

## Ancient Sources for Acts

### Chapter 12

12:1–4

Josephus, *Antiquities* 18.5.3 §126

So Vitellius truly retired to Antioch; but Agrippa, the son of Aristobulus, went up to Rome, a year before the death of Tiberius, in order to treat of some affairs with the emperor, if he might be permitted so to do.

Josephus, *Antiquities* 18.5.4. §131–34

(131) Phasaelus had five children by Salampsio; Antipater, Herod, and Alexander, and two daughters, Alexandra and Cypros; which last, Agrippa, the son of Aristobulus, married; and Timius of Cyprus married Alexandra; he was a man of note, but had by her no children. (132) Agrippa had by Cypros two sons and three daughters, which daughters were named Bernice, Mariamne, and Drusilla; but the names of the sons were Agrippa and Drusus, of which Drusus died before he came to the years of puberty; (133) but their father, Agrippa, was brought up with his other brethren, Herod and Aristobulus, for these were also the sons of Herod the Great by Bernice; but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. (134) Aristobulus left these infants when he was slain by his father, together with his brother Alexander, as we have related, but when they were arrived at the years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias, who was the daughter of Herod the king, and of Joseph, the son of Joseph, who was brother to Herod the king, and had by her a son, Aristobulus;

Josephus, *Antiquities* 18.6.1–5 §143–69

(143) A little before the death of Herod the king, Agrippa lived at Rome, and was generally brought up and conversed with Drusus the emperor Tiberius's son, and contracted a friendship with Antonia, the wife of Drusus the Great, who had his mother Bernice in great esteem, and was very desirous of advancing her son. (144) Now, as Agrippa was by nature magnanimous and generous in the presents he made while his mother was alive, this inclination of his mind did not appear, that he might be able to avoid her anger for such his extravagance; (145) but when Bernice was dead, and he was left to his own conduct, he spent a great deal extravagantly in his daily way of living, and a great deal in the immoderate presents he made, and those chiefly among Caesar's freedmen, in order to gain their assistance, insomuch that he was in a little time reduced to poverty, (146) and could not live at Rome any longer. Tiberius also forbade the friends of his deceased son to come into his sight, because on seeing them he should be put in his mind of his son, and his grief would thereby be revived.

2. (147) For these reasons he went away from Rome and sailed to Judea, but in evil circumstances, being dejected with the loss of that money which he once had, and because he had not wherewithal to pay his creditors, who were many in number, and such as gave no room for escaping them. Whereupon he knew not what to do; so for shame of his present condition, he retired to a certain tower at Malatha, in Idumea, and had thoughts of killing himself; (148) but his wife Cypros

perceived his intentions, and tried all sorts of methods to divert him from his taking such a course; so she sent a letter to his sister Herodias, who was now the wife of Herod the tetrarch, and let her know Agrippa's present design, and what necessity it was which drove him thereto, (149) and desired her, as a kinswoman of his, to give him her help, and to engage her husband to do the same, since she saw how she alleviated these her husband's troubles all she could, although she had not the like wealth to do it withal. So they sent for him, and allotted him Tiberias for his habitation, and appointed him some income of money for his maintenance, and made him a magistrate of that city, by way of honor to him. (150) Yet did not Herod long continue in that resolution of supporting him, though even that support was not sufficient for him; for, as once they were at a feast at Tyre, and in their cups, and reproaches were cast upon one another, Agrippa thought that was not to be borne, while Herod hit him in the teeth with his poverty, and with his owing his necessary food to him. So he went to Flaccus, one that had been consul, and had been a very great friend to him at Rome formerly, and was now president of Syria.

3. (151) Hereupon Flaccus received him kindly; and he lived with him. Flaccus had also with him there Aristobulus, who was indeed Agrippa's brother, but was at variance with him; yet did not their enmity to one another hinder the friendship of Flaccus to them both; but still they were honorably treated by him. (152) However, Aristobulus did not abate of his ill will to Agrippa, till at length he brought him into ill terms with Flaccus; the occasion of bringing on which estrangement was this:— (153) The Damascens were at difference with the Sidonians about their limits, and when Flaccus was about to hear the cause between them, they understood that Agrippa had a mighty influence upon him; so they desired that he would be of their side, and for that favor promised him a great deal of money; (154) so he was zealous in assisting the Damascens as far as he was able. Now, Aristobulus had gotten intelligence of this promise of money to him, and accused him to Flaccus of the same; and when, upon a thorough examination of the matter, it appeared plainly so to be, he rejected Agrippa out of the number of his friends. (155) So he was reduced to the utmost necessity, and came to Ptolemais; and because he knew not where else to get a livelihood, he thought to sail to Italy; but as he was restrained from so doing by want of money he desired Marsyas, who was his freedman, to find some method for procuring him so much as he wanted for that purpose, by borrowing such a sum of some person or other. (156) So Marsyas desired of Peter, who was the freedman of Bernice, Agrippa's mother, and by the right of her testament was bequeathed to Antonia, to lend so much upon Agrippa's own bond and security; (157) but he accused Agrippa of having defrauded him of certain sums of money, and so obliged Marsyas, when he made the bond of twenty thousand Attic drachmae, to accept of twenty-five hundred drachmaea less than what he desired; which the other allowed of, because he could not help it. (158) Upon the receipt of this money, Agrippa came to Anthedon, and took shipping, and was going to set sail; but Herennius Capito, who was the procurator of Jamnia, sent a band of soldiers to demand of him three hundred thousand drachmae of silver, which were by him owing to Caesar's treasury while he was at Rome, and so forced him to stay. (159) He then pretended that he would do as he bade him; but when night came on, he cut his cables, and went off, and sailed to Alexandria, where he desired Alexander the alabarchb to lend him two hundred thousand drachmae; but he said he would not lend it to him, but would not refuse it to Cypros, as greatly astonished at her affection to her husband, and at the other instances of her virtue; (160) so she undertook to repay it. Accordingly, Alexander paid them five talents at Alexandria, and promised to pay them the rest of that sum at Dicearchia [Puteoli]; and this he did out of the fear he was in that Agrippa would soon spend it. So this Cypros set her husband free, and dismissed him to go on with his navigation to Italy, while she and children departed for Judea.

4. (161) And now Agrippa was come to Puteoli, whence he wrote a letter to Tiberius Caesar, who then lived at Capreae, and told him that he was come so far, in order to wait on him, and to pay him a visit; and desired that he would give him leave to come over to Capreae; (162) so Tiberius made no difficulty, but wrote to him in an obliging way in other respects; and withal told him he was glad of his safe return, and desired him to come to Capreae; and, when he was come, he did not fail to treat him as kindly as he had promised him in his letter to do. (163) But the next day came a letter to Caesar from Herennius Capito, to inform him that Agrippa had borrowed three hundred thousand drachmae, and not paid it at the time appointed; but, when it was demanded of him, he ran away like a fugitive, out of the places under his government, and put it out of his power to get the money of him. (164) When Caesar had read this letter, he was much troubled at it, and gave order that Agrippa should be excluded from his presence until he had paid that debt; upon which he was no way daunted at Caesar's anger but entreated Antonia, the mother of Germanicus, and of Claudius, who was afterwards Caesar himself, to lend him those three hundred thousand drachmae, that he might not be deprived of Tiberius's friendship; (165) so, out of regard to the memory of Bernice, his mother (for those two women were very familiar with one another), and out of regard of his and Claudius's education together, she lent him the money; and, upon the payment of this debt, there was nothing to hinder Tiberius's friendship to him. (166) After this, Tiberius Caesar recommended to him his grandson, and ordered that he should always accompany him when he went abroad. But, upon Agrippa's kind reception by Antonia, he betook him to pay his respects to Caius, who was her grandson, and in very high reputation by reason of the good will they bore his father. (167) Now there was one Thallus, a freedman of Caesar, of whom he borrowed a million of drachmae, and thence repaid Antonia the debt he owed her; and by sending the overplus in paying his court to Caius, became a person of great authority with him.

5. (168) Now as the friendship which Agrippa had for Caius was come to a great height, there happened some words to pass between them, as they once were in a chariot together, concerning Tiberius; Agrippa praying [to God] (for they two sat by themselves) that Tiberius might soon go off the stage, and leave the government to Caius, who was in every respect more worthy of it. Now, Eutyclus, who was Agrippa's freedman, and drove his chariot, heard these words, and at that time said nothing of them; (169) but when Agrippa accused him of stealing some garments of his (which was certainly true), he ran away from him; but when he was caught and brought before Piso, who was governor of the city, and the man was asked why he ran away, he replied that he had somewhat to say to Caesar, that tended to his security and preservation: so Piso bound him and sent him to Capreae. But Tiberius, according to his usual custom, kept him still in bonds, being a delayer of affairs, if ever there was any other king or tyrant that was so;

Josephus, *Antiquities* 18.6.6 §179–204

(179) On this account it was that Eutyclus could not obtain a hearing, but was kept still in prison. However, some time afterwards, Tiberius came from Capreae to Tusculanum, which is about a hundred furlongs from Rome. Agrippa then desired of Antonia that she would procure a hearing for Eutyclus, let the matter whereof he accused him prove that it would. (180) Now, Antonia was greatly esteemed by Tiberius on all accounts, from the dignity of her relation to him, who had been his brother Drusus's wife, and from her eminent charity; for though she was still a young woman, she continued in her widowhood, and refused all other matches, although Augustus had enjoined her to be married to somebody else; yet did she all along preserve her reputation free from reproach. (181) She had also been the greatest benefactress to Tiberius, when there was a very dangerous plot laid against him by Sejanus, a man who had been her husband's friend, and who had the greatest

authority, because he was general of the army, and when many members of the senate, and many of the freedmen joined with him, and the soldiery was corrupted, and the plot was come to a great height. Now Sejanus had certainly gained his point, had not Antonia's boldness been more wisely conducted that Sejanus's malice; (182) for, when she had discovered his designs against Tiberius, she wrote him an exact account of the whole, and gave the letter to Pallas, the most faithful of her servants, and sent him to Capreae to Tiberius, who, when he understood it, slew Sejanus and his confederates; so that Tiberius, who had her in great esteem before, now looked upon her with still greater respect, and depended upon her in all things. (183) So, when Tiberius was desired by this Antonia to examine Eutychus, he answered, "If indeed Eutychus hath falsely accused Agrippa in what he hath said of him, he hath had sufficient punishment by what I have done to him already; but if, upon examination, the accusation appears to be true, let Agrippa have a care, lest, out of desire of punishing his freedman, he do not rather bring a punishment upon himself." (184) Now, when Antonia told Agrippa of this, he was still much more pressing that the matter might be examined into; so Antonia, upon Agrippa's lying hard at her continually to beg this favor, took the following opportunity:—(185) As Tiberius lay once at his ease upon his sedan, and was carried about, and Caius, her grandson, and Agrippa, were before him after dinner, she walked by the sedan, and desired him to call Eutychus, and have him examined; (186) to which he replied, "O Antonia! the gods are my witnesses that I am induced to do what I am going to do, not by my own inclination, but because I am forced to it by thy prayers." When he had said this, he ordered Macro, who succeeded Sejanus, to bring Eutychus to him; accordingly, without any delay, he was brought. Then Tiberius asked him what he had to say against a man who had given him his liberty. (187) Upon which he said, "O my lord! this Caius, and Agrippa with him, were once riding in a chariot, when I sat at their feet, and, among other discourses that passed, Agrippa said to Caius, O that the day would once come when this old fellow will die, and name thee for the governor of the habitable earth! for then this Tiberius, his grandson, would be no hindrance, but would be taken off by thee, and that earth would be happy, and I happy, also." (188) Now, Tiberius took these to be truly Agrippa's words, and bearing a grudge withal at Agrippa, because, when he had commanded him to pay his respects to Tiberius, his grandson, and the son of Drusus, Agrippa had not paid him that respect, but had disobeyed his commands, and transferred all his regard to Caius; (189) he said to Macro, "Bind this man." But Macro, not distinctly knowing which of them it was whom he bade him bind, and not expecting that he would have any such thing done to Agrippa, he forbore, and came to ask more distinctly what it was that he said. (190) But when Caesar had gone round the hippodrome, he found Agrippa standing:—"For certain," said he, "Macro, this is the man I meant to have bound;" and when he still asked, which of these is to be bound? he said, Agrippa. (191) Upon which Agrippa betook himself to make supplication for himself, putting him in mind of his son, with whom he was brought up, and of Tiberius [his grandson] whom he had educated, but all to no purpose, for they led him about bound even in his purple garments. (192) It was also very hot weather, and they had but little wine to their meal, so that he was very thirsty; he was also in a sort of agony, and took this treatment of him heinously: as he therefore saw one of Caius's slaves, whose name was Thaumastus, carrying some water in a vessel, (193) he desired that he would let him drink; so the servant gave him some water to drink; and he drank heartily, and said, "O thou boy! this service of thine to me will be for thy advantage; for, if I once get clear of these my bonds, I will soon procure thee thy freedom from Caius, who has not been wanting to minister to me now I am in bonds, in the same manner as when I was in my former state and dignity." (194) Nor did he deceive him in what he promised him, but made him amends for what he had now done; for, when afterward Agrippa was come to the kingdom, he took particular care of Thaumastus, and got him his liberty from Caius, and made him the steward over his own estate; and when he died, he left him to

