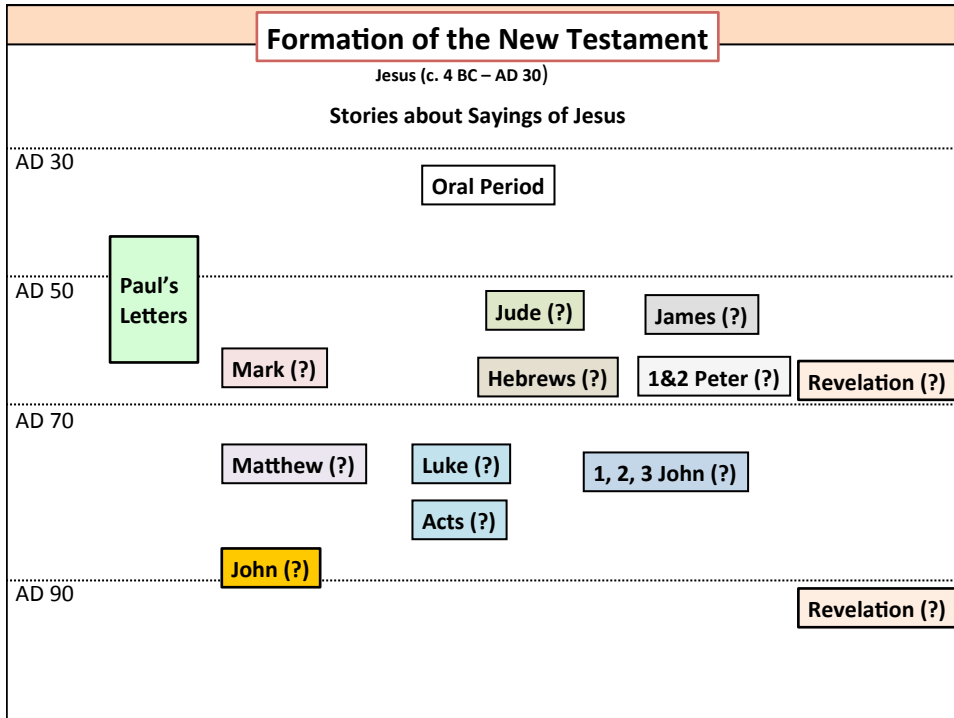
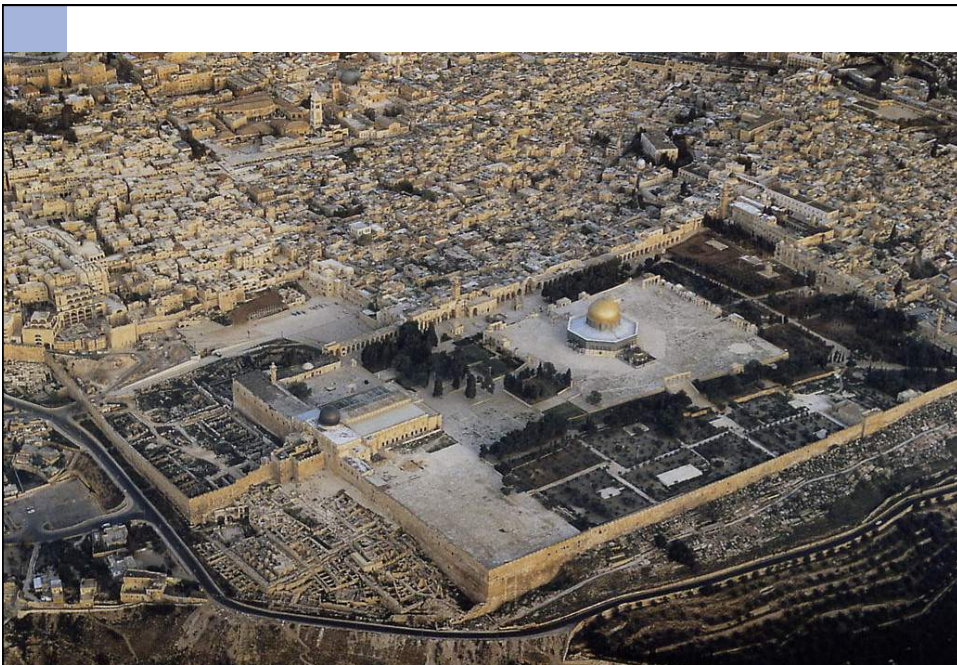
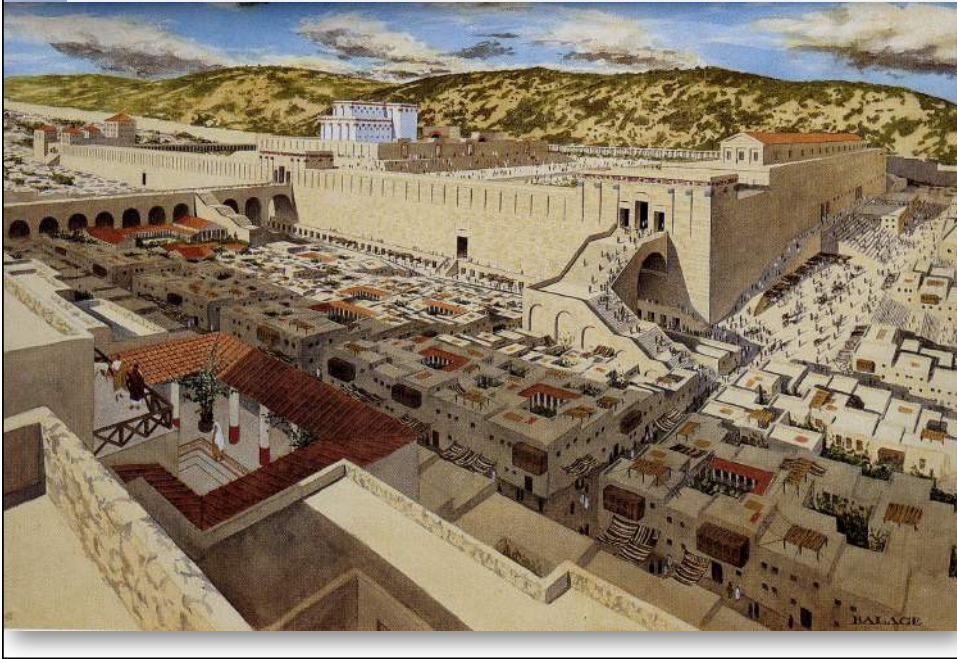


