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Neusner

This writer dates beginning of social revolution in Jerusalem winter of 66-67. (siege of Roman garrison, killing of sacrifices for Emperor.)

But who was in charge before arrival of John? John?

Ben Zakkai left Jerusalem probably in spring 68.

Simon ben Gamaliel + Gorion ben Joseph. "moderate" regime. Still some confusion here.

Several rabbinical accounts. Varying details, but seems clear Vespasian did "give" β Jannai to Ben Zakkai and he was there from 68 on.

Neusner mentions probable departure of Jewish Christians also in 68 (to Pella, in Transjordan - HSP?) and says

"was marked beginning of their
separation from Jews."

Jamnia (!) - "pleasantly situated,
consisting of two parts, a port and
an inland borough, the town was a
commercial center in the richest part
of the plain." etc. Sounds like
a prosperous place, no problem
Duros having been in scholar-business
before Ben Zakkai started the
school.

Neubauer (Jamnia)

"sa réputation comme séjour des
savants était probablement déjà établie
avant la destruction du second Temple"
Ben Zakkai asked Vespasian for
"la grace de Gabneh et de ses
savants"

Yes there was a port of Jamnia. but seems
to be about 10 km by road from inland town.

designated "open village" on this map,
while inland town is an "open city", Ascalon and
Jaffa both larger "fortified cities."

Tanakh

"Zak for the Tanakh" Fundamental question Throughout Hellenistic period was how Israel to relate itself to Hellenistic world. Internal conflict fundamentally important. However, conflict became most only when foreign rule oppressive.

"The powerful aristocratic priestly class, which otherwise would have had a monopoly on the interpretation of religious tradition, actually joined the policy of gradual Hellenization."

However, Tanakh there for all who could read, so never as rallying point for religious conservatives.

Burning or defacing of Tanakh by Romans an intolerable affront -

note ancients' great respect for all
sacred books. Likewise forcing people
to eat pork. Note this kind of
abuse not typical of generally
tolerant Hellenistic practice.

Farmer's basic point is that
conflict between Hellenizers and
followers of the Torah (generally
an urban-rural conflict)
absolutely fundamental to
life of Israel for 200 years!

Greek architecture, participation
in Hellenistic games, etc., etc.,
all offensive to conservatives.

Followers of Torah as willing to fight
and kill as to suffer and die.

Frankel with foreboding in B. J.:
he tries to picture active revolutionism
as "knaves and covetous but unwise
and dishonest", motivated by

desire for gain, while pious Jews are merely "willing passively to lay down their lives for the Torah."

(Nonsense - few Jews were in a position where they had to do any such thing.)

"No [mole] excess to which devoted Jews would not go" - speaking of suicide, esp. mass suicide at Masada

no Sabbath observance during siege (Thank Godness)!

summing up. "There was no fundamental change in the relationship of Jewish nationalism to the Torah in the period from Antiochus Epiphanes to Titus."

Farmer sets out to prove, specifically, that the Maccabees were remembered at the time of the Sea Lot.

Roth (Commentary, article on
bar Giora)

Simon bar Giora about 30 at
time of war, "endowed with
remarkable strength + physical
courage, as well as the personal
magnetism indispensable for a
revolutionary military leader."

came into prominence in '66 -
helped root Costius Gallus, governor
of Syria, at pass of Beth
Horon en route to Jerusalem.
(probably active as rebel leader
earlier)

Left Jerusalem when moderates
took over, dug in at Masada
till winter '67-68.

[ROTH SAYS SIMON NOT A ZEALOT]

He proclaimed liberty for all
slaves, gathered "a considerable
force of slaves and others

proletarian" as he moved west.
With army of about 40,000,
took control of entire south,
including Helicon.

Driven out by Romans, retired
to Jerusalem. Zealots had
taken over meantime; Simon
welcomed in by ex-high Priest
Matthias, who hoped he'd
prove less extreme. "Supported
by powerful elements...
belonging to almost all factions,
Simon became master of
Jerusalem and [it is to be
presumed] titular head of
what was left of the
Jewish state.

This in month of Xanthicus
- April or May 69.

Idumeans an important element
in Simon's forces; "came to an
understanding with their

compatriots in the city, who were by now out of sympathy with Zealots.

