<table>
<thead>
<tr>
<th>Event</th>
<th>Jewish War</th>
<th>Antiquities of the Jews</th>
<th>Life of Flavius Josephus</th>
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</thead>
<tbody>
<tr>
<td><strong>The Preceding Disaster</strong></td>
<td>261.1 Even more harm was done by the Jews to</td>
<td>18.4.1 - 185 But the Samaritan nation did not escape disturbance either.</td>
<td>116.14 This letter caused the hardships that later came upon our nation, when the Jews of Caesarea were told of the contents of this letter to the Syrians, they were more disorderly than ever, until a war broke out.</td>
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<tr>
<td><strong>Introducing the Rebel(s) or Miscreant</strong></td>
<td>258 Another band of the wicked gathered, purer in their actions, but even worse in their intentions, which ruined the prosperity of the city.</td>
<td>A rogue (other translations: charlatan) named Thudas.</td>
<td>A Jew called Jonathan had raised up in Samaria.</td>
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<tr>
<td><strong>Identifying Characteristics of the Rebel, usually with flattering (showing low social status or moral deficiency, except in the case of Jews and John the Baptist)</strong></td>
<td>An Egyptian charlatan A company of deceivers and brigands got together and Meanwhile a certain Manahem, son of Judas, surnamed the Galilean, the rebels.</td>
<td>a man who was called the Baptist.</td>
<td>A Jew called Joseph from Samaria.</td>
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<td><strong>An unmatched phrase found only in the Testimonium Flavianum.</strong></td>
<td>An Egyptian charlatan A company of deceivers and brigands got together and Meanwhile a certain Manahem, son of Judas, surnamed the Galilean, the rebels.</td>
<td>a man who was called the Baptist.</td>
<td>A Jew called Joseph from Samaria.</td>
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<td><strong>The rebel tried to impress his followers with his words.</strong></td>
<td>A Jewish man who deceived was a teacher to those who receive the truth with pleasure.</td>
<td>He was a man who thought little of lying.</td>
<td>The middle’s son.</td>
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<tr>
<td><strong>The rebel recruited the followers. Persuaded.</strong></td>
<td>A group of thirty thousand who put their trust in him.</td>
<td>He was one who thought little of lying.</td>
<td>The middle’s son.</td>
</tr>
<tr>
<td><strong>The people were urged to act. Persuaded.</strong></td>
<td>But were in favour of, and urged on, the people that under God they were to believe in the future.</td>
<td>He was the person anointed with oil.</td>
<td>The people were anointed with oil.</td>
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<tr>
<td><strong>The rebel led his followers to a place.</strong></td>
<td>Led them into the wilderness, to what is called Masada by his company. With these as he led them out into the desert.</td>
<td>He was the person anointed with oil.</td>
<td>The people were anointed with oil.</td>
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<tr>
<td>The leader planned to start a revolt.</td>
<td>Intending to force his way into Jerusalem, and if he defeated the Roman garrison to become leader of the revolt, and ordered the siege to continue.</td>
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<tr>
<td>The rebel promised divine intervention and other rewards (or punishments).</td>
<td>Claiming that God would show them signs of liberation, he promised his bodyguard he returned to Jerusalem in royal state, the holiest of all mountains, and would release him.</td>
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<tr>
<td>Carrying weapons</td>
<td>The rebel's dreadful behavior, or the people's eagerness for a change in their leader. Villages surrounded and armed.</td>
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<tr>
<td>The authority learns of a threat to his administration and takes action.</td>
<td>260 Felix saw this as the start of a revolt, and met him with his armed soldiers. 265 These divided up into groups and prowled up and down the country, looting the houses of the great but the highest ranking of the Jews of Cyrene told Catullus, the ruler of the Libyan Pentapolis, of what he planned for it. 215 Archelaus feared that some tragedy would come from their madness, and the rebels said they would seize power in the temple, and when they get hold of the gifts they send them for themselves and spent the money, which was why they asked her for it in the first place. 416 So they sent a tribune under a tribute to suppress the violence of the rebels before the whole crowd was infected with their madness, with orders to bring to him any whom they found more obviously rebellious and disorderly than the rest. 418 His cavalry rode up the hill, and the bystanders cried together in the wilderness.</td>
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<tr>
<td>Going out to attack the miscreants.</td>
<td>While all the people joined in his attack. But in the battle, the Egyptian fled with a few others, and the rest of the people took up stones and threw them at the charlatan, ... 445 But Eliaw's group rushed at him and the rest of the people took up stones and threw them at the charlatan, ... 216 This infuriated those who were protesting about the teachers of the law, who stirred up the mob with cries of encouragement and rushed at the soldiers. 206 When Plateas, prompted by our leading, then, 084 When Tiberius learned of it from Saturninus, the emperor of Rome, who wanted it investigated, 087 Plateas prevented them, however, and then Felix did not let them go on with this madness, but he sent a tribune against them. He took the troops from Sebastus with many cavalry and infantry from Jerusalem and charged against them with many cavalry and infantry from Jerusalem and they met him at the border of the wilderness. Those forces he seems to have both the man who had tricked them and his followers.</td>
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<tr>
<td>The followers and fugitives. (See Killing the Leader, below)</td>
<td>Who had many of them. While most of his supporters were either left, and left their owners and setting villages on fire, and those who led themselves were hunted and and put the others to flight and those men 119 So due to Herod's suspicions he was sent to Macherus, the castle mentioned earlier, while those who were left and put them to flight and those men 158 claiming that they would show miracles and clear signs of the providence of God, 570 He claimed that from there he would show how the ramparts of Jerusalem would fall down at his command, and promised to provide them an entrance into the city in this way.</td>
<td></td>
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<tr>
<td>Killing the Leader (See Killing,</td>
<td>Condemned to death there. Including Thadai, whose 188 ... who promised them salvation and freedom from their miseries if they would only follow him out into the wilderness.</td>
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</tbody>
</table>
A Disturbance