Agrippa his son, and to Bernice his daughter, to minister to them in the same capacity. The man also grew old in that honorable post and therein died. But all this happened a good while later.

7. (195) Now Agrippa stood in his bonds before the royal palace, and leaned on a certain tree for grief, with many others, who were in bonds also; and as a certain bird sat upon the tree on which Agrippa leaned (the Romans called this bird bubo), [an owl], one of those that were bound, a German by nation, saw him, and asked a soldier who that man in purple was; (196) and when he was informed that his name was Agrippa, and that he was by nation a Jew, and one of the principal men of that nation, he asked leave of the soldier to whom he was bound, to let him come near to him, to speak with him; for that he had a mind to inquire of him about some things relating to his country; (197) which liberty, when he had obtained, as he stood near him, he said thus to him by an interpreter,—”This sudden change of thy condition, O young man! is grievous to thee, as bringing on thee a manifold and very great adversity; nor wilt thou believe me, when I foretell how thou wilt get clear of this misery which thou art now under, and how Divine Providence will provide for thee. (198) Know therefore (and I appeal to my own country gods, as well as to the gods of this place, who have awarded these bonds to us), that all I am going to say about thy concerns, shall neither be said for favor nor bribery, nor out of an endeavor to make thee cheerful without cause; (199) for such predictions, when they come to fail, make the grief at last, and in earnest, more bitter than if the party had never heard of any such thing. However, though I run the hazard of my own self, I think it fit to declare to thee the prediction of the gods. (200) It cannot be that thou shouldst long continue in these bonds; but thou wilt soon be delivered from them, and wilt be promoted to the highest dignity and power, and thou wilt be envied by all those who now pity thy hard fortune; and thou wilt be happy till thy death, and wilt leave thine happiness to the children whom thou shalt have. But, do thou remember, when thou seest this bird again, that thou wilt then live but five days longer. (201) This event will be brought to pass by that God who hath sent this bird hither to be a sign unto thee. And I cannot but think it unjust to conceal from thee what I foreknow concerning thee, that, by thy knowing beforehand what happiness is coming upon thee, thou mayest not regard thy present misfortunes. But, when this happiness shall actually befall thee, do not forget what misery I am in myself, but endeavor to deliver me.” (202) So when the German had said this, he made Agrippa laugh at him as much as he afterwards appeared worthy of admiration. But now Antonia took Agrippa’s misfortune to heart: however, to speak to Tiberius on his behalf, she took to be a very difficult thing, and indeed quite impracticable, as to any hope of success; (203) yet did she procure of Macro that the soldiers that kept him should be of a gentle nature, and that the centurion who was over them, and was to diet with him, should be of the same disposition, and that he might have leave to bathe himself every day, and that his freedmen and friends might come to him, and that other things that tended to ease him might be indulged him. (204) So his friend Silas came in to him, and two of his freedmen, Marsyas and Stechus, brought him such sorts of food as he was fond of, and indeed took a great care of him; they also brought him garments, under pretense of selling them, and when night came on, they laid them under him; and the soldiers assisted them, as Macro had given them order to do beforehand. And this was Agrippa’s condition for six months’ time; and in this case were his affairs.

Josephus, *Antiquities* 18.6.10–18.8.8 §228–301

(228) Now Marsyas, Agrippa’s freedman, as soon as he heard of Tiberius’s death, came running to tell Agrippa the news; and finding him going out to the bath, he gave him a nod, and said, in the

Hebrew tongue, "The lion is dead;" (229) who, understanding his meaning, and being overjoyed at the news, "Nay," said he, "but all sorts of thanks and happiness attend thee for this news of thine; only I wish that what thou sayest may prove true." (230) Now the centurion who was set to keep Agrippa, when he saw with what haste Marysas came, and what joy Agrippa had from what he said, he had a suspicion that his words implied some great innovation of affairs, and he asked them about what was said. (231) They at first diverted the discourse; but upon his further pressing, Agrippa, without more ado, told him, for he was already become his friend; so he joined with him in that pleasure which this news occasioned, because it would be fortunate to Agrippa, and made him a supper: but, as they were feasting, and the cups went about, there came one who said, that Tiberius was still alive, and would return to the city in a few days. (232) At which news the centurion was exceedingly troubled, because he had done what might cost him his life, to have treated so joyfully a prisoner, and this upon the news of the death of Caesar; so he thrust Agrippa from the couch whereon he lay, and said, "Dost thou think to cheat me by a lie about the emperor without punishment? and shalt not thou pay for this thy malicious report at the price of thine head?" (233) When he had so said, he ordered Agrippa to be bound again (for he had loosed him before), and kept a severer guard over him than formerly, and in that evil condition was Agrippa that night; (234) but the next day the rumor increased in the city, and confirmed the news that Tiberius was certainly dead; insomuch that men durst now openly and freely talk about it; nay, some offered sacrifices on that account. Several letters also came from Caius; one of them to the senate, which informed them of the death of Tiberius, and of his own entrance on the government, (235) another to Piso, the governor of the city which told him the same thing. He also gave order that Agrippa should be removed out of the camp, and go to that house where he lived before he was put in prison; so that he was not out of fear as to his own affairs: for, although he was still in custody, yet it was now with ease to his own affairs. (236) Now, as soon as Caius was come to Rome, and had brought Tiberius's dead body with him, and had made a sumptuous funeral for him, according to the laws of his country, he was much disposed to set Agrippa at liberty that very day; but Antonia hindered him, not out of any ill will to the prisoner, but out of regard to decency in Caius, lest that should make men believe that he received the death of Tiberius with pleasure, when he loosed one whom he had bound immediately. (237) However, there did not many days pass ere he sent for him to his house, and had him shaved, and made him change his raiment; after which he put a diadem upon his head, and appointed him to be king of the tetrarchy of Philip. He also gave him the tetrarchy of Lysanias, and changed his iron chain for a golden one of equal weight. He also sent Marullus to be procurator of Judea.

11. (238) Now, in the second year of the reign of Caius Caesar, Agrippa desired leave to be given him to sail home, and settle the affairs of his government; and he promised to return again when he had put the rest in order, as it ought to be put. (239) So upon the emperor's permission, he came into his own country, and appeared to them all unexpectedly as a king, and thereby demonstrated to the men that saw him, the power of fortune, when they compared his former poverty with his present happy affluence; so some called him a happy man; and others could not well believe that things were so much changed with him for the better.

## CHAPTER 7

1. (240) But Herodias, Agrippa's sister, who now lived as wife to that Herod who was tetrarch of Galilee and Perea, took this authority of her brother in an envious manner, particularly when she saw that he had a greater dignity bestowed on him that her husband had; since, when he ran away, he was not able to pay his debts; and now he was come back, it was because he was in a way of

dignity and of great fortune. (241) She was therefore grieved and much displeased at so great a mutation of his affairs; and chiefly when she saw him marching among the multitude with the usual ensigns of royal authority, she was not able to conceal how miserable she was, by reason of the envy she had towards him; but she excited her husband, and desired him that he would sail to Rome, to court honors equal to his; (242) for she said, that she could not bear to live any longer, while Agrippa, the son of that Aristobulus who was condemned to die by his father, one that came to her husband in such extreme poverty, that the necessaries of life were forced to be entirely supplied him day by day; and when he fled away from his creditors by sea, he now returned a king: while he was himself the son of a king, and while the near relation he bare to royal authority, called upon him to gain the like dignity, he sat still, and was contented with a privater life. (243) “But then, Herod although thou wast formerly not concerned to be in a lower condition than thy father, from whom thou wast derived, had been, yet do thou now seek after the dignity which thy kinsman hath attained to; and do not thou bear this contempt, that a man who admired thy riches should be in greater honor than thyself, nor suffer his poverty to show itself able to purchase greater things than our abundance; nor do thou esteem it other than a shameful thing to be inferior to one who, the other day, lived upon thy charity. (244) But let us go to Rome, and let us spare no pains nor expenses, either of silver or gold, since they cannot be kept for any better use than for the obtaining of a kingdom.”

2. (245) But for Herod, he opposed her request at this time, out of the love of ease, and having a suspicion of the trouble he should have at Rome; so he tried to instruct her better. But the more she saw him drawback, the more she pressed him to it, and desired him to leave no stone unturned in order to be king; (246) and at last she left not off till she engaged him, whether he would or not, to be of her sentiments, because he could no otherwise avoid her importunity. So he got all things ready, after as sumptuous a manner as he was able, and spared for nothing, and went up to Rome, and took Herodias along with him. (247) But Agrippa, when he was made sensible of their intentions and preparations, he also prepared to go thither; and as soon as he heard they set sail, he sent Fortunatus, one of his freedmen, to Rome, to carry presents to the emperor, and letters against Herod, and to give Caius a particular account of those matters, if he should have any opportunity. (248) This man followed Herod so quick, and had so prosperous a voyage, and came so little after Herod, that while Herod was with Caius, he came himself, and delivered his letters; for they both sailed to Dicearchia, and found Caius at Baiae, (249) which is itself a little city of Campania, at the distance of about five furlongs from Dicearchia. There are in that place royal palaces, with sumptuous apartments, every emperor still endeavoring to outdo his predecessor’s magnificence; the place also affords warm baths, that spring out of the ground of their own accord, which are of advantage for the recovery of the health of those that make use of them; and, besides, they minister to men’s luxury also. (250) Now Caius saluted Herod, for he first met with him, and then looked upon the letters which Agrippa had sent him, and which were written in order to accuse Herod; wherein he accused him, that he had been in confederacy with Sejanus, against Tiberius’s government, and that he was now confederate with Artabanus, the king of Parthia, in opposition to the government of Caius; (251) as a demonstration of which, he alleged that he had armor sufficient for seventy thousand men ready in his armory. Caius was moved at this information, and asked Herod, whether what was said about the armor was true; (252) and when he confessed there was such armor there, for he could not deny the same, the truth of it being too notorious, Caius took that to be a sufficient proof of the accusation, that he intended to revolt. So he took away from his tetrarchy, and gave it by way of addition to Agrippa’s kingdom; he also gave Herod’s money to Agrippa, and, by way of punishment, awarded him a perpetual banishment, and appointed Lyons a city of Gaul, to be his place of habitation. (253) But when he was informed that Herodias was

Agrippa's sister, he made her a present of what money was her own, and told her that it was her brother who prevented her being put under the same calamity with her husband. (254) But she made this reply:—"Thou, indeed, O emperor! actest after a magnificent manner, and as becomes thyself, in what thou offerest me; but the kindness which I have for my husband hinders me from partaking of the favor of thy gift: for it is not just that I who have been made a partner in his prosperity, should forsake him in his misfortunes." (255) Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa. And thus did God punish Herodias for her envy at her brother, and Herod also for giving ear to the vain discourses of a woman. (256) Now, Caius managed public affairs with great magnanimity during the first and second year of his reign, and behaved himself with such moderation, that he gained the good will of the Romans themselves, and of his other subjects. But, in process of time, he went beyond the bounds of human nature in his conceit of himself, and, by reason of the vastness of his dominions, made himself a god, and took upon himself to act in all things to the reproach of the Deity itself.