Opposition: John of Gischala was leader of Galilean war refugees in Jerusalem,

had cooperated with Zealots but now isolated. Held Temple Mount and outer court.

"Old-time doctrinaire Zealots" under Eleazar ben Simon had inner court.

Simon had the city; established his HQ in tower near East Gate (built by Herod, named for mother Phasael, known today as David's Tower.)

John of Gischala eliminated Eleazar and brought Zealots

under his command.

"At The beginning of The Roman siege, The factions combined for a short while in the brilliant attack in which the 10th Legion of evil memory was routed, but thereafter there was no effective collaboration until the days when resistance was nearly at an end. ... gallant porties, destruction of Roman siege works, construction of new bastions and strong points which confronted the enemy when they had overthrown weak sections of the wall, fierce hand-to-hand fighting, surprise attack in which Titus himself was nearly overwhelmed, magnificent, organized attempt - all but successful - to destroy the Roman camp on The Mount of Olives, without action against all who favored compromise or even breathed the word 'surrender'...

So far as we can tell, Simon bar Giora's was the master mind behind it all; it was he who directed the defense, and his powerful frame was present in all the desperate actions, leading and encouraging his forces. It was from his headquarters in the Tower of Antonia that the city was governed, strategy was planned, policy was decided. . . . "

"after the Romans brought their battering rams to bear on the city walls, internal hostilities ceased."

(Note ambiguities still here: how much internal hostility could there have been while all that fighting going on? And Roth says of later period, both "even now the factions did not combine under a single command. . . ."

and "Simon was henceforth
~~acknowledged~~ The unquestioned
leader of all the Jewish
forces.")

Simon administered the
city with a heavy hand.
assembly of anti-government
groups punished by death;
likewise public conversation.
Traitors were executed on
rooftops in view of enemy.

(one of Simon's lieutenants,
Judas ben Judas, tried to
surrender.)

[How much fighting did John
of Gischala + The Zealots
actually do?]

"... it was a hopeless prospect:
a starving city, its population
swollen by tens of thousands of
refugees, beset by the superbly

trained and magnificently equipped legionaries of the most powerful army of the ancient world. Slowly, the defenders were pushed back, and shortly after mid summer, the Temple, "went up in flames."

Roth notes scene in Josephus where Titus demands surrender of Simon + John as they stand facing him on the wall.

After the entire city had fallen (Sept.), John took refuge in an underground passage. Forced out by hunger, he surrendered + was sent to life imprisonment in Italy.

Simon held out longer in underground passages; he and his ~~men~~ men took along

stonecutters in the tools,
tried to extend the passages
by cutting thru solid rock
to get beyond Roman lines.
Attempt failed. At the end,
"Putting white robes over his
military accoutrement, [Simon]
climbed to the roof and
made a sudden appearance
in the Temple Court, apparently
in the hope of scaring the
Roman sentries." Overpowered,
captured, sent to Caesarea
(where Titus), then Rome.

Note: bit about scaring the
sentries sounds pretty silly.
Wouldn't it have been just
a dramatic gesture?

WHAT WERE RELIGIOUS +
SOCIAL DIFFERENCES
BETWEEN SIMON + THE
ZEALOTS? (I suspect Simon
more socially oriented, less

perce "zeal for The Torah".
Roth says, "that Simon
bar Giora considered
himself a religious
teacher is nowhere indicated
in our sources, but it is
by no means impossible."

Roth (J. Semitic Studies
article on Zealots)

"the revolt against the Romans in
A.D. 66 was in the nature of
a revolution, which followed much
the same course as other
revolutions, while the ensuing
war had much in common with
the resistance and partisan
movements familiar in contemporary
history." (!)

Zealots/Sicarii:

"It is assumed by most historians
that Zealots and Sicarii are

more or less synonymous terms,
The former being the extremist
fraction of The latter, who
are in turn referred to by
Josephus as the followers of
The 'Fourth Philosophy,' ...
the term sicarii is obviously
a description, not a title...
natural to consider it like its
modern analogy in a similar
political context, "gunmen"
or "terrorists" ... [no Hebrew
equivalently, but for "zealots"
There is] ... we have to conclude
that the Fourth Philosophy,
launched by Judah The Galilean
(who he?), the sicarii
who became prominent in The
next generation and were always
associated especially with his
family, and the Zealots who
were active at The time of
The war against The Romans,
were identical, or at all even as
overlapping, bodies.

