Slavonic Yosippon
(How Iotapata Was Taken)

And Vespasian with his son Titus, while in Ptolemais, experienced warriors and wrote what each of them is. Placid, who was sent to wage war in Galilee, wishing to achieve glory, rushed to Iotapata, the capital city of Galilee, fortified better than others. But he did not achieve what he hoped for. For the townspeople, having learned of their offensive, stood in front of the city, being made ready for battle, and, clutching the Roman regiments, soon defeated them, wounding many and killing seven people. It is not customary for them to turn their backs when they are defeated, but they retreat a little, so that their flight is imperceptible.

Vespasian immediately moved from Ptolemais to Galilee and ordered the soldiers to perform, as is the case with the Romans: ahead arrows and lightly armed, who must conduct surveillance in the event of a sudden approach of the enemy and to investigate whether the detachments are in the forests; followed by patrols, part - riders, part - infantrymen; and after them - the path-walkers, who cut the forest and level the road in close and difficult places, so that the soldiers do not get tired of the difficult path; behind them - a convoy of commander and commanders and riders for his protection; then the general himself with the selected units of cavalry and infantry, and behind him - donkeys and mules, carrying devices with which they took cities; and behind them - the leaders of the spirits and commanders, and with them - select warriors; then - the badges that are called eagle, because it is the king
over all the birds - he is stronger than everyone, and a meeting with him presages a victory. And followed by the trumpeters, then - the army, divided into six parts, and further - the centurion supervising the formation, and behind them - a guard detachment of horsemen and infantrymen with weapons guarding the rear rows.

And all the Galileans, seeing them, were horrified, and many began to repent. Those that were under Joseph, before they saw, fled with Joseph to Tiberias.

And all the Tiberians were filled with fear, knowing that Joseph would not have fled if he had not lost hope. And he wondered what would be the end of the Jews, and knew that there was no salvation for them if they did not repent, but hoped for forgiveness from the Romans. But he preferred to die with people, rather than betray the fatherland and the power given to him. And he wrote to the Jerusalem rulers truthfully about everything, so that they either preferred the world or sent him help.

Vespasian also took Gadara and the surrounding villages, did not spare the old or the small, but all betrayed the sword. And then I went to Iotapata. And Joseph heard of it, when he came from Tiberias, and strengthened the strength of the Jews. Someone informed Vespasian of the arrival of Joseph, and immediately, thinking that he would take the whole of Judea if they caught Joseph, hurried to send Placida with a thousand riders around the city so that Joseph could not flee. In a day later, having gathered all the strength, I went to Iotapata until noon and surrounded the city with two regiments of infantry, and put the riders behind them, blocking them all the way.
The Jews went out and stood in front of the gate. Vespasian sent archers to them and installed sling and all throwing guns. Himself with the infantrymen went to a high place, where you could destroy the walls. Frightened, Joseph made a sortie and all the Jews with him, and seized the Romans, and drove them away. And they cut themselves all day, and dispersed toward the night. Then many of the Romans were wounded, three were killed, and the Jews were wounded six hundred, and seventeen fell.

The next morning, going out, attacked the Romans with much greater power. The enemy was stronger than them. For five days they fought, and it was possible to see how the spears were broken, and the swords rang, and the shields were broken, and they carried out their husbands, and the earth was given blood. However, neither the Jews were imbued with fear of the Romans, nor did the Romans lose heart, seeing how firmly the city was fortified.

After all, this city is all over the abyss, so that it is impossible for human eyes to measure the depth; only from the north side a small attack, because the walls ended, coming down to the gorge. Vespasian, on overcoming the stronghold of the city and the power of the Jews, called on his commanders and ordered the soldiers to carry land, firewood and stones, and they at once began to wear them. And, arranging the turtle, so that they were not harmed from the city, filled the abyss. The Jews, however, threw a lot of stones at them, but they did not achieve anything.

Vespasian placed around the city wall-tools - there were sixty of them - and they shed stones with a weight of three kapi; and the arches that were
launched from the bow, whistled, and the arrows eclipsed the light. And because of this, the Jews did not dare to go out onto the walls - they were disturbed by the upper defensive bombardment. They, like robbers, ran out of the gate, quickly dragged the tortoise and smashed the ones standing under it.