Jewish Revolt of A.D. 70; After the time of the New Testament

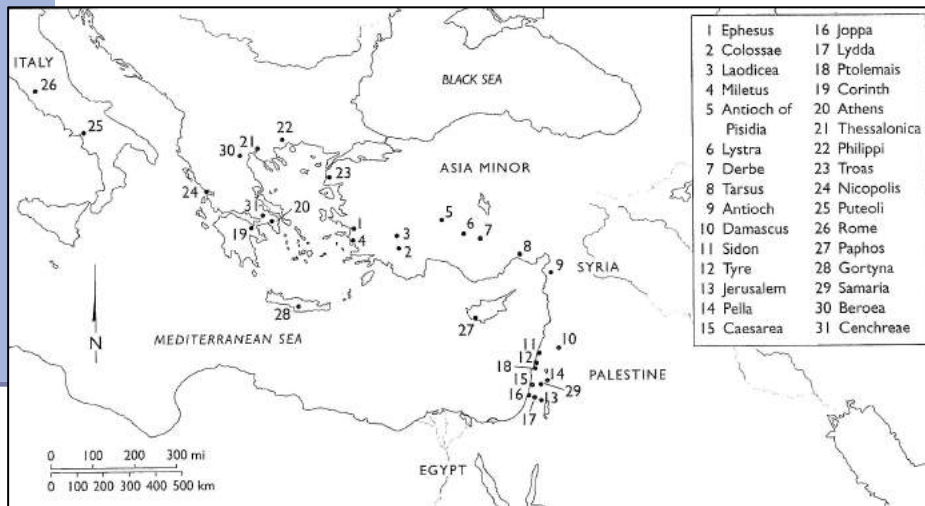


Early Church Based in Jerusalem





Christian Communities Before A.D. 70



First Jewish Revolt Against Rome

A.D. 66–73



Josephus: Jewish Historian & Apologist

c. A.D. 37 – 100



Four Surviving Works

1. *Jewish War*
2. *Jewish Antiquities*
3. *Against Apion*
4. *Life*

Testimonium Flavianum

Jewish Antiquities 18.63

****First Reference to Jesus Outside of the New Testament****

About this time there lived Jesus, a wise man, *if indeed one ought to call him a man*. For he was one who wrought surprising feats and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. *He was the Messiah*. When Pilate, upon hearing him accused of men of the highest standing among us, had condemned him to be crucified, those who had in the first place come to love him did not give up their affection for him. *On the third day he appeared to them restored to life, for the prophets of God had prophesied these and countless other marvelous things about him*. And the tribe of the Christians, so called after him, has still to this day not disappeared.