[NOTE: Roth thinks the Zealots were the Qumran community!]

"Fourth Philosophy" launched by Judah the Galilean: (early 1st century) —

"refusing allegiance to the Romans in any shape or form."

Term Zealots did not come into use until war years, Roth says.

impossible to separate politics + religion. Every political attitude had its religious justification, as every religious grouping had its political counterpart.

"Fourth Philosophy"'s cardinal principal was that it was sinful to recognize any authority

over the Jewish people other
than that of God.

("Fourth" because of Sadducees,
Pharisees, Essenes.)

Zaolat chronology:

Hezekiah led revolt against Romans
in 46 B.C.



Judah The Galilean, his son,
launched Fourth Philosophy
movement 6-9 A.D., died
leading revolt in 6.



Judah's sons, Jacob + Simon,
led partisan movement till
their execution about 46-48 A.D.



Surviving son, Menahem, then
took over, was responsible for
"active launching in Judea during
The procuratorship of Felix
(52-60) of The "terrorist" or

"Sicarii" movement. (Called sicarii after short daggers they carried under their clothing.)

It was Menahem who occupied Masada in 66. Joined much in Jerusalem, helped capture Antonia, and tried to enter the temple. Then: "The priests, who had led the revolt in its early stages, were able to rally the people to their side; there was sharp fighting and many casualties, ending with Menahem's execution."



Menahem's Kinsman (probably nephew), Eleazar ben Jair took over leadership of group and went back to Masada with followers.

Eleazar ben Jair held
Masada until the end
in 133.

There was also another
wing of Zealots (nothing
here about how it developed)
led by Eleazar ben
Simon (apparently no
relation). He was also
active in war from 66 on,
fought against Festus at
Ben Huron. Ended up in
Jerusalem and held
inner court of temple
till John of Gischala took
over.

Political groupings in 60's:

- 1) pro-Roman, opposing resort to
arms (typified by Agrippa +
some of the high-priestly families)
- 2) "moderate" revolutionaries who

felt that abuses of Procurators justified resort to arms but were willing to come to terms: Josephus; and the original leaders of the Jerusalem revolt, such as Captain of the Temple Eleazar ben Hananih, Pharisee leader Sannas ben Gamaliel, high priest Hanan ben Hanan ("Ananus" in Josephus). Hanan was high priest only for a short time in 62, but retained prestige. (Both also includes John ben Zakkai in this group and identifies him as a Pharisee.)

3) Nationalists who were determined to fight to the end - these included members of all religious factions. Zealots

were "foremost", but "not the only patriotic extremists."
"The internecine fighting in Jerusalem was obviously not the outcome

merely of personal ambition, as Josephus depicts it, but a struggle for supremacy between the adherents of rival religious and social programs. Indeed, the conviction that God would grant victory only when his will was meticulously obeyed made these struggles logically necessary; for only thus could the divine favor be ensured."

Both calls the Masada group "hard core" Zealots, says they were pretty disgusted with everybody, including the people in Jerusalem.

John of Gischala, like Simon, arrived in Jerusalem during the winter of 67-68. Both were part of a stream of refugees from all over, including many Zealots.

Defection of Josephus that
came under increased
general distrust of pro-Roman
upper classes, including priests.
"Fearing that the priestly caste
still in control was about
to follow the example of Josephus,
the Jerusalem Zealots [reinforced
by refugees] seized on the
Temple area."

High Priest Mattathias (a "nonentity"
who had filled the office since
Hasmonean vacated it but let Hasmon
keep political control) was
kicked out. Zealots chose new
priest by drawing lots and
selection fell to "a simple
stonemason or peasant named
Phinehas (Phanni) ben Samuel.
He was the last High Priest.

Correction: apparently

John D. Gischola came in earlier in the winter than Simon. (He was responsible for letting in the radical Idumeans who fought on the side of the Zealots and enabled them to defeat the priestly faction. ("For a short time, the capital was wholly, as it seems, under Zealot control.") John was very closely associated with the Zealots at this time, though probably not a member of the party. His later clash with Eleazar ben Simon may have been based on "personal ambition or military policy." He may have had professed Zealots in his ranks even after the split. Simon was invited in by the anti-Zealots, "acting together with the survivors of the moderate party under the

deposed High Priest Matthias
(who were soon to realize their
mistake)."