Then Vespasian ordered to make a cover from one end of the city to the other and a mound above the city. And when Joseph saw this, he gathered the builders together, that they build the walls. And when they could not because of the stones and arrows, he arranged for them a canopy of freshly harvested cowhide skins. And so working, over night and day, they built the walls twenty cubits high, to the great vexation of Vespasian, for he could not figure out what to do against such a height. And he withdrew the soldiers and laid siege to the city, thinking of starving them.

They also had an abundance of all kinds of food, but lacked salt and water, because there was neither a source nor a well inside the city. Vespasian hoped that they would surrender for thirst. But Joseph, wanting to rob him of his hope for this, ordered to wet numerous clothes and hang on the walls, so that they dripped, why the Romans was seized with despondency and horror. The commander, desperate to take the city by famine, again turned to arms and violence, and this was what the Jews wanted: losing the hope to save life and the city, they preferred to die in battle rather than from hunger and thirst. And the Jews, fighting every day, were defeated, and they were few. Joseph, judging that there was no salvation, was thinking of fleeing the city. And when they found out about this, people surrounded him and begged him not to throw them in this trouble, laying his hopes on him alone: If you
stay with us, then all without knowing fatigue, we will fight for you; if you leave, we will be captured. He, thinking how to save his head, told them that: For your sake I’m leaving so that, gathering the soldiers, suddenly attack the enemies. After all, as soon as they hear that I have left you, they will leave the city and chase after me. These words were not listened to by people, but also by children, and old people, and women with babies, who, with great love for him, were falling in love with him, fell at his feet, begging him not to leave them. And he, seeing their cry and sobbing, yielded and said: Now is the time, about the others, to gain glory eternal and to create something worthy of husbands in memory of future generations.

And having collected the strongest, he went to the guard detachment and drove him away, and them to the camp, and destroyed their turtle and the canopy and embankment, and set them on fire; and three days and three nights did the same without rest. Vespasian, however, seeing that his soldiers can not resist the attacks of the Jews, ordered not to engage in battle with people who are hungry for death: there is nothing stronger than desperate and fighting because there is no other way out. And he ordered Arab arrows and Syrian slingers to fight with the Jews. And they went and did not spare their heads furiously attacking the Romans, bypassing the shooters.

And again Vespasian made warriors to battle, as before, and set the archers ahead of them, and rebuilt the embankment. And they put a sheep: it is a large thick log, similar to a ship’s mast, and at the end of it large horns of iron are planted - that’s why it is called a sheep. And the explosion of two logs like a fork and placing it between them and tied with ropes, many people, delaying, struck blows. And at that time the arrows shot arrows, the
landlords thrashed the boards, and the slingers threw stones, so that the Jews did not dare to climb the visor. And then they, without fear, beat the walls with a sheep, and when a lot of people were beating in one place, the walls shook. Joseph filled up the sacks, typing sticks, and hung, and where the ram was dragged, bags were dragged to that place, and there was no harm to the walls, because the sheep were obstructed by sacks. But the Romans, tying the sickles to their spears, cut off the bags. And the Jews, desperate, taking a torch, boughs and dry brushwood, tar and sulfur, jumped out in three places, set fire to a mound, and structures, and throwing guns, and a sheep. The Romans, terrified by their insolence, fled; the flame surrounded them, and, unable to escape, they cut themselves.

Then one of the husbands, a Jew, committed an act worthy of remembrance. It was Eleazar, Sami’s son, who came from a Galilean village. And he lifted a huge stone and threw it on the sheep and knocked his head off, then jumped off the visor and grabbed his head right among the Romans and, returning, stood over the fortress wall so everyone could see and know, holding the ram’s head. And five arrows, flying from the rear shooters, struck him, and, wounded, he fell from the wall along with the ram.

And afterwards, Netir and Philip from the city of Rumania, who attacked the tenth regiment with such a noise, with such force and speed, that they broke up a large regiment, dispersed it and won it: courageously those who could not withstand their courage they rushed. Joseph, after coming out with the people, dispersed the fifth regiment and set fire to all the remaining guns, and spread the foundations of the embankment.
And when the morning came, Vespasian gathered the men who had fled and blamed them for fleeing not before the soldiers, but before the robbers, not ashamed of the military law or glory of the fathers. And all, in unanimous aspiration, built a third mound and rebuilt the sheep, and beat where they had already caused destruction.