James the Brother of Jesus

Stoning of James the Brother of Jesus, A.D. 62

When, therefore, *Ananus* was of this disposition, he thought he had now a proper opportunity to exercise his authority. *Festus was now dead, and Albinus was but upon the road*; so he assembled the Sanhedrin of judges, and *brought before them the brother of Jesus, who was called Christ, whose name was James, and some others*, and, when he had formed an accusation against them as breakers of the law, *he delivered them to be stoned*:

Josephus, *Antiquities of the Jews* 20.200



John the Baptist

Jewish Antiquities 18.116–19

¹¹⁶ Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, *as a punishment of what he did against John, that was called the Baptist*;

¹¹⁷ for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness.

¹¹⁸ Now, when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late.

¹¹⁹ Accordingly he was sent as prisoner, out of Herod's suspicious temper, *to Macherus, the citadel I before mentioned, and was there put to death*. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him.

Roman Siege of Jerusalem A.D. 69 – 70



David Roberts, 1850

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, **concerning the destruction of Jerusalem, then you shall** stand in the holy place; whoso readeth let him understand.

JS-Matthew 24:12

Outbreak of the First Jewish Revolt

The Jewish Revolt of A.D. 66–70 and the its brutal suppression by the Romans

Josephus (c. A.D. 37–100)

³¹² But now, what did the most elevate them in undertaking this war, was an **ambiguous oracle that was also found in their sacred writings, how, “about that time, one from their country should become governor of the habitable earth.”** ³¹³ The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination. **Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea.**

Josephus, *The Jewish War* 6:312–313

Suetonius (c. A.D. 69–150)

There had spread all over the orient an old and established belief, that it was fated at that **time for men coming from Judaea to rule the world.** This prediction, referring to the emperor of Rome, as afterwards appeared from the event, the people of Judea took to themselves; **accordingly they revolted** and after killing their governor they routed the consular ruler of Syria as well, when he came to the rescue and took one of his eagles.

***Life of Vespasian* 4.5**

In Part the Revolt is Fuelled by Messianic Expectations!

Direct Roman Rule in Judea

praefecti - prefects

Coponius	c. 6-9 AD
Mareus Ambilibus	c. 9-12 AD
Annius Rufus	c. 12-15 AD
Valerius Gratus	c. 15-26 AD
Pontius Pilate	c. 26-36 AD
Marcellus	c. 36-37 AD
Marullus	c. 37-41 AD

procuratores - procurators

Cuspius Fadus	c. 44-46 AD
Tiberius Alexander	c. 46-48 AD
Ventidius Cumanus	c. 48-52 AD
Antonius Felix	c. 52-60 AD
Porcius Festus	c. 60-62 AD
Albinus	c. 62-64 AD
Gessius Florus	c. 64-66 AD

Client King

Agrippa I	c. 41-44 AD
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²⁸⁹ Now on the next day, which was the seventh day of the week, when the Jews were crowding apace to their synagogue, a certain man of Caesarea, of a seditious temper, got an earthen vessel, and set it, with the bottom upward, at the entrance of that synagogue, and sacrificed birds. This thing provoked the Jews to an incurable degree, because their laws were affronted, and the place was polluted.

Jewish War 2.289

Cessation of Temple Sacrifices



Josephus, *Jewish War*, 2.409

At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those who officiated in the divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Caesar on this account:

The Jewish War 1:1–3

Whereas the war which the Jews made with the Romans has been the greatest of all those, not only that have been in our times, but, in a manner, of those who ever were heard of; both of those wherein cities have fought against cities, or nations against nations; while some men, who were not concerned in the affairs themselves, have gotten together vain and contradictory stories by hearsay, and have written them down after a sophisticated manner;

² and while those who were there present have given false accounts of things, and this either out of a humour of flattery to the Romans, or of hatred toward the Jews; and while their writings contain sometimes accusations, and sometimes encomiums, but nowhere the accurate truth of the facts,