## CHAPTER 8

1. (257) There was now a tumult arisen at Alexandria, between the Jewish inhabitants and the Greeks; and three ambassadors were chosen out of each party that were at variance, who came to Caius. Now, one of these ambassadors from the people of Alexandria was Apion, who uttered many blasphemies against the Jews; and, among other things, that he said he charged them with neglecting the honors that belonged to Caesar; (258) for that while all who were subject to the Roman empire built altars and temples to Caius, and in other regards universally received him as they received the gods, these Jews alone thought it a dishonorable thing for them to erect statues in honor of him, as well as to swear by his name. (259) Many of these severe things were said by Apion, by which he hoped to provoke Caius to anger at the Jews, as he was likely to be. But Philo, the principal of the Jewish embassy, a man eminent on all accounts, brother to Alexander the alabarch, and one not unskillful in philosophy, was ready to betake himself to make his defense against those accusations; (260) but Caius prohibited him, and bade him be gone: he was also in such a rage, that it openly appeared he was about to do them some very great mischief; So Philo, being thus affronted, went out, and said to those Jews who were about him, that they should be of good courage, since Caius's words indeed showed anger at them, but in reality had already set God against himself.

2. (261) Hereupon Caius, taking it very heinously that he should be thus despised by the Jews alone, sent Petronius to be president of Syria, and successor in the government to Vitellius, and gave him order to make an invasion into Judea, with a great body of troops, and if they would admit of his statue willingly, to erect it in the temple of God; but if they were obstinate, to conquer them by war, and then to do it. (262) Accordingly Petronius took the government of Syria, and made haste to obey Caesar's epistle. He got together as great a number of auxiliaries as he possibly could, and took with him two legions of the Roman army, and came to Ptolemais, and there wintered, as intending to set about the war in the spring. He also wrote word to Caius what he had resolved to do; who commended him for his alacrity, and ordered him to go on, and to make war with them, in case they would not obey his commands. (263) But there came many ten thousands of the Jews to Petronius, to Ptolemais, to offer their petitions to him, that he would not compel them to transgress and violate the law of their forefathers; (264) "but if," said they, "thou art entirely resolved to bring this statue, and erect it, do thou first kill us, and then do what thou hast resolved on, for, while we are alive, we cannot permit such things as are forbidden us to be done by the authority of our legislator, and by our forefathers' determination that such prohibitions are instances of virtue." (265) But Petronius was angry at them, and said, "If indeed I were myself emperor, and were at liberty to

follow my own inclination, and then had designed to act thus, these your words would be justly spoken to me; but now Caesar hath sent to me, I am under the necessity of being subservient to his decrees, because a disobedience to them will bring upon me inevitable destruction.” (266) Then the Jews replied, “Since therefore thou art so disposed, O Petronius! that thou wilt not disobey Caius’s epistles, neither will we transgress the commands of our law; and as we depend upon the excellency of our laws, and, by the labors of our ancestors, have continued hitherto without suffering them to be transgressed, we dare not by any means suffer ourselves to be so timorous as to transgress those laws out of the fear of death, (267) which God hath determined are for our advantage; and, if we fall into misfortunes we will bear them, in order to preserve our laws, as knowing that those who expose themselves to dangers, have good hope of escaping them; because God will stand on our side when out of regard to him, we undergo afflictions, and sustain the uncertain turns of fortune. (268) But, if we should submit to thee, we should be greatly reproached for our cowardice, as thereby showing ourselves ready to transgress our law; and we should incur the great anger of God also, who, even thyself being judge, is superior to Caius.

3. (269) When Petronius saw by their words that their determination was hard to be removed, and that, without a war, he should not be able to be subservient to Caius in the dedication of his statue, and that there must be a great deal of bloodshed, he took his friends, and the servants that were about him, and hasted to Tiberias, as wanting to know in what posture the affairs of the Jews were; (270) and many ten thousands of the Jews met Petronius again, when he was come to Tiberias. These thought they must run a mighty hazard if they should have a war with the Romans, but judged that the transgression of the law was of much greater consequence, (271) and made supplication to him, that he would by no means reduce them to such distresses, nor defile their city with the dedication of the statue. Then Petronius said to them, “Will you then make war with Caesar, without considering his great preparations for war and your own weakness?” They replied, “We will not by any means make war with him; but still we will die before we see our laws transgressed.” So they threw themselves down upon their faces, and stretched out their throats, and said they were ready to be slain; (272) and this they did for forty days together, and in the meantime left off the tilling of their ground, and that while the season of the year required them to sow it. Thus they continued firm in their resolution, and proposed to themselves to die willingly rather than to see the dedication of the statue.

4. (273) When matters were in this state, Aristobulus, king Agrippa’s brother, and Helcias the Great, and the other principal men of that family with them, went in unto Petronius, and besought him, (274) that, since he saw the resolution of the multitude, he would not make any alteration, and thereby drive them to despair; but would write to Caius, that the Jews had an insuperable aversion to the reception of the statue, and how they continued with him, and left off the tillage of their ground: that they were not willing to go to war with him, because they were not able to do it, but were ready to die with pleasure, rather than suffer their laws to be transgressed: and how, upon the land’s continuing unsown, robberies would grow up, on the inability they would be under of paying their tributes; (275) and that perhaps Caius might be thereby moved to pity, and not order any barbarous action to be done to them, nor think of destroying the nation: that if he continues inflexible in his former opinion to bring a war upon them, he may then set about it himself. (276) And thus did Aristobulus, and the rest with him, supplicate Petronius. So Petronius, partly on account of the pressing instance which Aristobulus and the rest with him made, and because of the great consequence of what they desired, and the earnestness wherewith they made their supplication,— (277) partly on account of the firmness of the opposition made by the Jews, which he saw, while he thought it a horrible thing for him to be such a slave to the madness of Caius, as to slay so many ten

thousand men only because of their religious disposition towards God, and after that to pass his life in expectation of punishment; Petronius, I say, thought it much better to send to Caius, and to let him know how intolerable it was to him to bear the anger he might have against him for not serving him sooner, in obedience to his epistle, (278) for that perhaps he might persuade him; and that if this mad resolution continued, he might then begin the war against them; nay, that in case he should turn his hatred against himself, it was fit for virtuous persons even to die for the sake of such vast multitudes of men. Accordingly he determined to hearken to the petitions in this matter.

5. (279) He then called the Jews together to Tiberias, who came many ten thousands in number; he also placed that army he now had with him opposite to them: but did not discover his own meaning, but the commands of the emperor and told them that his wrath would, without delay, be executed on such as had the courage to disobey what he had commanded, and this immediately; and that it was fit for him who had received so great a dignity by his grant, not to contradict him in anything:— (280) “yet (said he) I do not think it just to have such a regard to my own safety and honor as, to refuse to sacrifice them for your preservation, who are so many in number, and endeavor to preserve the regard that is due to your law; which as it hath come down to you from your forefathers, so do you esteem it worthy of your utmost contention to preserve it: nor, with the supreme assistance and power of God, will I be so hardy as to suffer your temple to fall into contempt by the means of the imperial authority. (281) I will, therefore, send to Caius, and let him know what your resolutions are, and will assist your suit as far as I am able, that you may not be exposed to suffer on account of the honest designs you have proposed to yourselves; and may God be your assistant, for his authority is beyond all the contrivance and power of men; and may he procure you the preservation of your ancient laws, and may not he be deprived, though without your consent, of his accustomed honors. (282) But if Caius be irritated, and turn the violence of his rage upon me, I will rather undergo all that danger and that affliction that may come either on my body or my soul, than see so many of you perish, while you are acting in so excellent a manner. (283) Do you, therefore, every one of you go your way about your own occupations, and fall to the cultivation of your ground; I will myself send to Rome, and will not refuse to serve you in all things, both by myself and by my friends.”

6. (284) When Petronius had said this, and had dismissed the assembly of the Jews, he desired the principal of them to take care of their husbandry, and to speak kindly to the people, and encourage them to have good hope of their affairs. Thus did he readily bring the multitude to be cheerful again. And now did God show his presence to Petronius, and signify to him, that he would afford him his assistance in his whole design; (285) for he had no sooner finished the speech that he made to the Jews, but God sent down great showers of rain, contrary to human expectation; for that day was a clear day, and gave no sign, by the appearance of the sky, of any rain; nay, the whole year had been subject to a great drought, and made men despair of any water from above, even when at any time they saw the heavens overcast with clouds; (286) insomuch, that when such a great quantity of rain came, and that in an unusual manner and without any other expectation of it, the Jews hoped that Petronius would by no means fail in his petition for them. But as to Petronius, he was mightily surprised when he perceived that God evidently took care of the Jews, and gave very plain signs of his appearance, and this to such a degree, that those that were in earnest much inclined to the contrary, had no power left to contradict it. (287) This was also among those other particulars which he wrote to Caius, which all tended to dissuade him, and by all means to entreat him not to make so many ten thousands of these men go distracted; whom, if he should slay (for without war they would by no means suffer the laws of their worship to be set aside) he would lose the revenue they paid him, and would be publicly cursed by them for all future ages. (288) Moreover, that God who

was their governor, had shown his power most evidently on their account, and that such a power of his as left no room for doubt about it.—And this was the business that Petronius was now engaged in.