And then someone from the city wounded Vespasian's foot, but it was shallow: a great distance weakened the strength of the arrow. And the Romans began a great confusion: those around him saw the blood and informed everyone about the wound of the commander. And great fear fell upon all, and, leaving the battle for the city, they quickly ran to the commander. Titus was frightened first of all for his father. But soon the excitement subsided, and the commander, having tied his foot, galloped through his shelves, so that they could see him, and those who saw him were delighted and, urging each other, rushed to the walls, vengeance for their commander. And it was possible to see how the Jews fell as if they were sheaves, but they did not leave the walls and, seeing death before their eyes, hung and threw stones and iron and fire on the stones below. But nothing was achieved.

But even at nightfall, they did not give themselves a rest, but the fired arrows and slogans killed a lot of people, and especially the throwing guns, which they took out and kicked off the corners and crushed the corners. One of the husbands tore off his head, and his head jumped three miles away. And the pregnant woman who left the house - how she hit her womb and knocked the baby out on the verst! And a terrible scream broke out among the women inside the city, and the crying of those who stood outside, and moaning rose
to the sky. Blood from the visors flowed by the river, and it was possible to enter the city by the corpses as on the steps. Many of the iotapatians, then gloriously working, fell, and many were wounded. And the wall, which was beaten all night with a sheep, broke down and collapsed. And the Evren, armed, strengthened the crumbling places.

When the morning came, Vespasian gave soldiers a little rest from the night work, and then went to capture the city. And he ordered the strongest of the horsemen, descending from the horses, to go to the crumbling places, and behind them - the bravest of the infantry, and put the rest of the horsemen on the hill, so that none of the townspeople would escape from the city. Shooters and slingers were put back so that they would not let the townspeople stick out because of the visors. And to the places where the walls were intact, they brought stairs so that, while the townspeople guard the crumbling places, they themselves crept safely. And when he knew this, Joseph ordered to pour on them boiling tin, and they, burned by it, rolled down, and many of them were burned. And again Vespasian ordered three towers of fifty cubits high to be built on the mound, and they bound them with iron so that they would not harm the fire and that they should be strong with their heaviness. And he put on them the best shooters and stuntsmen and light throwing guns, and they shot as if from the sky. The townspeople, being below and not being able to fight with those above, also visible with the invisible, retreated, but continued to resist until they were exhausted.

And then someone ran out of the city and told Vespasian that: The townspeople have already worn out from sleepless nights and endless constant stress. And you can take the city in the morning guard by going
secretly, because they are in labor day and night, and at the dawn their sleep is overcome - because at this hour they do not expect an attack and the whole guard is asleep. However, he did not believe the informer, knowing the firmness of the Jews and loyalty to each other. After all, before that, he had already taken one iotapatian and tortured him with all the torture, fire and iron, so that he told something about the affairs in the city. When he did not say anything, he crucified him, and he died laughing. And with this defector - he felt that he was not very far from the truth of his speech, and put him in custody. Himself at the hour indicated by the informer came up with the army to the city in complete silence. And first he climbed the walls of Titus with the tribune Sabin, and behind them - Sextus and Placid with his warriors, killed the guards and entered the city silently, and captured did not hear how they walked in the middle of the city: for all their strength had taken a heavy sleep. If anyone stood up, he could not see because of the fog that was then over the city - until all the soldiers entered the sunrise and, reminding all the evil that they had suffered from them, spared no one, from the old to the babies. And some, seeing death, were killed themselves, and others scattered over the caves. One of the Jews asked Anthony the centurion to give him a hand in a sign that he would not kill him; and when he stretched out his hand without a backward thought and without fear, he pierced his ribs with a spear and, having beaten him, killed him. And on that day, all those who did not hide were killed, sixty thousand, and five thousand captured and the city was destroyed, and the towers burned. So Iotapata was taken in the month of Panama, that is July, in the thirteenth year of Nero's reign.
The Romans were looking for Joseph, angry with him and wanting to please his commander; They searched him among the corpses and in the secret places of the city.