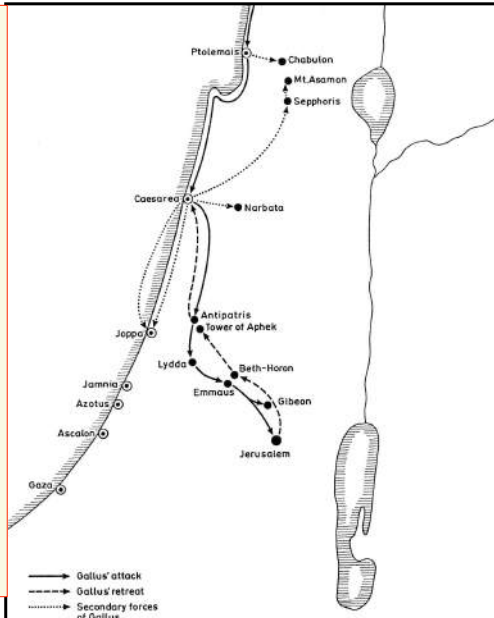
³ I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians; I, Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterward, am the author of this work.

Cestius Gallus

(Syrian Legate: c. 63–66)

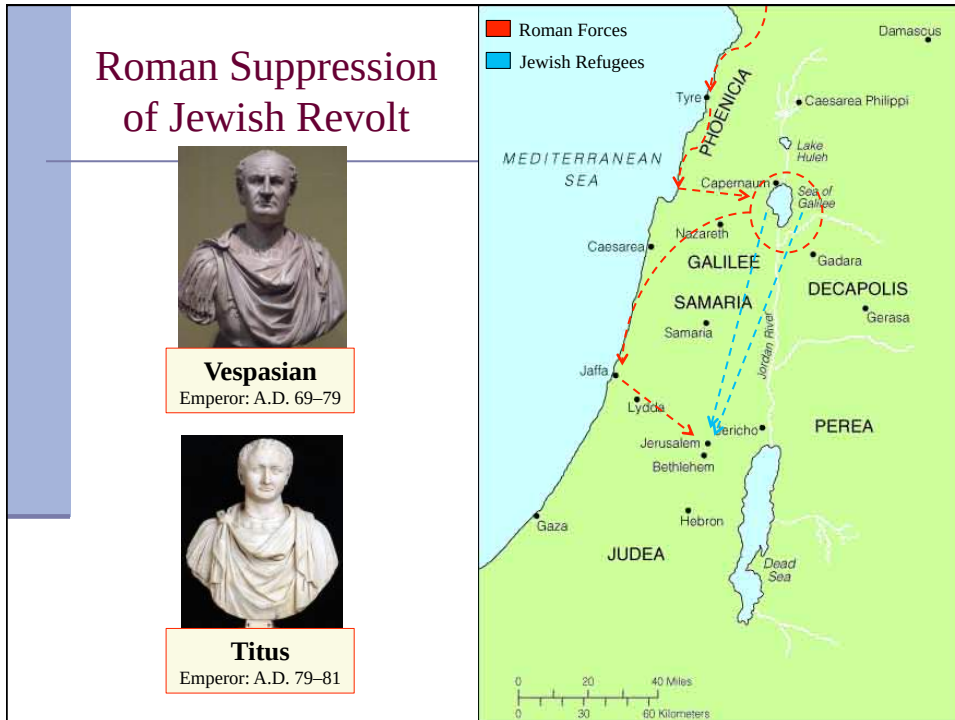
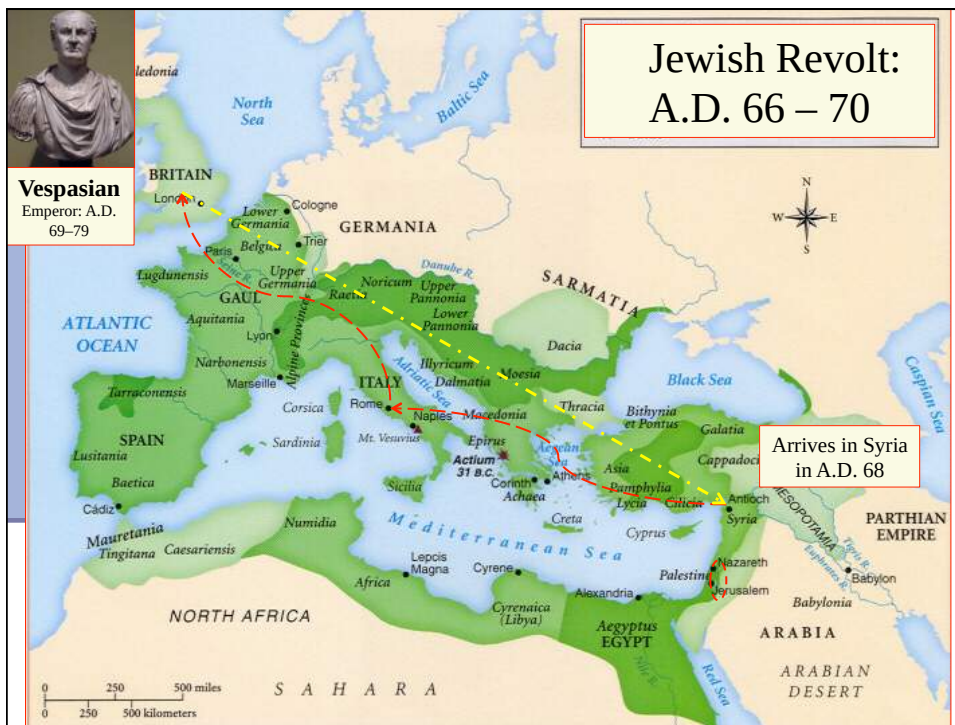
⁵⁵² But when the Jews perceived, in the morning, that the camp was empty, they attacked those four hundred who had deluded them, and immediately threw their javelins at them, and slew them; and then pursued after Cestius. ⁵⁵³ But he had already made use of a great part of the night in his flight, and still marched quicker when it was day; insomuch, that the soldiers, through the astonishment and fear they were in, left behind them their engines for sieges, and for throwing of stones, and a great part of the engines of war. ⁵⁵⁴ So the Jews went on pursuing the Romans as far as Antipatris; after which, seeing they could not overtake them, they came back, and took the engines, and spoiled the dead bodies; and gathered the prey together which the Romans had left behind them, and came back running and singing to their metropolis;