7. (289) But king Agrippa, who now lived at Rome, was more and more in the favor of Caius; and when he had once made him a supper, and was careful to exceed all others, both in expenses and in such preparations as might contribute most to his pleasure; (290) nay, it was so far from the ability of others, that Caius himself could never equal, much less exceed it (such care had he taken beforehand to exceed all men, and particularly to make all agreeable to Caesar); (291) hereupon Caius admired his understanding and magnificence that he should force himself to do all to please him, even beyond such expenses as he could bear, and was desirous not to be behind Agrippa in that generosity which he exerted, in order to please him. So Caius, when he had drank wine plentifully, and was merrier than ordinary, said thus during the feast, when Agrippa had drank to him:—(292) “I knew before now how great a respect thou hast had for me, and how great kindness thou hast shown me, though with those hazards to thyself, which thou underwentst under Tiberius on that account; nor hast thou omitted anything to show thy good will towards us, even beyond thy ability; whence it would be a base thing for me to be conquered by thy affection. I am therefore desirous to make thee amends for everything in which I have been formerly deficient; (293) for all that I have bestowed on thee, that may be called my gifts, is but little. Everything that may contribute to thy happiness shall be at thy service, and that cheerfully, and so far as my ability will reach;”—and this was what Caius said to Agrippa, thinking he would ask for some large country, or the revenues of certain cities; (294) but, although he had prepared beforehand what he would ask, yet had he not discovered his intentions, but made this answer to Caius immediately, that it was not out of any expectation of gain that he formerly paid his respects to him, contrary to the commands of Tiberius, nor did he now do anything relating to him out of regard to his own advantage, and in order to receive anything from him: (295) that the gifts he had already bestowed upon him were great, and beyond the hopes of even a craving man; for, although they may be beneath thy power [who art the donor] yet are they greater than my inclination and dignity, who am the receiver;—(296) and, as Caius was astonished at Agrippa’s inclinations, and still the more pressed him to make his request for somewhat which he might gratify him with, Agrippa replied, “Since thou, O my Lord, declarest such is thy readiness to grant, and I am worthy of thy gifts, I will ask nothing relating to my own felicity; for what thou hast already bestowed on me has made me excel therein; (297) but I desire somewhat which may make thee glorious for piety, and render the Divinity assistant to thy designs, and may be for an honor to me among those that inquire about it, as showing that I never once fail of obtaining what I desire of thee; for my petition is this, that thou wilt no longer think of the dedication of that statue which thou hast ordered to be set up in the Jewish temple by Petronius.”

8. (298) And thus did Agrippa venture to cast the die upon this occasion, so great was the affair in his opinion, and in reality, though he knew how dangerous a thing it was so to speak; for, had not Caius approved it, it had tended to no less than the loss of his life. (299) So Caius, who was mightily taken with Agrippa’s obliging behavior, and on other accounts thinking it a dishonorable thing to be guilty of falsehood before so many witnesses, in points wherein he had with such alacrity forced Agrippa to become a petitioner, and that it would look as if he had already repented of what he had said, (300) and because he greatly admired Agrippa’s virtue, in not desiring him at all to augment his own dominions, either with larger revenues, or other authority, but took care of the public tranquility, of the laws, and of the Divinity itself, he granted him what he requested. He also wrote thus to Petronius, commending him for his assembling his army, and then consulting him about

these affairs. (301) “If, therefore,” said he, “thou hast already erected my statue, let it stand; but if thou hast not yet dedicated it, do not trouble thyself further about it, but dismiss thy army, go back, and take care of those affairs which I sent thee about at first, for I have now no occasion for the erection of that statue. This I have granted as a favor to Agrippa, a man whom I honor so very greatly, that I am not able to contradict what he would have, or what he desired me to do for him.”

Josephus, *Antiquities* 19.4.1 §236–44

(236) Now Claudius, though he was sensible after what an insolent manner the senate had sent to him, yet did he, according to their advice, behave himself for the present with moderation; but not so far that he could not recover himself out of his fright; so he was encouraged [to claim the government] partly by the boldness of the soldiers, and partly by the persuasion of king Agrippa, who exhorted him not to let such a dominion slip out of his hands, when it came thus to him of its own accord. (237) Now this Agrippa, with relation to Caius, did what became one that had been so much honored by him; for he embraced Caius’s body after he was dead, and laid it upon a bed, and covered it as well as he could, and went out to the guards, and told them that Caius was still alive; but he said that they should call for physicians, since he was very ill of his wounds. (238) But when he had learned that Claudius was carried away violently by the soldiers, he rushed through the crowd to him, and when he found that he was in disorder, and ready to resign up the government to the senate, he encouraged him, and desired him to keep the government; (239) but when he had said this to Claudius, he retired home. And, upon the senate’s sending for him, he anointed his head with ointment, as if he had lately accompanied with his wife, and had dismissed her, and then came to them; he also asked of the senators what Claudius did; (240) who told him the present state of affairs, and then asked his opinion about the settlement of the public. He told them in words, that he was ready to lose his life for the honor of the senate, but desired them to consider what was for their advantage, without any regard to what was most agreeable to them; (241) for that those who grasp at governments, will stand in need of weapons and soldiers to guard them, unless they will set up without any preparation for it, and so fall into danger. (242) And when the senate replied, that they would bring in weapons in abundance, and money, and that as to an army, a part of it was already collected together for them, and they would raise a larger one by giving the slaves their liberty,—Agrippa made answer, “O senators! may you be able to compass what you have a mind to; yet will I immediately tell you my thoughts, because they tend to your preservation. (243) Take notice, then, that the army which will fight for Claudius hath been long exercised in warlike affairs: but our army will be no better than a rude multitude of raw men, and those such as have been unexpectedly made free from slavery, and ungovernable; we must then fight against those that are skilful in war with men who know not so much as how to draw their swords. (244) So that my opinion is, that we should send some persons to Claudius, to persuade him to lay down the government; and I am ready to be one of your ambassadors.”

Josephus, *Antiquities* 19.5.1 §274–77

(274) Now, when Claudius had taken out of the way all those soldiers whom he suspected, which he did immediately, he published an edict, and therein confirmed that kingdom to Agrippa which Caius had given him, and therein commended the king highly. He also made an addition to it of all that country over which Herod, who was his grandfather, had reigned, that is, Judea and Samaria; (275) and this he restored to him as due to his family. But for Abilaa of Lysanias, and all that lay at Mount Libanus, he bestowed them upon him, as out of his own territories. He also made a league with this Agrippa, confirmed by oaths, in the middle of the forum, in the city of Rome: (276) he also took

away from Antiochus that kingdom which he was possessed of, but gave him a certain part of Cilicia and Commagena: he also set Alexander Lysimachus, the alabarch, at liberty, who had been his old friend, and steward to his mother Antonia, but had been imprisoned by Caius, whose son [Marcus] married Bernice, the daughter of Agrippa. (277) But when Marcus, Alexander's son, was dead, who had married her when she was a virgin, Agrippa gave her in marriage to his brother Herod, and begged for him of Claudius the kingdom of Chalcis.

Josephus, *Antiquities* 19.5.3 §288

(288) Upon the petition of king Agrippa and king Herod, who are persons very dear to me, that I would grant the same rights and privileges should be preserved to the Jews which are in all the Roman empire, which I have granted to those of Alexandria, I very willingly comply therewith; and this grant I make not only for the sake of the petitioners,

Josephus, *Antiquities* 19.6.1–19.9.1 §292–354

(292) Now Claudius Caesar, by these decrees of his which were sent to Alexandria and to all the habitable earth, made known what opinion he had of the Jews. So he soon sent Agrippa away to take his kingdom, now he was advanced to a more illustrious dignity than before, and sent letters to the presidents and procurators of the provinces, that they should treat him very kindly. (293) Accordingly he returned in haste, as was likely he would, now he returned in much greater prosperity than he had before. He also came to Jerusalem and offered all the sacrifices that belonged to him, and omitted nothing which the law required; (294) on which account he ordained that many of the Nazirites should have their heads shorn. And for the golden chain which had been given him by Caius, of equal weight with that iron chain wherewith his royal hands had been bound, he hung it up within the limits of the temple, over the treasury, that it might be a memorial of the severe fate he had lain under, and a testimony of his change for the better; that it might be a demonstration how the greatest prosperity may have a fall, and that God sometimes raises what is fallen down; (295) for this chain thus dedicated, afforded a document, to all men, that king Agrippa had been once bound in a chain for a small cause, but recovered his former dignity again; and a little while afterwards got out of his bonds, and was advanced to be a more illustrious king than he was before. (296) Whence men may understand, that all that partake of human nature, how great soever they are, may fall; and that those that fall may gain their former illustrious dignity again.

2. (297) And when Agrippa had entirely finished all the duties of the divine worship, he removed Theophilus, the son of Ananus, from the high priesthood, and bestowed that honor of his on Simon the son of Boethus, whose name was also Cantheras, whose daughter king Herod had married, as I have related above. (298) Simon, therefore, had the [high] priesthood with his brethren, and with his father, in like manner as the sons of Simon, the son of Onias, who were three, had it formerly under the government of the Macedonians, as we have related in a former book.

3. (299) When the king had settled the high priesthood after this manner, he returned the kindness which the inhabitants of Jerusalem had shown him; for he released them from the tax upon houses, every one of whom paid it before, thinking it a good thing to requite the tender affection of those that loved him. He also made Silas the general of his forces, as a man who had partaken with him in many of his troubles. (300) But after a very little while the young men of Doris, preferring a rash attempt before piety and being naturally bold and insolent, carried a statue of Caesar into a synagogue of the Jews, and erected it there. (301) This procedure of theirs greatly provoked Agrippa;

for it plainly tended to the dissolution of the laws of his country. So he came without delay to Publius Petronius, who was then president of Syria, and accused the people of Doris. (302) Nor did he less resent what was done than did Agrippa; for he judged it a piece of impiety to transgress the laws that regulate the actions of men. So he wrote the following letter to the people of Doris in an angry strain: (303) “Publius Petronius, the president under Tiberius Claudius Caesar Augustus Germanicus, to the magistrates of Doris, ordains as follows: (304) Since some of you have had the boldness, or madness rather, after the edict of Claudius Caesar Augustus Germanicus, was published, for permitting the Jews to observe the laws of their country, not to obey the same, (305) but have acted in entire opposition thereto, as forbidding the Jews to assemble together in the synagogue, by removing Caesar’s statue, and setting it up therein, and thereby offended not only the Jews, but the emperor himself, whose statue is more commodiously placed in his own temple than in a foreign one, where is the place of assembling together; while it is but a part of natural justice, that everyone should have the power over the place belonging peculiarly to themselves, according to the determination of Caesar,—(306) to say nothing of my own determination, which it would be ridiculous to mention after the emperor’s edict, which gives the Jews leave to make use of their own customs, as also gives order that they enjoy equally the rights of citizens with the Greeks themselves,—(307) I therefore ordain that Proculus Vitellius, the centurion, bring those men to me, who, contrary to Augustus’s edict, have been so insolent as to do this thing, at which those very men who appear to be of principal reputation among them, have an indignation also, and allege for themselves, that it was not done with their consent, but by the violence of the multitude, that they may give an account of what hath been done. (308) I also exhort the principal magistrates among them, unless they have a mind to have this action esteemed to be done with their consent, to inform the centurion of those that were guilty of it, and take care that no handle be hence taken for raising a sedition or quarrel among them; which those seem to me to hunt after, who encourage such doings; (309) while both I myself, and king Agrippa, for whom I have the highest honor, have nothing more under our care than that the nation of the Jews may have no occasion given them of getting together, under the pretense of avenging themselves, and become tumultuous. (310) And that it may be more publicly known what Augustus hath resolved about this whole matter, I have subjoined those edicts which he hath lately caused to be published at Alexandria, and which, although they may be well known to all, yet did king Agrippa, for whom I have the highest honor, read them at that time before my tribunal, and pleaded that the Jews ought not to be deprived of those rights which Augustus hath granted them. (311) I therefore charge you, that you do not, for the time to come, seek for any occasion of sedition or disturbance, but that everyone be allowed to follow their own religious customs.”