The leader of this affair, Jonathan, was finally captured and taken to Jerusalem, where he was imprisoned. The people returned their sacrifices. Some of these, including the high priest, had said that they should return to their homes, so while they were being delivered, Jonathan was executed. 441 The chief and most powerful of the fugitives, **

and the rest of the people scattered to their homes and hid themselves.

above)
cross,
death
the
chief
and
most
powerful
of
the
fugitives.**
head
they
cut
off
and
brought
to
Jer

*According to Josephus this was a lie.
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By David Blocker

Endnotes

1. Subject to the Romans, the opposite of liberty.

2. "received with pleasure" occurs in the Greek text at Acts 18: 6, 9, 23, 26, 33; 19: 29, 32, 37; 425 ** "did not forsake him" is the opposite of the fleeing or scattering found in the parallel phrases.

3. "The Christian tribune's survival might be considered an unfortunate event belonging in the next row."

4. "translated" from "Vessels" carried through the temple courts by Pyrrochius, son of Diphylus. Other boys went on the shoulders of the temple youths. *The episode does not appear in the Suetonius Chronicle.* ***The Latin introduction to this Jewish source.


*According to Josephus this was a lie.

and put to death.

The laws suspected that the loss of Herod's army was sent as a punishment and a mark of displeasure with him.

1.23 Seeing how far things had gone, they persuaded the Egyptian himself, from the battle and 172 But the site King Agrippa built himself a large dining-room in the royal palace, near to the portico 191. When the leading people of Jerusalem saw this, they were very annoyed, ...

An unwatched phrase found only in the Testimonium Flavianum.*

An unwatched phrase found only in the Testimonium Flavianum.*

Latin text

More Unfortunate Events

After this the flame of war within the city was an Egyptian chariot coming to a standstill, who killed thirty thousand who put their trust in the adjacent column to the right for continuation of the text. So the flame of war was daily fanned more and more. (3:13.7) 366 There was another disturbance in Caesarea when the Jews who were there mixed in with the Syrians rioting against them. 456 But Vespasian still had some suspicion about the matter and enquired how far it was true, ... and sentenced Jonathan as he deserved, for he was first tortured and then burned alive.

219 Archelaus went down to the sea with his mother, accompanied by Niclaus and Polymnia and many other friends, leaving his brother Philip in charge of both his household and the government. 18.4.4 (062) About the same time another tragedy visited the Jews ... 18.5.5 (081) There was a Jew, a wicked man in every way ... 18.4 (085) But the Samarian nation did not escape disturbance either.

18.5.3. 120 Velleius went to war against Arabia ... 187 There were the disorders that occurred among the Jews in the time of Titus, the first of whom was Simeon, who tried to quell the facts of the affair in Judaea ... 202 ... the sons of Judas & Galerius were killed ...

But in the aftermath all was plagued by robberies

The people of the city took up the Roman soldier, burning him for his acts, and any refusal they set fire to their villages and destroyed them. 18.6.7 (153) A great fire raged between the area in Caesarea and the Syrians who lived there ...

11. 189 About this time King Agrippa built himself a large dining-room in the royal palace in Jerusalem, near to the portico 191. When the leading people of Jerusalem saw this, they were very annoyed, ...

Sayings, synonyms, synonyms are ignored. The phrase "a great disturbance" is found only in the Testimonium Flavianum. *