Jewish War, 2:552–54



Coins of the First Revolt





Roman Milestone

IMP(ERATOR) CAES(AR) DIVI
TRAIANI PARTHICI F(ILIIUS)
DIVI NERVAE NEPOS
TRAIANUS HADR[IANUS]
AUG(USTUS) P(ONTIFEX)
M(AXIMUS) T(RIBUNICIA)
P(OTESTATE) II CO(N)S(UL) [III]
VIAM QUAE TUM[ULTU IUDA]-
ICO EVERSA ET C[ORRUPTA]
ERAT R[ESTIT]UIT
PER MIL(ITUM) COH(ORTIS) . . .



Jewish Revolt

A.D. 66–70



Vespasian

Emperor: A.D. 69–79



Titus

Emperor: A.D. 79–81



Year of the Four Emperors



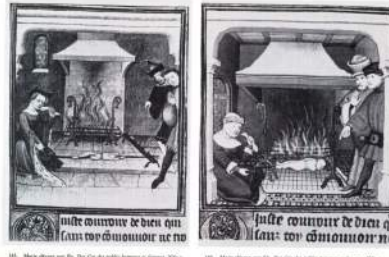
Desolation of the Jews

⁴²¹ accordingly, some of them sold what they had, and even the most precious things that had been laid up as treasures by them, for every small matter, and swallowed down pieces of gold, that they might not be discovered by the robbers; and when they had escaped to the Romans, on discharging their bowels, and had the wherewithal to provide plentifully for themselves: . . . ⁴⁵⁰ This miserable procedure made Titus greatly to pity them, *while they caught every day five hundred Jews; nay, some days they caught more*; yet it did not appear to be safe for him to let those who were taken by force go their way; and to set a guard over so many he saw would be to make such as guarded them useless to him. The main reason why he did not forbid that cruelty was this, that he hoped the Jews might, perhaps, yield at that sight, out of fear lest they might themselves afterward be liable to the same cruel treatment. ⁴⁵¹ *So the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; when their number was so great, that room was lacking for the crosses, and crosses lacking for the bodies.*