4. (312) Thus did Petronius take care of this matter, that such a breach of the law might be corrected, and that no such thing might be attempted afterwards against the Jews. (313) And now king Agrippa took the [high] priesthood away from Simon Cantheras, and put Jonathan, the son of Ananus, into it again, and owned that he was more worthy of that dignity than the other. But this was not a thing acceptable to him, to recover that his former dignity. So he refused it, and said, (314) “O king! I rejoice in the honor that thou hast for me, and take it kindly that thou wouldst give me such a dignity of thy own inclinations, although God hath judged that I am not at all worthy of the high priesthood. I am satisfied with having once put on the sacred garments; for I then put them on after a more holy manner than I should now receive them again. (315) But, if thou desirest that a person more worthy than myself should have this honorable employment, give me leave to name thee such a one. I have a brother that is pure from all sin against God, and of all offenses against thyself; I recommend him to thee, as one that is fit for this dignity.” (316) So the king was pleased with these words of his, and passed by Jonathan, and, according to his brother’s desire, bestowed

the high priesthood upon Matthias. Nor was it long before Marcus succeeded Petronius, as president of Syria.

## CHAPTER 7

1. (317) Now Silas, the general of the king's horse, because he had been faithful to him under all his misfortunes, and had never refused to be a partaker with him in any of his dangers, but had oftentimes undergone the most hazardous dangers for him, was full of assurance, and thought he might expect a sort of equality with the king, on account of the firmness of the friendship he had shown to him. (318) Accordingly, he would nowhere let the king sit as his superior, and took the like liberty in speaking to him upon all occasions, till he became troublesome to the king, when they were merry together, extolling himself beyond measure, and oft putting the king in mind of the severity of fortune he had undergone, that he might, by way of ostentation, demonstrate what zeal he had shown in his service; and was continually harping upon this string, what pains he had taken for him, and much enlarged still upon that subject. (319) The repetition of this so frequently seemed to reproach the king, insomuch that he took this ungovernable liberty of talking very ill at his hands. For the commemoration of times, when men have been under ignominy, is by no means agreeable to them; and he is a very silly man, who is perpetually relating to a person what kindness he had done him. (320) At last, therefore, Silas had so thoroughly provoked the king's indignation, that he acted rather out of passion than good consideration, and did not only turn Silas out of his place, as general of his horse, but sent him in bonds into his own country. (321) But the edge of his anger wore off by length of time, and made room for more just reasonings as to his judgment about this man; and he considered how many labors he had undergone for his sake. So when Agrippa was solemnizing his birthday, and he gave festival entertainments to all his subjects, he sent for Silas on the sudden to be his guest. (322) But, as he was a very frank man, he thought he had now a just handle given him to be angry; which he could not conceal from those that came for him, but said to them, (323) "What honor is this the king invites me to; which I conclude will soon be over? For the king hath not let me keep those original marks of the good will I bore him which I once had from him; but hath plundered me, and that unjustly also. (324) Does he think that I can leave off that liberty of speech, which, upon the consciousness of my deserts, I shall use more loudly than before, and shall relate how many misfortunes I have delivered him from? how many labors I have undergone for him, whereby I procured him deliverance and respect? as a reward for which I have borne the hardships of bonds and a dark prison! (325) I shall never forget this usage. Nay, perhaps my very soul, when it is departed out of the body, will not forget the glorious actions I did on his account." This was the clamor he made: and he ordered the messengers to tell it to the king. So he perceived that Silas was incurable in his folly, and still suffered him to lie in prison.

2. (326) As for the walls of Jerusalem, that were adjoining to the new city [Bezetha], he repaired them at the expense of the public, and built them wider in breadth and higher in altitude; and he had made them too strong for all human power to demolish, unless Marcus, the then president of Syria, had by letter informed Claudius Caesar of what he was doing. (327) And when Claudius had some suspicion of attempts for innovation, he sent to Agrippa to leave off the building of those walls presently. So he obeyed, as not thinking it proper to contradict Claudius.

3. (328) Now, this king was by nature very beneficent, and liberal in his gifts, and very ambitious to oblige people with such large donations; and he made himself very illustrious by the many chargeable presents he made them. He took delight in giving, and rejoiced in living with good reputation. He was not at all like that Herod who reigned before him; (329) for that Herod was ill-

natured, and severe in his punishments, and had no mercy on them that he hated; and everyone perceived that he was more friendly to the Greeks than to the Jews; for he adorned foreign cities with large presents in money; with building them baths and theatres besides: nay, in some of those places, he erected temples, and porticoes in others; but he did not vouchsafe to raise one of the least edifices in any Jewish city, or make them any donation that was worth mentioning. (330) But Agrippa's temper was mild, and equally liberal to all men. He was humane to foreigners, and made them sensible of his liberality. He was in like manner rather of a gentle and compassionate temper. (331) Accordingly, he loved to live continually at Jerusalem, and was exactly careful in the observance of the laws of his country. He therefore kept himself entirely pure: nor did any day pass over his head without its appointed sacrifice.

4. (332) However, there was a certain man of the Jewish nation at Jerusalem, who appeared to be very accurate in the knowledge of the law. His name was Simon. This man got together an assembly, while the king was absent at Cesarea, and had the insolence to accuse him as not living holily, and that he might justly be excluded out of the temple, since it belonged only to native Jews. (333) But the general of Agrippa's army informed him, that Simon had made such a speech to the people. So the king sent for him; and, as he was then sitting in the theatre, he bade him sit down by him, and said to him with a low and gentle voice,—”What is there done in this place that is contrary to the law?” (334) But he had nothing to say for himself, but begged his pardon. So the king was more easily reconciled to him than one could have imagined, as esteeming mildness a better quality in a king than anger; and knowing that moderation is more becoming in great men than passion. So he made Simon a small present, and dismissed him.

5. (335) Now, as Agrippa was a great builder in many places, he paid a peculiar regard to the people of Berytus: for he erected a theatre for them, superior to many others of that sort, both in sumptuousness and elegance, as also an amphitheatre, built at vast expenses; and besides these, he built them baths and porticoes, and spared for no costs in any of his edifices, to render them both handsome and large. (336) He also spent a great deal upon their dedication, and exhibited shows upon them, and brought thither musicians of all sorts, and such as made the most delightful music of the greatest variety. He also showed his magnificence upon the theatre, in his great number of gladiators; (337) and there it was that he exhibited the several antagonists, in order to please the spectators; no fewer indeed than seven hundred men to fight with seven hundred other men; and allotted all the malefactors he had for this exercise, that both the malefactors might receive their punishment, and that this operation of war might be a recreation in peace. And thus were these criminals all destroyed at once.

## CHAPTER 8

1. (338) When Agrippa had finished what I have above related at Berytus, he removed to Tiberias, a city of Galilee. Now he was in great esteem among other kings. Accordingly there came to him Antiochus, king of Commagene, Sampsigeramus, king of Emesa, and Cotys, who was king of the Lesser Armenia, and Polemo, who was king of Pontus, as also Herod his brother, who was king of Chalcis. (339) All these he treated with agreeable entertainments, and after an obliging manner, and so as to exhibit the greatness of his mind,—and so as to appear worthy of those respects which the kings paid to him, by coming thus to see him. (340) However, while these kings stayed with him, Marcus, the president of Syria, came thither. So the king, in order to preserve the respect that was due to the Romans, went out of the city to meet him, as far as seven furlongs. (341) But this proved to be the beginning of a difference between him and Marcus; for he took with him in his chariot

those other kings as his assessors. But Marcus had a suspicion what the meaning could be of so great a friendship of these kings one with another, and did not think so close an agreement of so many potentates to be for the interest of the Romans. He therefore sent some of his domestics to every one of them, and enjoined them to go their ways home without further delay. (342) This was very ill taken by Agrippa, who after that became his enemy. And now he took the high priesthood away from Matthias, and made Elioneus, the son of Cantheras, high priest in his stead.

2. (343) Now, when Agrippa had reigned three years over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival, a great multitude was gotten together of the principal persons, and such as were of dignity through his province. (344) On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; (345) and presently his flatterers cried out, one from one place, and another from another (though not for his good), that he was a god; and they added, "Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature." (346) Upon this the king did neither rebuke them, nor reject their impious flattery. But, as he presently afterwards looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. (347) He therefore looked upon his friends, and said, "I whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots as it pleases God; for we have by no means lived ill, but in a splendid and happy manner." (348) When he said this, his pain was become violent. Accordingly he was carried into the palace; and the rumor went abroad everywhere, that he would certainly die in a little time. (349) But the multitude presently sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. (350) And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign; (351) for he reigned four years under Caius Caesar, three of them were over Philip's tetrarchy only, and on the fourth he had that of Herod added to it; and he reigned besides those, three years under the reign of Claudius Caesar: in which time he reigned over the forementioned countries, and also had Judea added to them, as also Samaria and Cesarea. (352) The revenues that he received out of them were very great, no less than twelve millions of drachmae. Yet did he borrow great sums from others; for he was so very liberal, that his expenses exceeded his incomes; and his generosity was boundless.

3. (353) But before the multitude were made acquainted with Agrippa's being expired, Herod the king of Chalcis, and Helcias the master of his horse, and the king's friend, sent Aristo, one of the king's most faithful servants, and slew Silas, who had been their enemy, as if it had been done by the king's own command.

1. (354) And thus did king Agrippa depart this life. But he left behind him a son, Agrippa by name, a youth in the seventeenth year of his age, and three daughters, one of whom, Bernice, was married to Herod, his father's brother, and was sixteen years old; the other two, Mariamne and Drusilla, were still virgins; the former was ten years old, and Drusilla six.

m. Sotah 7.8

- A. "Lo, this is your writ of divorce if I remain away from your presence for thirty days,"
- B. and he died within twelve months,
- C. it is no writ of divorce.
- D. "Lo, this is your writ of divorce effective now, if I do not come back here in twelve months,"
- E. and he died within twelve months,
- F. lo, this is a valid writ of divorce.