How Joseph Jumped Into the Pit

And when he took the city, with God’s help, he hid among the soldiers and jumped into the deep pit, from which the invisible path to the cave came, and discovered that forty best men were hiding in it, and there were all kinds of supplies for the body. There was a guard around the city, and it was impossible to escape. And for two days he was hiding. On the third day, the guards grabbed one woman and tortured her, and she, under torture, pointed to him and those who were with him. And immediately Vespasian sent two stands with haste - Pavlin and Gallikan, to lure Joseph and promise him security. And these two, having gone, asked for him and as a sign of safety they gave his right hand, but he did not listen, afraid of revenge, because he did a lot of evil to them in the war. The commander of the third tribune sent to him, of whom they knew that he was his friend, Nikanor’s name. And he appeared and spoke to him of the kindness of the Romans and their mercy to the captives and added that thanks to his courage and intelligence he would not cause them hatred, but rather admiration. The commander is trying to take you not to torture, but to save you. If he wanted to lure you to do evil, he would not have sent me, your friend, and I would not have listened to him if I had to deceive you.

And as Joseph hesitated, the soldiers wanted to set fire to the cave in anger. And he, having learned about this threat, remembered the night dreams, in
which God showed him the misfortunes that will fall upon the Jews. He had a good interpretation of dreams and was able to understand what God showed privately, and nothing of the sacred prophetic books was a secret for him - he was a priest and came from a clan of priests. And at that time he was filled with the spirit and interpreted the terrible sleepy visions and offered secret prayers to God, saying: Because the race of the Jews, oh creator, seems to me to be deprived of power before your all-seeing eyes and all the luck you have transferred to the Romans and endowed them with your might, and I saved my soul so that I could announce the future - and now, according to your holy command, I voluntarily give my hand to the Romans and I swear by your holy name that I'm not going to save my life and not wanting to betray my country, but to serve your glory and strength so that make it clear what you showed me.

And when he said this, he held out his hand to Nikanor. And the Jews who were with him, knowing that he wanted to go out, surrounded him, shouting that the paternal law greatly upsets and God is grieved, who created the souls disobedient to Judaism and despising death. Do you love life, Joseph? But will you suffer the light of slavery? You forgot too quickly how many you yourself taught to die for freedom! And the glory of your courage is false, and you were wise in vain, if you hope to be saved from those whose heart has been crushed! But if you have forgotten your mind, then it is fitting for us to take care of the law of the fathers. Here is the sword: if you thrust your will into your womb, you will forever be the leader of the Jews, if you do not want to, you will die from our hands as a traitor. With these words, they drew a sword at him, fearing that he would betray himself to the Romans.
Joseph was afraid that they would act by force, and considering it a disregard for God if he died before God's command, began to fool with them, because the situation was desperate, and he said: Why are we looking for death? Why do we separate our beloved soul and body? Do you think that I have changed? But I have not changed! It is good to die in battle from the hands of the enemy. If I fear the Roman sword and hide myself, then in fact I am worthy to die from my hand and my sword. But if we are spared, taking prisoners, then should not we be pardoned by ourselves? And that it is fine to die for freedom - that to me it is love before the army. And now - where is the army? Who is fighting with us? Equally cowardly is the one who does not die when it's right, and who dies when it's not proper. So why are we afraid that we do not go out to the Romans? Of death? But why is it that we are forcibly bringing ourselves to what we are afraid of, expecting this from the enemies? If someone bears slavery, then now we are very free?! Or do you think that the one who kills himself is brave? On the contrary, it is the weakest of all people, similar to the helmsman, who, frightened by the waves, sunk the ship before the storm. Suicide is unnatural and not given to any animal - because neither of them kills itself. In all the natural law is strong - to want to live. Therefore, those who take our lives from us, we regard as enemies, and a man becomes angered by God, if his gift is given to scorn, and does iniquity in his eyes. All flesh is mortal and created from perishable nature, the soul is eternally immortal and dwells in the body in the divine likeness. If someone kills a foreign pledge given to him for preservation, he will be called treacherous and treacherous, which no one can be dealt with. If anyone separates God's bail from his body, how can he hide from the one to whom the offense was inflicted? If the slave runs away from the master, even bad, then he is worthy of punishment. But running away from the beautiful and
foremost lord - from God, will not we be wicked? Do not you know that from this life go away by natural law, having repaid the debt taken from God when he wants to take it? And so - the glory is eternal and the houses are strong and the descendants do not forget, but their souls, pure and undefiled, stay in a place holy and heavenly and wait for them to return back and settle in their bodies after centuries turn. But those who lay hands on themselves, their dark hell accepts their souls, and the Father and God torment them to their great-grandchildren. Therefore, this is hated before God, and our legislator has established that before sunset the bodies of suicides lay without burial; in other countries, and the right hand of the dead is cut off. We are worthy of others, to walk with the truth, and not add to the human misfortunes of the creator's anger! On this I finish my word. I can not be a traitor to myself. Foreigners call us for salvation - and will I want to throw myself at the sword? Let it not be so! If, after I give them a hand, they will kill me, then I will fall, as if crowned with a victorious crown, preferring their treachery to the kingdom.