Both again emphasizes
here, Simon not a Zealot
but an independent. Also
says: "Apparently, he was what
might be termed a social
revolutionary, having his own
social program (obviously in the
religious undertone): for the
name bar Giora (= son of a proselyte)
suggests that he belonged to the
underprivileged element, and we
read of him that he plundered
the wealthy, opened the prisons,
set free the debtors, and even
released the slaves."

John occupied the inner
Temple at Passover 70,
and thereafter Eleazar and
his men fought under his
command. Thus Zealots were

not a separate force in
last months of siege,
(Nobody knows what happened to
Eleazar, he may have died in
the siege or may have
escaped.)

Some Zealots who managed to
escape from Jerusalem
joined Eleazar ben Tsair
at Masada.

Roth (article on fall of Jerusalem
in Menorah 5)

send MHL:

In the winter of 1779 large
numbers of these brigands gathered
together in the hill country near
Philadelphia, at a spot named
Valley Forge. They were led by an
ex-officer named Washington, who
had been impelled by ambition to
repudiate his oath of allegiance and
placed himself at the head of the

rebels. From this favorable position they carried out raids on the peaceful farmers in the vicinity who remained loyal to the government. The brigands received much encouragement from the scribblings of a dissolute mechanic named Benjamin Franklin, now almost senile, who in consequence of having printed a number of almanacks for the lower classes considered himself a man of letters." — History of The American Rebellion by Benedict Arnold.

NOTE: ref. in Menorah J. to Johanan ben Zakkai as pacifist. Quoted as saying to advocates of war against Rome, "How long will you do this, slaying the world with famine?" Also as preaching tolerance toward gentiles, also mentioned. his significance as defender of Judaism's spiritual treasures

Both describes war as "a revolutionary movement which began in the summer of 66 - directed first against the occupying power, then against the ruling classes, then against the bourgeoisie as a whole."

Summer 66 - first outbreak in Jerusalem - coalition between Zealot - Sicarii and more moderate elements.

Zealots set fire to upper-class residences & public archiving ("to destroy money-lenders' bonds.") Menahem missed, tried to seize power, was defeated and killed by "moderate" elements led by Captain of Temple. (Coalition short-lived.) Then "a provisional government representing a coalition between priests and bourgeois elements took over the administration... leading figure Hanan."

Moderates held upper hand till
entry of John D Gischela,
who first sided with them,
Both reg here, then switched to
Lealots, Entry of Edmunds was
decisive.

Ananus executed in 68?

Bar Giora didn't enter till
spring 69.

Both suggests here Eleazar ben
Simon were "doctrinaire",
John D Gischela more "realist"
+ "politically motivated."
Bar Giora was "a democrat
in the fullest measure, and
in a sense that was true of
none of the other leaders of
the revolution, he believed in
equality for all."

Again states that Bar Giora
enters spring 69 "is to be

reckoned as head of the
attenuated Jewish state.

Williams

Missing Roman emperor was
Otho: Nero, Galba (68), Otho,
Vitellius, Vespasian (69). Nero +
Otho committed suicide, Galba +
Vitellius were murdered. (Did
Vitellius ever have control?)

Would Greek be lingua franca
for Romans + Jews? What
languages would Jesus + Ellen
know?

Remember Sadducees were worldly,
then Pharisees, less interested
in spiritual content of Judaism,
more pro-Roman. Williams calls
Sadducees "The Establishment."
(Were most people either?)

Agrippa II born about 27 A.D.

Williams confirms Berenice's incestuous relationship with Agrippa and general promiscuity (mistress of Verpasian before Tiberius do (are mention?))

Doubt if Agrippa ever in Jerusalem after 40!
(His palace burned in first revolt)

Williams calls John of Gischala "an unprincipled, vicious trickster, a ready liar who made a virtue of deceit, a habitual murderer who put to death all advocates of just causes, an ambitious but contemptible bandit."

HUH?

calls Simon of Giora "a man of exceptional resources"



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