Tertullian, Apology 50

In that case, you say, why do you complain of our persecutions? You ought rather to be grateful to us for giving you the sufferings you want. Well, it is quite true that it is our desire to suffer, but it is in the way that the soldier longs for war. No one indeed suffers willingly, since suffering necessarily implies fear and danger. Yet the man who objected to the conflict, both fights with all his strength, and when victorious, he rejoices in the battle, because he reaps from it glory and spoil. It is our battle to be summoned to your tribunals that there, under fear of execution, we may battle for the truth. But the day is won when the object of the struggle is gained. This victory of ours gives us the glory of pleasing God, and the spoil of life eternal. But we are overcome. Yes, when we have obtained our wishes. Therefore we conquer in dying; we go forth victorious at the very time we are subdued. Call us, if you like, Sarmenticii and Semaxii, because, bound to a half-axle stake, we are burned in a circle-heap of fagots. This is the attitude in which we conquer, it is our victory-robe, it is for us a sort of triumphal, car. Naturally enough, therefore, we do not please the vanquished; on account of this, indeed, we are counted a desperate, reckless race. But the very desperation and recklessness you object to in us, among yourselves lift high the standard of virtue in the cause of glory and of fame. Mucius of his own will left his right hand on the altar: what sublimity of mind! Empedocles gave his whole body at Catania to the fires; what mental resolution! A certain foundress of Carthage gave herself away in second marriage to the funeral pile: what a noble witness of her chastity! Regulus, not wishing that his one life should count for the lives of many enemies, endured these crosses over all his frame: how brave a man—even in captivity a conqueror! Anaxarchus, when he was being beaten to death by a barley-pounder, cried out, "Beat on, beat on at the case of Anaxarchus; no stroke falls on Anaxarchus himself." O magnanimity of the philosopher, who even in such an end had jokes upon his lips! I omit all reference to those who with their own sword, or with any other milder form of death, have bargained for glory. Nay, see how even torture contests are crowned by you. The Athenian courtesan, having wearied out the executioner, at last bit off her tongue and spat it in the face of the raging tyrant, that she might at the same time spit away her power of speech, nor be longer able to confess her fellow-conspirators, if even overcome, that might be her inclination. Zeno the Eleatic, when he was asked by Dionysius what good philosophy did, on answering that it gave contempt of death, was all unquailing, given over to the tyrant's scourge, and

sealed his opinion even to the death. We all know how the Spartan lash, applied with the utmost cruelty under the very eyes of friends encouraging, confers on those who bear it honor proportionate to the blood which the young men shed. O glory legitimate, because it is human, for whose sake it is counted neither reckless foolhardiness, nor desperate obstinacy, to despise death itself and all sorts of savage treatment; for whose sake you may for your native place, for the empire, for friendship, endure all you are forbidden to do for God! And you cast statues in honor of persons such as these, and you put inscriptions upon images, and cut out epitaphs on tombs, that their names may never perish. In so far you can by your monuments, you yourselves afford a son of resurrection to the dead. Yet he who expects the true resurrection from God, is insane, if for God he suffers! But go zealously on, good presidents, you will stand higher with the people if you sacrifice the Christians at their wish, kill us, torture us, condemn us, grind us to dust; your injustice is the proof that we are innocent. Therefore God suffers that we thus suffer; for but very lately, in condemning a Christian woman to the leno rather than to the leo you made confession that a taint on our purity is considered among us something more terrible than any punishment and any death. Nor does your cruelty, however exquisite, avail you; it is rather a temptation to us. The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed. Many of your writers exhort to the courageous bearing of pain and death, as Cicero in the *Tusculans*, as Seneca in his *Chances*, as Diogenes, Pyrrhus, Callinicus; and yet their words do not find so many disciples as Christians do, teachers not by words, but by their deeds. That very obstinacy you rail against is the preceptress. For who that contemplates it, is not excited to inquire what is at the bottom of it? Who, after inquiry, does not embrace our doctrines? And when he has embraced them, desires not to suffer that he may become partaker of the fullness of God's grace, that he may obtain from God complete forgiveness, by giving in exchange his blood? For that secures the remission of all offences. On this account it is that we return thanks on the very spot for your sentences. As the divine and human are ever opposed to each other, when we are condemned by you, we are acquitted by the Highest.

Eusebius, *Ecc. Hist.* 2.9

<sup>1</sup>Now about that time (it is clear that he means the time of Claudius) Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.

<sup>2</sup>And concerning this James, Clement, in the seventh book of his *Hypotyposes*, relates a story which is worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian. <sup>3</sup>They were both therefore, he says, led away together; and on the way he begged James to forgive him. And he, after considering a little, said, Peace be with you, and kissed him. And thus they were both beheaded at the same time. <sup>4</sup>And then, as the divine Scripture says, Herod, upon the death of James, seeing that the deed pleased the Jews, attacked Peter also and committed him to prison, and would have slain him if he had not, by the divine appearance of an angel who came to him by night, been wonderfully released from his bonds, and thus liberated for the service of the Gospel. Such was the providence of God in respect to Peter.

*m. Sanh.* 7.3a

The religious requirement of decapitation [is carried out as follows]: They would cut off his head with a sword, just as the government does. R. Judah says, "This is disgusting. But they put his head on a block and chop it off with an ax." They said to him, "There is no form of death more disgusting than this one."

### Vegetius, On Military Affairs, 3.8

Readers of this military abridgement will perhaps be impatient for instructions relative to general engagements. But they should consider that a battle is commonly decided in two or three hours, after which no further hopes are left for the worsted army. Every plan, therefore, is to be considered, every expedient tried and every method taken before matters are brought to this last extremity. Good officers decline general engagements where the danger is common, and prefer the employment of stratagem and finesse to destroy the enemy as much as possible in detail and intimidate them without exposing our own forces.

I shall insert some necessary instructions on this head collected from the ancients. It is the duty and interest of the general frequently to assemble the most prudent and experienced officers of the different corps of the army and consult with them on the state both of his own and the enemy's forces. All overconfidence, as most pernicious in its consequences, must be banished from the deliberations. He must examine which has the superiority in numbers, whether his or the adversary's troops are best armed, which are in the best condition, best disciplined and most resolute in emergencies. The state of the cavalry of both armies must be inquired into, but more especially that of the infantry, for the main strength of an army consists of the latter. With respect to the cavalry, he must endeavor to find out in which are the greatest numbers of archers or of troopers armed with lances, which has the most cuirassiers and which the best horses. Lastly he must consider the field of battle and to judge whether the ground is more advantageous for him or his enemy. If strongest in cavalry, we should prefer plains and open ground; if superior in infantry, we should choose a situation full of enclosures, ditches, morasses and woods, and sometimes mountainous. Plenty or scarcity in either army are considerations of no small importance, for famine, according to the common proverb, is an internal enemy that makes more havoc than the sword. But the most material article is to determine whether it is most proper to temporize or to bring the affair to a speedy decision by action. The enemy sometimes expect an expedition will soon be over; and if it is protracted to any length, his troops are either consumed by want, induced to return home by the desire of seeing their families or, having done nothing considerable in the field, disperse themselves from despair of success. Thus numbers, tired out with fatigue and disgusted with the service, desert, others betray them and many surrender themselves. Fidelity is seldom found in troops disheartened by misfortunes. And in such case an army which was numerous on taking the field insensibly dwindles away to nothing. It is essential to know the character of the enemy and of their principal officers-whether they be rash or cautious, enterprising or timid, whether they fight on principle or from chance and whether the nations they have been engaged with were brave or cowardly.

We must know how far to depend upon the fidelity and strength of auxiliaries, how the enemy's troops and our own are affected and which appear most confident of success, a consideration of great effect in raising or depressing the courage of an army. A harangue from the general, especially if he seems under no apprehension himself, may reanimate the soldiers if dejected. Their spirits revive if any considerable advantage is gained either by stratagem or otherwise, if the fortune of the enemy begins to change or if you can contrive to beat some of their weak or poorly-armed detachments. But you must by no means venture to lead an irresolute or diffident army to a general engagement. The difference is great whether your troops are raw or veterans, whether inured to war by recent service or for some years unemployed. For soldiers unused to fighting for a length of time must be considered in the same light as recruits. As soon as the legions, auxiliaries and cavalry are

assembled from their several quarters, it is the duty of a good general to have every corps instructed separately in every part of the drill by tribunes of known capacity chosen for that purpose. He should afterwards form them into one body and train them in all the maneuvers of the line as for a general action. He must frequently drill them himself to try their skill and strength, and to see whether they perform their evolutions with proper regularity and are sufficiently attentive to the sound of the trumpets, the motions of the colors and to his own orders and signals. If deficient in any of these particulars, they must be instructed and exercised till perfect. But though thoroughly disciplined and complete in their field exercises, in the use of the bow and javelin, and in the evolutions of the line, it is not advisable to lead them rashly or immediately to battle. A favorable opportunity must be watched for, and they must first be prepared by frequent skirmishes and slight encounters. Thus a vigilant and prudent general will carefully weigh in his council the state of his own forces and of those of the enemy, just as a civil magistrate judging between two contending parties. If he finds himself in many respects superior to his adversary, he must by no means defer bringing on an engagement. But if he knows himself inferior, he must avoid general actions and endeavor to succeed by surprises, ambuscades and stratagems. These, when skillfully managed by good generals, have often given them the victory over enemies superior both in numbers and strength.

## 12:5–11

### Epistola Apostolorum 15

But do ye commemorate my death. Now when the Passover (Easter, pascha) cometh, one of you shall be cast into prison for my name's sake; and he will be in grief and sorrow, because ye keep the Easter while he is in prison and separated from you, for he will be sorrowful because he keepeth not Easter with you. And I will send my power in the form of mine angel Gabriel, and the doors of the prison shall open. And he shall come forth and come unto you and keep the night-watch with you until the cock crow. And when ye have accomplished the memorial which is made of me, and the Agape (love-feast), he shall again be cast into prison for a testimony, until he shall come out thence and preach that which I have delivered unto you.

And we said unto him: Lord, is it then needful that we should again take the cup and drink? (Lord, didst not thou thyself fulfill the drinking of the Passover? is it then needful that we should accomplish it again? Eth.) He said unto us: Yea, it is needful, until the day when I come again, with them that have been put to death for my sake (come with my wounds, Eth.).

### Josephus, Antiquities 18.6.7 §196

And when he was informed that his name was Agrippa, and that he was by nation a Jew, and one of the principal men of that nation, he asked leave of the soldier to whom he was bound, to let him come nearer to him, to speak with him; for that he had a mind to inquire of him about some things relating to his country;

### Seneca, Epistles 5

In this way, my dear Lucilius: though they do seem at variance, yet they are really united. Just as the same chain fastens the prisoner and the soldier who guards him, so hope and fear, dissimilar as they are, keep step together; fear follows hope.

Euripides, *Bacchae* 443–48

And the Bacchae whom you shut up, whom you carried off and bound in the chains of the public prison, [445] are set loose and gone, and are gamboling in the meadows, invoking Bromius as their god. Of their own accord, the chains were loosed from their feet and keys opened the doors without human hand.

Philostratus, *Apollonius* 7.38

Damis says that though Apollonius uttered many more discourses of the same kind, he was himself in despair of the situation, because he saw no way out of it except such as the gods have vouchsafed to some in answer to prayer, when they were in even worse straits. But a little before midday, he tells us that he said: “O man of Tyana,”—for he took a special pleasure, it appears, in being called by that name,—”what is to become of us?” “Why what has become of us already,” said Apollonius, “and nothing more, for no one is going to kill us.” “And who,” said Damis, “is so invulnerable as that? But will you ever be liberated?” “So far as it rests with the verdict of the court,” said Apollonius, “I shall be set at liberty this day, but so far as depend upon my own will, now and here.” And with these words he took his leg out of the fetters and remarked to Damis: “Here is proof positive to you of my freedom, to cheer you up.” Damis says that it was then for the first time that he really and truly understood the nature of Apollonius, to wit that it was divine and superhuman, for without sacrifice—and how in prison could he have offered any?—and without a single prayer, without even a word, he quietly laughed at the fetters, and then inserted his leg in them afresh, and behaved like a prisoner once more.

Ovid, *Metamorphoses* 3.696–700

Straightway Acoetes, the Tyrrhenian, was dragged in and shut up in a strong dungeon, And while the slaves were getting the cruel instruments of torture ready, the iron, the fire—of their own accord flew open wide; of their own accord, with no one loosing them, the chains fell from the prisoner’s arms.

Artapanus, *Concerning the Jew* (Eusebius, *Prerp. Evang.* 9.27.23)

So Moses passed out and came to the palace; and finding the doors opened he went in, and the guards here also being sunk in sleep he woke up the king. And he being dismayed at what had happened bade Moses tell him the name of the God who sent him, scoffing at him: but Moses bent down and whispered in his ear, and when the king heard it he fell speechless, but was held fast by Moses and came to life again.

Josephus, *Wars*, 6.5.3 §293

Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night.

**12:12–19a**

Eusebius, *Eccl. Hist.* 2.15

1. And thus when the divine word had made its home among them, the power of Simon was quenched and immediately destroyed, together with the man himself. And so greatly did the splendor of piety illumine the minds of Peter's hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark.