Many similar words were spoken to them by Joseph, keeping them from suicide. They, having blocked their ears with despair, surrounded him, intending to kill, vilifying and blaspheming for weakness. And he, calling himself by name, looking at the other with a threat, the third one grabbing his hand, pushed them away from himself with different speeches. And they, still maintaining respect for their commander, as in the ranks, held back shame, and no one raised his hand to him.

And he, having given salvation to his God as a craftsman, said: Because the good will of God is for us to perish, we will die on account: on whom the
account will end, let him be killed next. And after saying so, he calculated the numbers with cunning, and thus deceived everyone, and all were killed by each other, except one. And he, trying not to defile his hands with blood, begged of that, and both came out alive. And they led them to Vespasian, and the Romans all rushed to the spectacle, and a disparaging cry rose: some rejoiced that Joseph was taken prisoner, others shouted threats, others demanded to torture and kill the enemy, while others marveled at the vicissitudes of life. Vespasian also ordered him to be taken into custody to send to Nero.

**About the City of Jerusalem, and the Temple, and the Veil; What Was the City of Jerusalem**

The city was enclosed by three walls where there were not deep chasms, and in these places there was one fence. The city itself was built on two mountains, and between these mountains is a valley in which there were houses crowded together. Of these two mountains, one was taller and longer-on it stood the Upper City, called by the King David Guardian for being fortified; This king was the father of Solomon, who carried out the original construction of the temple. And the second one is called the Summit; on it the Lower city is built on two hills, and in front of it is a deep gorge. Then in the years when the Hasmoneans reigned, this gorge fell asleep to equalize the city with the temple, and another top, carved with iron, was made lower, so that the upper part of the temple seemed higher. A valley of cheese-makers between the two cities, of which we have spoken, reaches Siloam, where there was a sweet and abundant spring. And around the two
mountains there were terrible abysses through which there was no attack on any side.

Of the three walls, the first was built by David and Solomon very strong and impregnable; it starts from the Mounted Tower and ends at the Solomon font and Ophela. The second one starts from the Gennaf Gate, goes around to the Antony Fortress and ends there. The third one goes from the Horse Tower to the Mosaic Tower and ends at the tomb of Yelenin and the Royal Caves, where the Dyer's grave is a cloth. Agrippa attached new walls to the fence and called them Vezef, which means New City, but did not finish the construction, because of fear of Claudius, as if he did not suspect that a huge construction was undertaken to prepare the insurrection. This city could not have been taken if Agrippa had finished the walls, as he had begun: for he built out of stones twenty cubits thick and ten wide-they could not be cut with iron or shaken with a ram. After Agrippa stopped building - as we said, out of fear - the Jews completed the walls up to twenty-five cubits in height.

The temple was created on a high mountain, on top, on a level platform, and around it - huge abysses. King Solomon built the walls on the east side and made a mound, and on it - a covered gallery; on the other hand, the church was unfenced. And people, in the subsequent time constantly raising the embankment, leveled the mountain and expanded it, and, cutting through the southern walls, fenced on this side the place around the temple. And, having made a fence around the mountain and working above the forces, completed the famous structure - this took centuries and was spent the sacred treasure sent from the whole universe to the worship of God. And where the places were low, they built on three hundred cubits a stone forty cubits thick.
Many means and efforts of people created a structure above the word and mind and completed what the seers could verify and what the hearers could not believe.