Josephus, *The Jewish War* 5. 421, 450–451

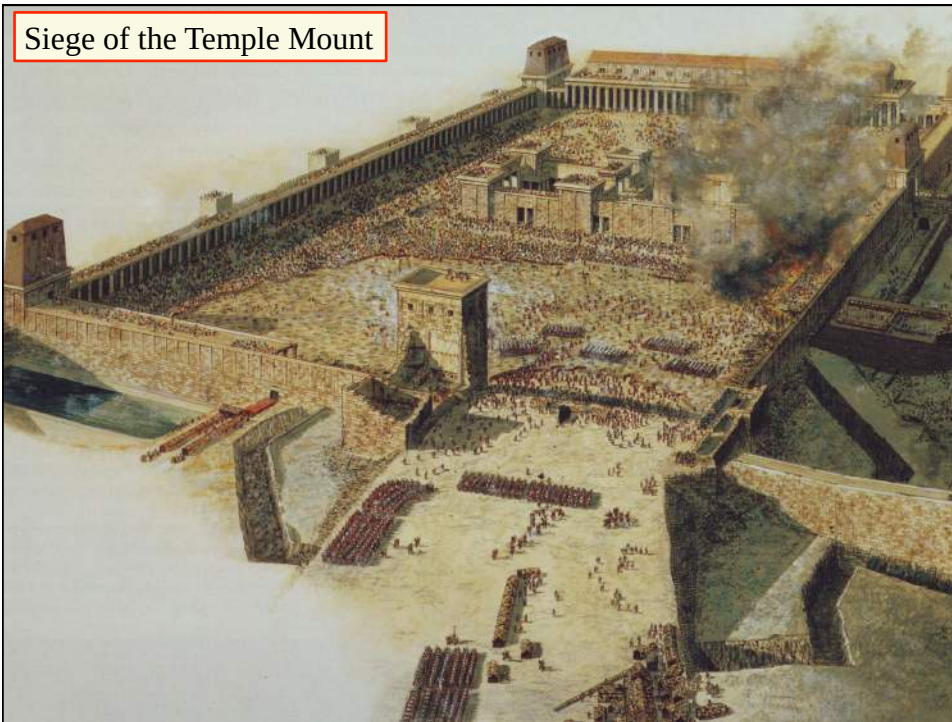
Desolation of the Jews

She (Mariam) then attempted a most unnatural thing;²⁰⁵ and snatching up her son, who was a child sucking at her breast, she said, "O you miserable infant! for whom shall I preserve you in this war, this famine, and this sedition?"²⁰⁶ As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will kill us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both of the other.²⁰⁷ Come on; be my food, and be a fury to these seditious rebels, and a byword to the world, which is all that is now wanting to complete the calamities of us Jews."²⁰⁸ As soon as she had said this, she slew her son; and then roasted him, and eats the one half of him, and kept the other half by her concealed.²⁰⁹ Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied, that she had saved a very fine portion of it for them; and with this uncovered what was left of her son.²¹⁰ Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, "This is my own son, and what has been done was my own doing! Come, eat of this food; for I have eaten of it myself!"