2. And they say that Peter — when he had learned, through a revelation of the Spirit, of that which had been done — was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: The church that is at Babylon, elected together with you, salutes you; and so does Marcus my son.

Eusebius, *Eccl. Hist.* 3.39.14–15

14. Papias gives also in his own work other accounts of the words of the Lord on the authority of Aristion who was mentioned above, and traditions as handed down by the presbyter John; to which we refer those who are fond of learning. But now we must add to the words of his which we have already quoted the tradition which he gives in regard to Mark, the author of the Gospel. 15. This also the presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely. These things are related by Papias concerning Mark.

Eusebius, *Eccl. Hist.* 5.8.3

After their departure Mark, the disciple and interpreter of Peter, also transmitted to us in writing those things which Peter had preached; and Luke, the attendant of Paul, recorded in a book the Gospel which Paul had declared.

Eusebius, *Eccl. Hist.* 6.14.6

The Gospels containing the genealogies, he says, were written first. The Gospel according to Mark had this occasion. As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who had requested it.

Josephus, *Antiquities* 20.9.1 §197

And now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator; but the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus.

Eusebius, *Ecc. Hist.* 2.23

1. But after Paul, in consequence of his appeal to Cæsar, had been sent to Rome by Festus, the Jews, being frustrated in their hope of entrapping him by the snares which they had laid for him, turned against James, the brother of the Lord, to whom the episcopal seat at Jerusalem had been entrusted by the apostles. The following daring measures were undertaken by them against him.

2. Leading him into their midst they demanded of him that he should renounce faith in Christ in the presence of all the people. But, contrary to the opinion of all, with a clear voice, and with greater boldness than they had anticipated, he spoke out before the whole multitude and confessed that our Savior and Lord Jesus is the Son of God. But they were unable to bear longer the testimony of the man who, on account of the excellence of ascetic virtue and of piety which he exhibited in his life, was esteemed by all as the most just of men, and consequently they slew him. Opportunity for this deed of violence was furnished by the prevailing anarchy, which was caused by the fact that Festus had died just at this time in Judea, and that the province was thus without a governor and head.

3. The manner of James' death has been already indicated by the above-quoted words of Clement, who records that he was thrown from the pinnacle of the temple, and was beaten to death with a club. But Hegesippus, who lived immediately after the apostles, gives the most accurate account in the fifth book of his Memoirs. He writes as follows:

4. James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles. He has been called the Just by all from the time of our Savior to the present day; for there were many that bore the name of James.

5. He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath.

6. He alone was permitted to enter into the holy place; for he wore not woolen but linen garments. And he was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people.

7. Because of his exceeding great justice he was called the Just, and Oblias, which signifies in Greek, 'Bulwark of the people' and 'Justice,' in accordance with what the prophets declare concerning him.

8. Now some of the seven sects, which existed among the people and which have been mentioned by me in the Memoirs, asked him, 'What is the gate of Jesus?' and he replied that he was the Savior.

9. On account of these words some believed that Jesus is the Christ. But the sects mentioned above did not believe either in a resurrection or in one's coming to give to every man according to his works. But as many as believed did so on account of James.

10. Therefore when many even of the rulers believed, there was a commotion among the Jews and Scribes and Pharisees, who said that there was danger that the whole people would be looking for Jesus as the Christ. Coming therefore in a body to James they said, 'We entreat you, restrain the people; for they are gone astray in regard to Jesus, as if he were the Christ. We entreat you to persuade all that have come to the feast of the Passover concerning Jesus; for we all have confidence in you. For we bear you witness, as do all the people, that you are just, and do not respect persons. Matthew 22:16

11. Therefore, persuade the multitude not to be led astray concerning Jesus. For the whole people, and all of us also, have confidence in you. Stand therefore upon the pinnacle of the temple, that from that high position you may be clearly seen, and that your words may be readily heard by all the people. For all the tribes, with the Gentiles also, have come together on account of the Passover.'

12. The aforesaid Scribes and Pharisees therefore placed James upon the pinnacle of the temple, and cried out to him and said: 'You just one, in whom we ought all to have confidence, for as much as the people are led astray after Jesus, the crucified one, declare to us, what is the gate of Jesus.'

13. And he answered with a loud voice, 'Why do you ask me concerning Jesus, the Son of Man? He himself sits in heaven at the right hand of the great Power, and is about to come upon the clouds of heaven.'

14. And when many were fully convinced and gloried in the testimony of James, and said, 'Hosanna to the Son of David,' these same Scribes and Pharisees said again to one another, 'We have done badly in supplying such testimony to Jesus. But let us go up and throw him down, in order that they may be afraid to believe him.'

15. And they cried out, saying, 'Oh! Oh! The just man is also in error.' And they fulfilled the Scripture written in Isaiah, 'Let us take away the just man, because he is troublesome to us: therefore they shall eat the fruit of their doings.'

16. So they went up and threw down the just man, and said to each other, 'Let us stone James the Just.' And they began to stone him, for he was not killed by the fall; but he turned and knelt down and said, 'I entreat you, Lord God our Father, forgive them, for they know not what they do.' Luke 23:34

17. And while they were thus stoning him one of the priests of the sons of Rechab, the son of the Rechabites, who are mentioned by Jeremiah the prophet, cried out, saying, 'Stop. What are you doing? The just one prays for you.'

18. And one of them, who was a fuller, took the club with which he beat out clothes and struck the just man on the head. And thus he suffered martyrdom. And they buried him on the spot, by the temple, and his monument still remains by the temple. He became a true witness, both to Jews and Greeks, that Jesus is the Christ. And immediately Vespasian besieged them.

19. These things are related at length by Hegesippus, who is in agreement with Clement. James was so admirable a man and so celebrated among all for his justice, that the more sensible even of the Jews were of the opinion that this was the cause of the siege of Jerusalem, which happened to them immediately after his martyrdom for no other reason than their daring act against him.

20. Josephus, at least, has not hesitated to testify this in his writings, where he says, These things happened to the Jews to avenge James the Just, who was a brother of Jesus, that is called the Christ. For the Jews slew him, although he was a most just man.

21. And the same writer records his death also in the twentieth book of his *Antiquities* in the following words: But the emperor, when he learned of the death of Festus, sent Albinus to be procurator of Judea. But the younger Ananus, who, as we have already said, had obtained the high priesthood, was of an exceedingly bold and reckless disposition. He belonged, moreover, to the sect of the Sadducees, who are the most cruel of all the Jews in the execution of judgment, as we have already shown.

22. Ananus, therefore, being of this character, and supposing that he had a favorable opportunity on account of the fact that Festus was dead, and Albinus was still on the way, called together the Sanhedrin, and brought before them the brother of Jesus, the so-called Christ, James by name, together with some others, and accused them of violating the law, and condemned them to be stoned.

23. But those in the city who seemed most moderate and skilled in the law were very angry at this, and sent secretly to the king, requesting him to order Ananus to cease such proceedings. For he had not done right even this first time. And certain of them also went to meet Albinus, who was journeying from Alexandria, and reminded him that it was not lawful for Ananus to summon the Sanhedrin without his knowledge.

24. And Albinus, being persuaded by their representations, wrote in anger to Ananus, threatening him with punishment. And the king, Agrippa, in consequence, deprived him of the high priesthood, which he had held three months, and appointed Jesus, the son of Damnaeus.

25. These things are recorded in regard to James, who is said to be the author of the first of the so-called catholic epistles. But it is to be observed that it is disputed; at least, not many of the ancients have mentioned it, as is the case likewise with the epistle that bears the name of Jude, which is also one of the seven so-called catholic epistles. Nevertheless we know that these also, with the rest, have been read publicly in very many churches.

## **12:19b–25**

Josephus, *Antiquities* 19.8.2 §343

Now, when Agrippa had reigned three years over all Judea, he came to the city Caesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival, a great multitude was gotten together of the principal persons, and such as were of dignity through his province.

Eusebius, *Ecc. Hist.* 2.10

1. The consequences of the king's undertaking against the apostles were not long deferred, but the avenging minister of divine justice overtook him immediately after his plots against them, as the Book of Acts records. For when he had journeyed to Caesarea, on a notable feast-day, clothed in a splendid and royal garment, he delivered an address to the people from a lofty throne in front of

the tribunal. And when all the multitude applauded the speech, as if it were the voice of a god and not of a man, the Scripture relates that an angel of the Lord smote him, and being eaten of worms he gave up the ghost.

2. We must admire the account of Josephus for its agreement with the divine Scriptures in regard to this wonderful event; for he clearly bears witness to the truth in the nineteenth book of his Antiquities, where he relates the wonder in the following words:

3. He had completed the third year of his reign over all Judea when he came to Cæsarea, which was formerly called Strato's Tower. There he held games in honor of Cæsar, learning that this was a festival observed in behalf of Cæsar's safety. At this festival was collected a great multitude of the highest and most honorable men in the province.

4. And on the second day of the games he proceeded to the theater at break of day, wearing a garment entirely of silver and of wonderful texture. And there the silver, illuminated by the reflection of the sun's earliest rays, shone marvelously, gleaming so brightly as to produce a sort of fear and terror in those who gazed upon him.

5. And immediately his flatterers, some from one place, others from another, raised up their voices in a way that was not for his good, calling him a god, and saying, 'Be merciful; if up to this time we have feared you as a man, henceforth we confess that you are superior to the nature of mortals.'

6. The king did not rebuke them, nor did he reject their impious flattery. But after a little, looking up, he saw an angel sitting above his head. And this he quickly perceived would be the cause of evil as it had once been the cause of good fortune, and he was smitten with a heart-piercing pain.

7. And straightway distress, beginning with the greatest violence, seized his bowels. And looking upon his friends he said, 'I, your god, am now commanded to depart this life; and fate thus on the spot disproves the lying words you have just uttered concerning me. He who has been called immortal by you is now led away to die; but our destiny must be accepted as God has determined it. For we have passed our life by no means ingloriously, but in that splendor which is called happiness.'

8. And when he had said this he labored with an increase of pain. He was accordingly carried in haste to the palace, while the report spread among all that the king would undoubtedly soon die. But the multitude, with their wives and children, sitting on sackcloth after the custom of their fathers, implored God in behalf of the king, and every place was filled with lamentation and tears. And the king as he lay in a lofty chamber, and saw them below lying prostrate on the ground, could not refrain from weeping himself.

9. And after suffering continually for five days with pain in the bowels, he departed this life, in the fifty-fourth year of his age, and in the seventh year of his reign. Four years he ruled under the Emperor Caius—three of them over the tetrarchy of Philip, to which was added in the fourth year that of Herod—and three years during the reign of the Emperor Claudius.

10. I marvel greatly that Josephus, in these things as well as in others, so fully agrees with the divine Scriptures. But if there should seem to anyone to be a disagreement in respect to the name of the king, the time at least and the events show that the same person is meant, whether the change of

name has been caused by the error of a copyist, or is due to the fact that he, like so many, bore two names.