And above, they built double covered galleries, and the columns in them were stone, twenty-five cubits in height, made of solid marble, white; The covering was of cedar boards, well-hewn. And the temple was magnificent due to natural beauty, so that the viewer could not soon take his eyes off this spectacle; painting and nothing done with his hands was not in it. There was a wall six versts around, and the yard was not covered, but decorated and paved with various built-in stones. And from there a staircase was built to the second temple, and in front of it was a partition of stones three cubits high, very pleasant in appearance; and behind it there were identical columns with inscriptions Greek, Latin and Hebrew letters, proclaiming the law of keeping purity and prohibiting foreigners from entering. They called it holy; in it passed on 14 steps, and the top was made quadrangular. And above those inscriptions hung the fourth inscription, in the same letters, announcing about Jesus, the king who did not reign, crucified by the Jews, because he predicted the ruin of the city and the desolation of the temple.

And on the east side there were gates and a place reserved for women for service and prayer, because it was not right for women to enter through other doors, as well as to cross the fence through their doors. On the western side there was no gate, but from the edge to the edge was blocked by walls. The covered galleries that were between the gates, facing inwards from the walls in front of the treasury, stood on large marble columns.
From the gate nine were bound with gold and silver, with jambs and lintels, and some, external, bound with Corinthian copper, were even more beautiful and more precious than silver and gilded. In all the gates there were two doors; every door was thirty cubits high, and fifteen breadths wide; from the gate to the gate, thirty cubits. The fence is marble, tower-like, its height is more than forty cubits; and each fence had two marble columns, and the size of all was the same. The eastern gate-Corinthian-was fifty cubits high, and the doors forty cubits, and the thickness of gold and silver was greater. The rest of the nine were occupied by Alexander, the father of Tiberius. The steps were fifteen to the large gate from the place for women.

The very same temple stood in the middle, a sacred sanctuary, which had twenty-two steps, in which it was impossible to enter; Its height is one hundred cubits ahead, and its breadth is the same; the back of his side is forty cubits already. The first gate was seventy cubits tall, and twenty-five cubits wide, and they had no doors-in the likeness of the sky beyond sight. All facial sides were gilded, and, priniknuv to them, you could see the whole inner structure, shining with gold. This temple was blocked twice, and the first temple stood in front, erected to a huge height - ninety cubits, and width - to fifty, and in length - to twenty. Above these gates hung golden vines, and on them - golden clusters, more than human growth. The interior and doors were of pure gold, fifty-five cubits high, and sixteen wide. Before them hung a veil, equal in width and length; It was a Babylonian veil made of blue cloth and fine linen, a scarlet and scarlet dress - a wonderful sight, and its appearance was not without meaning, but it contained the image of all things: for the sword was the image of fire, the fine linen of the earth, the blue fabric of air, and purple is the sea. After all, the manuscript and the blue
cloth look like the named elements, the fine linen and purple scarlet by birth are close to the earth, the other to the sea. It was depicted on that veil everything that is visible in the sky, according to science, except for the twelve heavenly belts.

This veil before our generation was intact, because people were pious, and now - it was a pity to look at it: for it suddenly burst from top to bottom, when the person who did good - and not the person with deeds - was betrayed for murder for bribes. And they tell of many other terrible signs that happened then. It was said that he was killed and was not found in the grave after the burial - some claimed that he was resurrected, and others - that he was stolen by his friends. I do not know which of them is closer to the truth: for the dead can not rise by itself, but only with the help of another righteous’s prayer, unless it is an angel or some other of heavenly powers, or God himself will appear in the image of man and will create everything that he wants, and walks among people, and perishes, and rest, and resurrects of his own free will. Others said that it was impossible to steal it, because around the grave a guard was placed: a thousand Romans and a thousand Jews. This is what is being told about this veil, and for this reason it was ripped apart.

Those who went inside fell into the lower tier of the temple, whose height is sixty cubits. The place is sixty cubits divided into two parts: the first - forty cubits, in which were three things, amazing, the glory of which spread everywhere - a lamp, a table and a censer. There were seven lamps on the lamp, in the likeness of the seven stars of heaven, called planets. On the table were twelve loaves, like the number of belts of heaven and the image of the
years. On the censer was thirteen thyme, gathered from all seas, and from all the inhabited earth, and from all deserts meaning that everything is from God and to God. The inner place is twenty cubits, invisible behind the other veil, and nothing stood and did not lie, and it was inaccessible to entering and filth and invisible to all, called the holy of holies. And along the side of the lower church there were many buildings with three roofs close to each other, on the high side of the building were not such because of the tightness.