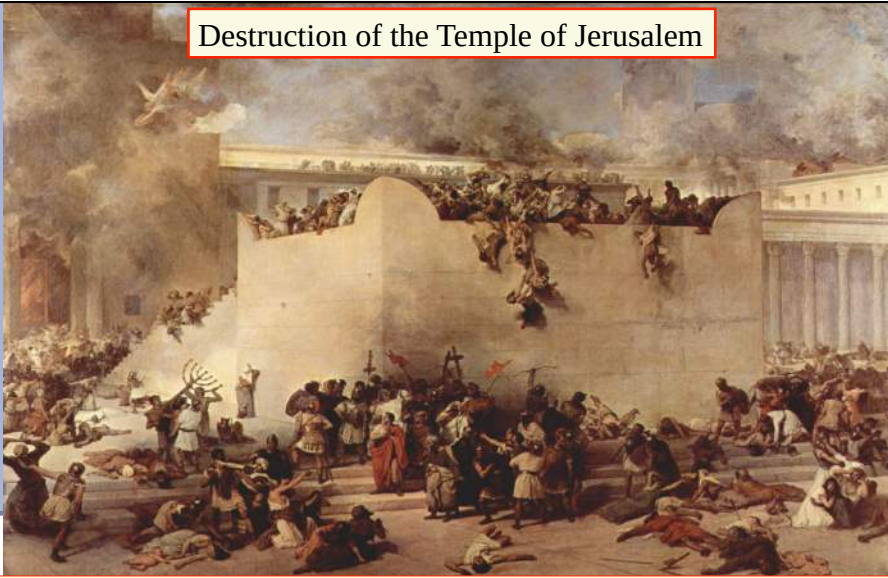


Josephus, *The Jewish War* 6:204–210

Siege of the Temple Mount

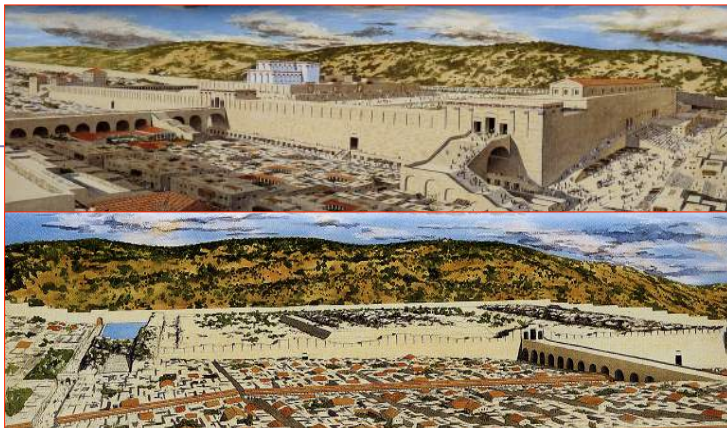


Destruction of the Temple of Jerusalem



But although they had this pity for such as were killed in that manner, yet had they not the same for those who were still alive, but they ran everyone through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed, that the fire of many of the houses was quenched with these men's blood.

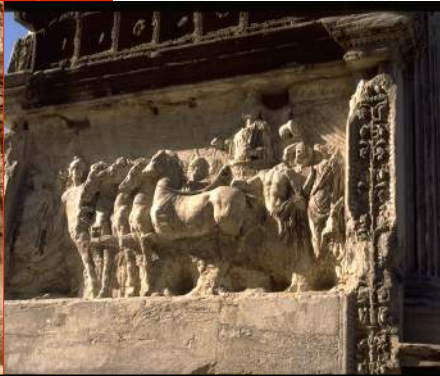
Josephus, Jewish War 6.406



² And Jesus answering said unto him, Seest thou these great buildings? **there shall not be left one stone upon another, that shall not be thrown down.**

Matthew 24:2

Arch of Titus



Flavian Amphitheater



Temple Tax

Exodus 30:13-15

¹³ This is what each one who is registered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to the LORD.

¹⁴ Each one who is registered, from twenty years old and upward, shall give the LORD's offering.

¹⁵ The rich shall not give more, and the poor shall not give less, than the half shekel, when you bring this offering to the LORD to make atonement for your lives.

Antiquities of the Jews 3:193-195

¹⁹³ Now Moses commanded them to make use of all the utensils, which were more than were necessary for the structure of the tabernacle, for covering the tabernacle itself, the lampstand, and altar of incense, and the other vessels, that they might not be at all harmed when they journeyed, either by the rain, or by the rising of the dust.

¹⁹⁴ And when he had gathered the multitude together again, he ordained that they should offer half a shekel for every man, as an oblation to God;

¹⁹⁵ which shekel is a piece among the Hebrews, and is equal to four Athenian drachmas.

Suetonius, *Life of Domitian* 12.2

The Jewish tax was exacted most assiduously. To the *Fiscus Judaicus* were reported those who lived as Jews without declaring this, or who by concealing their origin did not pay the tribute imposed on their people. I recall when I was a young man being present when an old man in his nineties was examined by a procurator and very large number of advisors to see whether he was circumcised.

What happened to the Christians in Jerusalem at this time?

“The people of the Church in Jerusalem were commanded by an oracle given by revelation before the war to those in the city who were worthy of it to depart and dwell in one of the cities of Perea which they called Pella. To it those who believed on Christ migrated from Jerusalem.”

Eusebius, *Ecclesiastical History*, I.199–200



Masada



Masada



Siege Ramp Masada



Roman Camp Ruins



Cisterns of Masada



Jaffa (i.e. Joppa)
served as a penal
colony of sorts
for the Jews after
the revolt

