

Source Sheet Class 2-“2000 Years of Jewish History”-Rabbi Menachem Levine

Source 1

<p>Caesarea and Jerusalem:</p> <p>If someone will tell you, "both are destroyed," do not believe it;</p> <p>If someone will tell you, "both are standing," do not believe it.</p> <p>But if someone will tell you, "Caesarea is destroyed and Jerusalem is standing," or "Jerusalem is destroyed and Caesarea is standing" that you can believe.</p> <p>Megillah 6a</p>	<p>קסרי וירושלים אם יאמר לך אדם הרבו שתיהן אל תאמן ישבו שתיהן אל תאמן הרבה קסרי וישבה ירושלים הרבה ירושלים וישבה קסרי תאמן מגילה דף ו,א</p>
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Source 2

So the soldiers out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; when their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies. (Josephus, Wars 5.11.1)

Source 3

Titus reportedly refused to accept a wreath of victory, as there is “no merit in vanquishing people forsaken by their own God” (Philostratus, *The Life of Apollonius of Tyana* 6.29) [Lucius Flavius Philostratus 170 CE-247CE): one of the leading sophists or orators of his day, spent some years at the Roman imperial court, author of a *Lives of the Sophists* and an intriguing *Life of Apollonius of Tyana*]

Source 4

"A great civilization is not conquered from without until it has destroyed itself from within."
American historian Will Durant

Source 5

<p>Why was the First Temple destroyed? Because of three things that existed then: Idol worship, Immorality, and the Spilling of Blood...</p> <p>Why was the ... Second Temple destroyed? Because of Baseless Hatred</p> <p>This teaches that Baseless Hatred is as bad as the three sins of Idol worship, Immorality, and the Spilling of Blood</p> <p>Talmud Yoma 9b</p>	<p>מקדש ראשון מפני מה חרב מפני ג' דברים שהיו בו ע"ז וגלוי עריות ושפיכות דמים ...מקדש שני ... מפני מה חרב מפני שהיתה בו שנאת חנם ללמדך ששקולה שנאת חנם כנגד שלש עבירות ע"ז גלוי עריות ושפיכות דמים מסכת יומא דף ט,ב</p>
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Source 6

“The Jews ... waged war on the inhabitants throughout Libya in the most savage fashion, and to such an extent was the country wasted that, its cultivators having been slain, its land would have remained utterly depopulated, had not the Emperor Hadrian gathered settlers from other places and sent them thither, for the inhabitants had been wiped out.” (4th Century Christian Historian **Orosius, Seven Books of History Against the Pagans, 7.12.6)**

Source 8

Meanwhile the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Many they sawed in two, from the head downwards. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemio. There, likewise, two hundred and forty thousand perished. For this reason no Jew may set foot in that land, but even if one of them is driven upon the island by force of the wind, he is put to death. Various persons took part in subduing these Jews, one being Lusius, who was sent by Trajan. (**Dio's Rome, Volume V., Book 68, paragraph 32 at Project Gutenberg**)

Source 9

And Hadrian went up to Jerusalem, the famous and illustrious city which Titus, son of Vespasian, had overthrown in the second year of his father's reign. And Hadrian found the temple of God throdden down and the whole city devastated, save for a few houses and the very small church of God, where the disciples, when they had returned after the Savior had ascended from the Mount of Olives, went to the upper room. For there it had been built, that is, in that portion of Zion that escaped destruction, together with blocks of houses in the neighborhood of Zion and the seven synagogues that alone remained standing in Zion, like solitary huts, one of which remained until the time of Maximinus, the bishop and the emperor Constantine, *like a booth in a vineyard*, as it is written. **Therefore, Hadrian made up his mind to rebuild the city, but not the temple. And he took the Aquila mentioned above, who was a Greek interpreter. Now Aquila was related to the emperor by marriage and was from Sinope in Pontus. Hadrian established him there in Jerusalem as overseer if the work of building the city. And he gave to the city that was being built his own name and the appellation of the royal title. For as he was named Aelius Hadrian, so he also called the city Aelia. (Epiphanius, *On weights and measures 14-15*) Epiphanius of Salamis (310-403) wrote an almanac, and mentions that Aquila was responsible for the building of Aelia Capitolina. Aquila is also known as a translator, who made an Aramaean version of the Hebrew bible (the Onqelos-targum). Epiphanius was translated by J.E. Dean**

Source 10

At Jerusalem, Hadrian founded a city in place of the one which had been razed to the ground, naming it Aelia Capitolina, **and on the site of the temple of the [Jewish] god, he raised a new temple to Jupiter.** This brought on a war of no slight importance nor of brief duration, for the Jews deemed it intolerable that foreign races should be settled in their city and foreign religious rites planted there. So long, indeed, as Hadrian was close by in Egypt and again in Syria, they remained quiet, save in so far as they purposely made of poor quality such weapons as they were called upon to furnish, in order that the Romans might reject them and they themselves might thus have the use of them. But when Hadrian went farther away, they openly revolted.

To be sure, they did not dare try conclusions with the Romans in the open field, but they occupied the advantageous positions in the country and strengthened them with mines and walls, in order that they might have places of refuge whenever they should be hard pressed, and might meet together unobserved underground; and they pierced these subterranean passages from above at intervals to let in air and light.

At first, the Romans took no account of them. Soon, however, all Judaea had been stirred up, and the Jews everywhere were showing signs of disturbance, were gathering together, and giving evidence of great hostility to the Romans, partly by secret and partly by overt acts. **Many outside nations, too, were joining them through eagerness for gain, and the whole earth, one might almost say, was being stirred up over the matter.**

Then, indeed, Hadrian sent against them his best generals. **First of these was Julius Severus, who was dispatched from Britain, where he was governor, against the Jews. Severus did not venture to attack his opponents in the open at any one point, in view of their numbers and their desperation, but by intercepting small groups, thanks to the number of his soldiers and his under-officers.** By depriving them of food and shutting them up, he was able - rather slowly, to be sure, but with comparatively little danger- to crush, exhaust and exterminate them.

Very few of them in fact survived. Fifty of their most important outposts and nine hundred and eighty-five of their most famous villages were razed to the ground. Five hundred and eighty thousand men were slain in the various raids and battles, and the number of those that perished by famine, disease and fire was past finding out.

Thus nearly the whole of Judaea was made desolate, a result of which the people had had forewarning before the war. For the tomb of Solomon, which the Jews regard as an object of veneration, fell to pieces of itself and collapsed, and many wolves and hyenas rushed howling into their cities.

Many Romans, moreover, perished in this war. Therefore Hadrian, in writing to the Senate, did not employ the opening phrase commonly affected by the emperors, 'If you and your children are in health, it is well; I and the legions are in health.' (Cassius Dio, *Roman history* 69.12.1-14.3)