The front side of the temple, facing outward, struck the eyes and souls of those watching: everywhere it was bounded by thick gold plates and, with sunshine, it seemed like a blazing fire. As you can not look at the pure sun, but everyone blinks, and eyes, looking at him, screwed up their eyes. When they looked at him, passing by, he seemed to be a mountain covered with snow: in those places where there was no gold lined, he gleamed brightly with whiteness. At the top, golden points were planted - big, long, frequent and sharp, like arrows, so that no bird, having sat down, would defile the top. The stones from which he was built were forty-five cubits long, five high and six wide. Ahead was an altar fifteen cubits high, and eight cubits wide and as much in length, made quadrangular, protruding from one corner like a horn; They ascend to it from the south. It was made without iron, and iron will never touch it. Around the temple and altar, a beautiful stone fence, an elbow high, separating the people from the priests, passes around, like a crown. Lepers and sick even in the city were not allowed to enter, and women were forbidden to cross that fence that is between clean and unclean. And the men who were not cleansed were not allowed into the courtyard, as were the priests.
Those of the priesthood who could not be served because of blindness, or lameness, or crippled hands, went inside with healthy and unbreakable priests, receiving the same portion as they did, but did not put on sacred robe. On the altar and to the temple included the virgin priests, clothed in fine linen and abstaining in particular from wine, fearing the slightest violation in the service. And the high priest did not go in with them all the days, but on the sabbaths and the first days of the month, and also on the great feasts established by the ancestors. When he served, his garments differed from the priestly ones. For before it it was closed to the shins with a girdle of cloth, and the bottom by a cloth; on top he dressed in a round garment reaching to the feet, made of blue fabric. And around it hang golden bells and apples: the bells serve as a form of thunder, and apples - lightning. And the bandage attached the garment to the chest, around it were five belts of gold, scarlet, scarlet, fine linen and blue cloth, from which the curtain was made, - why, we already said. And above it hung a homophore made of gold, looking like armor. At the bottom of it are two shields, forged from gold, and in the middle of them - large and beautiful sardonyxes, on which the ancestors of the tribes of the Jews were written. On the other side were twelve stones, divided into four parts: in the first carnelian, topaz, emerald, in the second carbuncle, jasper and sapphire, in the third agate, amethyst, liguria, and in the fourth onyx, beryl, chrysolite. He covered his head with a fine-woven armband, on top with a blue cloth, and on top with another golden crown, on which were written the holy letters that make up the quaternary. He did not put on this robe at another time, but only when he served in the sanctuary, where no one could enter, - once a year, when everyone is following the custom of God. On other holidays he dressed in a simpler garment.
About the City, the Temple, the Yard; About the City, the Temple and Customs, We Still Say That They Lowered It

The fortress, called Antonia, was built between two covered galleries of the temple, on a high stone at 50 cubits high. It was the construction of King Herod, who covered this stone with marble slabs from the base to the top - for beauty and for the sake of profit, so that it would be impossible to enter or leave. And before the fortress, he built a wall three cubits high and then built a fortress of 40 cubits in height. Its interior space was the royal palace: beautiful and comfortable houses, covered galleries, large baths and wide courtyards for warriors. Since there was everything necessary, it was like a strong city; because everything in it was beautiful and varied - the royal dwelling. Having the appearance of a tower, it was surrounded by four towers at the four corners, three fifty cubits high, and the fourth on the east side - seventy cubits, so that you could see the temple from it, and there was a Roman guard with weapons, holidays, so that the people did not stir up a riot. Thus, the Kremlin around the temple was in relation to the city as a detainee, and Antony’s fortress is even more fortified than the temple Kremlin. The upper city had its own special detached house - the Herod’s Chambers. Wesef is separated from the Antony Fortress and from the northern side looks at the temple. About the city and the walls, as much as I could, I told.