Suetonius, *Life of Claudius*, 2

Claudius was born at Lyons, in the consulship of Julius Antonius and Fabius Africanus, upon the first of August, the very day upon which an altar was first dedicated there to Augustus. He was named Tiberius Claudius Drusus, but soon afterwards, upon the adoption of his elder brother into the Julian family, he assumed the cognomen of Germanicus. He was left an infant by his father, and during almost the whole of his minority, and for some time after he attained the age of manhood, was afflicted with a variety of obstinate disorders, insomuch that his mind and body being greatly impaired, he was, even after his arrival at years of maturity, never thought sufficiently qualified for any public or private employment. He was, therefore, during a long time, and even after the expiration of his minority, under the direction of a pedagogue, who, he complains in a certain memoir, “was a barbarous wretch, and formerly superintendent of the mule-drivers, who was selected for his governor on purpose to correct him severely on every trifling occasion. On account of this crazy constitution of body and mind, at the spectacle of gladiators, which he gave the people, jointly with his brother, in honor of his father's memory, he presided, muffled up in a pallium—a new fashion. When he assumed the manly habit, he was carried in a litter, at midnight, to the Capitol, without the usual ceremony.

Tacitus, *Ann.* 15.29

Then the Roman commended the young prince for abandoning rash courses, and adopting a safe and expedient policy. Tiridates first dwelt much on the nobility of his race, but went on to speak in a tone of moderation. He would go to Rome, and bring the emperor a new glory, a suppliant Arsacid, while Parthia was prosperous. It was then agreed that Tiridates should lay down his royal crown before Cæsar's image, and resume it only from the hand of Nero. The interview then ended with a kiss. After an interval of a few days there was a grand display on both sides; on the one, cavalry ranged in squadrons with their national ensigns; on the other, stood the columns of our legions with glittering eagles and standards and images of deities, after the appearance of a temple. In the midst, on a tribunal, was a chair of state, and on the chair a statue of Nero. To this Tiridates advanced, and having slain the customary victims, he removed the crown from his head, and set it at the foot of the statue; whereupon all felt a deep thrill of emotion, rendered the more intense by the sight which yet lingered before their eyes, of the slaughter or siege of Roman armies. “But now,” they thought, “the calamity is reversed; Tiridates is about to go, a spectacle to the world, little better than a prisoner.”

Seutonius, *Nero* 13

Amongst the spectacles presented by him, the solemn entrance of Tiridates 1 into the city deserves to be mentioned. This personage, who was king of Armenia, he invited to Rome by very liberal promises. But being prevented by very unfavorable weather from showing him to the people upon the day fixed by proclamation, he took the first opportunity which occurred; several cohorts being drawn up under arms, about the temples and in the forum, while he was seated on a curule chair on the rostra, in a triumphal dress, amidst the military standards and ensigns. Upon Tiridates advancing towards him, on a stage made shelving for the purpose, he permitted him to throw himself at his feet, but quickly raised him with his right hand, and kissed him. The emperor then, at the king's request, took the turban from his head, and replaced it by a crown, whilst a person of pretorian rank

proclaimed in Latin the words in which the prince addressed the emperor as a suppliant. After this ceremony, the king was conducted to the theatre, where, after renewing his obeisance, Nero seated him on his right hand. Being then greeted by universal acclamation with the title of Emperor, and sending his laurel crown to the Capitol, Nero shut the temple of the two-faced Janus, as though there now existed no war throughout the Roman empire.

Dio Cassius, 63.1–6

1. In the consulship of Gaius Telesinus and Suetonius Paulinus one event of great glory and another of deep disgrace took place. For one thing, Nero contended among the lyre-players, and after Menecrates, the teacher of this art, had celebrated a triumph for him in the Circus, he appeared as a charioteer. On the other hand, Tiridates presented himself in Rome, bringing with him not only his own sons but also those of Vologaesius, of Pacorus, and of Monobazus. Their progress all the way from the Euphrates was like a triumphal procession.

2. Tiridates himself was at the height of his reputation by reason of his age, beauty, family, and intelligence; and his whole retinue of servants together with all his royal paraphernalia accompanied him. Three thousand Parthian horsemen and numerous Romans besides followed in his train. They were received by gaily decorated cities and by peoples who shouted many compliments. Provisions were furnished them free of cost, a daily expenditure of 800,000 sesterces for their support being thus charged to the public treasury. This went on without change for the nine months occupied in their journey. The prince covered the whole distance to the confines of Italy on horseback, and beside him rode his wife, wearing a golden helmet in place of a veil, so as not to defy the traditions of her country by letting her face be seen. In Italy he was conveyed in a two-horse carriage sent by Nero, and met the emperor at Neapolis, which he reached by way of Picenum. He refused, however, to obey the order to lay aside his dagger when he approached the emperor, but fastened it to the scabbard with nails. Yet he knelt upon the ground, and with arms crossed called him master and did obeisance.

3. Nero admired him for this action and entertained him in many ways, especially by giving a gladiatorial exhibition at Puteoli. It was under the direction of Patrobius, one of his freedmen, who managed to make it a most brilliant and costly affair, as may be seen from the fact that on one of the days not a person but Ethiopians — men, women, and children — appeared in the theatre. By way of showing Patrobius some fitting honor Tiridates shot at wild beasts from his elevated seat, and — if one can believe it — transfixed and killed two bulls with a single arrow.

4. After this event Nero took him up to Rome and set the diadem upon his head. The entire city had been decorated with lights and garlands, and great crowds of people were to be seen everywhere, the Forum, however, being especially full. The centre was occupied by civilians, arranged according to rank, clad in white and carrying laurel branches; everywhere else were the soldiers, arrayed in shining armour, their weapons and standards flashing like the lightning. The very roof-tiles of all the buildings in the vicinity were completely hidden from view by the spectators who had climbed to the roofs. Everything had been thus got ready during the night; and at daybreak Nero, wearing the triumphal garb and accompanied by the senate and the Praetorians, entered the Forum. He ascended the rostra and seated himself upon a chair of state. Next Tiridates and his suite passed between lines of heavy-armed troops drawn up on either side, took their stand close to the rostra, and did obeisance to the emperor as they had done before.

5. At this a great roar went up, which so alarmed Tiridates that for some moments he stood speechless, in terror of his life. Then, silence having been proclaimed, he recovered courage and quelling his pride made himself subservient to the occasion and to his need, caring little how humbly he spoke, in view of the prize he hoped to obtain. These were his words: "Master, I am the descendant of Arsaces, brother of the kings Vologaesus and Pacorus, and thy slave. And I have come to thee, my god, to worship thee as I do Mithras. The destiny thou spinnest for me shall be mine; for thou art my Fortune and my Fate." Nero replied to him as follows: "Well hast thou done to come hither in person, that meeting me face to face thou mightest enjoy my grace. For what neither thy father left thee nor thy brothers gave and preserved for thee, this do I grant thee. King of Armenia I now declare thee, that both thou and they may understand that I have power to take away kingdoms and to bestow them." At the close of these words he bade him ascend by the approach which had been built in front of the rostra expressly for this occasion, and when Tiridates had been made to sit beneath his feet, he placed the diadem upon his head. At this, too, there were many shouts of all sorts.

6. By special decree there was also a celebration in the theatre. Not merely the stage but the whole interior of the theatre round about had been gilded, and all the properties that were brought in had been adorned with gold, so that people gave to the day itself the epithet of "golden." The curtains stretched overhead to keep off the sun were of purple and in the centre of them was an embroidered figure of Nero driving a chariot, with golden stars gleaming all about him. Such, then, was this occasion; and of course they had a costly banquet. Afterwards Nero publicly sang to the lyre, and also drove a chariot, clad in the costume of the Greens and wearing a charioteer's helmet. This made Tiridates disgusted with him; but he praised Corbulo, in whom he found only this one fault, that he would put up with such a master. Indeed, he made no concealment of his views even to Nero himself, but said to him one day: "Master, you have in Corbulo a good slave." But this remark fell on uncomprehending ears. In all other matters he flattered the emperor and ingratiated himself most skilfully, with the result that he received all kinds of gifts, said to have been worth 200,000,000 sesterces, and obtained permission to rebuild Artaxata. Moreover, he took with him from Rome many artisans, some of whom he got from Nero, and some of whom he persuaded by offers of high wages. Corbulo, however, would not let them all cross into Armenia, but only those whom Nero had given him. This caused Tiridates both to admire him and to despise the emperor more than ever.

Josephus, *Antiquities* 18.6.7 §195

Now Agrippa stood in his bonds before the royal palace, and leaned on a certain tree for grief, with many others, who were in bonds also; and as a certain bird sat upon the tree on which Agrippa leaned (the Romans called this bird bubo), [an owl], one of those that were bound, a German by nation, saw him, and asked a soldier who that man in purple was;

Judith 16:17

Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them in the day of judgment; fire and worms he will give to their flesh; they shall weep in pain forever.

2 Maccabees 9:5–12

<sup>5</sup>But the all-seeing Lord, the God of Israel, struck him an incurable and unseen blow. As soon as he ceased speaking he was seized with a pain in his bowels for which there was no relief and with sharp internal tortures— <sup>6</sup>and that very justly, for he had tortured the bowels of others with many and strange inflictions. <sup>7</sup>Yet he did not in any way stop his insolence, but was even more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to hasten the journey. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body. <sup>8</sup>Thus he who had just been thinking that he could command the waves of the sea, in his superhuman arrogance, and imagining that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all. <sup>9</sup>And so the ungodly man's body swarmed with worms, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at his decay. <sup>10</sup>Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven. <sup>11</sup>Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the scourge of God, for he was tortured with pain every moment. <sup>12</sup>And when he could not endure his own stench, he uttered these words: "It is right to be subject to God, and no mortal should think that he is equal to God."

Josephus, *Antiquities* 17.6.5 §169–70

For it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other. His entrails were also exulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, farther, his privy member was putrified, and produced worms; and when he sat upright he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his strength to an insufferable degree.

Lucian, *Alexander* 59

In spite of his prediction in an oracle that he was fated to live a hundred and fifty years and then die by a stroke of lightning, he met a most wretched end before reaching the age of seventy, in a manner that befitted a son of Podaleirius; for his leg became mortified quite to the groin and was infested with maggots. it was then that his baldness was detected when because of the pain he let the doctors foment his head, which they could not have done unless his wig had been removed.

Eusebius, *Ecc. Hist.* 8.16.4

For an abscess suddenly appeared in the midst of the secret parts of his body, and from it a deeply perforated sore, which spread irresistibly into his inmost bowels. An indescribable multitude of worms sprang from them, and a deathly odor arose, as the entire bulk of his body had, through his gluttony, been changed, before his sickness, into an excessive mass of soft fat, which became putrid, and thus presented an awful and intolerable sight to those who came near.

Papias, *Fragments* 18.1 (see on 1:18–19)

*b. Yoma* 19b

And they would keep him amused until the time for the slaughtering would approach. A Tanna taught: They kept him amused neither with the harp nor with the lyre, but with the mouth. What

were they singing? *Except the Lord build a house, they labor in vain that build it.* Some of the worthiest of Jerusalem did not go to sleep all the night in order that the high priest might hear the reverberating noise, so that sleep should not overcome him suddenly. It has been taught: Abba Saul said: Also in the country they used to do so in memory of the Temple, but they sued to commit sin. Abaye, or, as some say, R. Nahman b. Isaac, interpreted that to refer to Nehardea. For Elijah said to Rab Judah, the brother of R. Sila the Pious: You have said: Why has not Messiah come? Now today is the Day of Atonement and yet how many virgins were embraced in Nehardea! He answered: What did the Holy One, blessed by He, say? He answered: *Sin croucheth at the door.* What about Satan? He answered: Satan has no permission to act as accuser on the Day of Atonement. Whence [is that derived]? Rama b. Hama said: *HaSaTaN* in numerical value is three hundred and sixty-four, that means: on three hundred and sixty-four days he has permission to act as accuser, but on the Day of Atonement he has no permission to act as accuser.