On the Assassination of Jerusalem
The rebels, all the days leading the battle with those who made the embankment, made such a cunning in the 26th day of the month: the rear covered gallery between the top crossbar and the roof was filled with brushwood with resin and sulfur, and then pretended to run away. And then many, imprudently rushed, attacked the retreating, put the stairs and climbed up to the gallery. And immediately the Jews set fire to them, and the fire, flaring up, surrounded everyone from everywhere, and they, powerless to do anything, rushed back to the abyss or fell to the adversaries; some were burned, others were killed by the sword. Caesar was angry at the dead for the fact that they climbed without an order, but, however, imbued with pity. And since no one could help them, the consolation for the burning was that they saw Caesar, for which each of them believed the soul; shouting, jumping, begging each other to help, if anyone can, and emitting joyous exclamations, they die with praise and merriment. And some, running to the wide wall of the gallery, were saved from the fire. The Jews who surrounded them fought with them, and they all perished.

One of them, a young man named Login, committed an act worthy of memory. The Jews could not kill him and gave him a hand, begging him to get down to them. But his brother Cornelius, standing in front of him, shouted to him that he would not disgrace his kind and did not bring shame on the Roman soldiers. And he, listening to him, drew his sword in front of everyone and plunged into himself. Only Arthur escaped from the fire by cunning: he called his comrade Lucius and loudly told him: I leave you the heir of your property, if you come and catch me. And when he quickly ran up, he fell on him and remained alive; Lucius was taken down by weight and, having fallen face to face with a stone, died.
This cunning for a while disheartened the Romans, but then they learned to beware of the cunning of the Jews, because they were often harmed by the ignorance of the locality where the city stood and the customs of its inhabitants. And the galleries were burned to the tower of John, which he built, when he fought with Simon. The next morning the Romans burned the northern galleries.

And in a city dying from hunger they fell like leaves and like sand, and their sufferings were indescribable. In all houses, if even a shadow of a crumb appeared, then a massacre began, and loved relatives fought hand-to-hand, squeezing out from the throat a bad eruption of the soul. They did not believe even the dying: the robbers searched the souls who let out their soul, checking whether the person is not pretending to be dying, hiding food in his bosom. And with open mouth, like mad dogs, pushing at the door, they did not fall into them and dodged where they did not like, as if drunk. And, since they could not find anything edible anywhere, they entered the same house three and four times in one hour. And everything that was found needed to be dragged into the mouth. And that is indecent to the nasty dumb animal, then they themselves, choosing it, ate with joy and in the end did not disdain either the belts, nor the boots, nor the skin from the shields, but tearing them, ate with pleasure. If anyone found rotten hay or straw, it was like a meal for them, flavored with fragrant herbs. And some, collecting dry stems, sold half a load of weight for four Attic gold, which is equal to eight gold pieces of gold. But why do I talk so much about hunger? I turn to the story of an incident, similar to which neither the Greeks nor the barbarians have described, which is terrible to tell and, when listening, it is impossible to
believe. I ask the descendants not to think that I am lying; I would gladly omit this terrible story, if there were no countless witnesses and eyewitnesses; and even a bad service I will serve my country, if I hide the suffering that the people have undergone.

One woman, who lives on the other side of the Jordan, named Mary, daughter of Eleazar, from the village of Batechor, which means house of hyssop, known for its nobility and wealth, ran among others to Jerusalem. Her property - what she had saved and brought from the other side of the Jordan - plundered the torturers and left nothing of expensive utensils, and all the food that could be obtained was taken away, being every day. And a furious anger seized this woman, and, scolding and cursing the plunderers, she began to incite them so that someone killed her. Then, seeing that no one thinks to kill her out of anger, out of pity, she was tormented in search of food, going to others. And since I could not find anything, and hunger pierced the womb and the brain, taking advisers into need, rushed to its nature. She had a baby; and taking him in his arms, she said to him: My dear little one! Around us is war, famine and rebellion. For whom should I keep you? If the Romans take us, there is a grievous and unbearable slavery; if they do not have time, then famine will kill us; and the rebels are more terrible than both. Go, child, to the place where you came from, and be food to me, and the rebels a curse, and the age of the parable about what the Jews' life has come to! And saying this, she killed her son and baked, then divided it into two halves and one ate, and the other, covering, left. And then the rebels, appearing, as usual, and smelling the nasty stench, started threatening to kill her if she did not show what she had brought. And she answered: I left the good part to you! - and she opened to them what was left of the child.
When they saw, they were seized by fear, trembling and terror, and they were petrified before this spectacle. She said: This is my child, I was born, and the matter is my own. Eat, because I ate. And do not be softer than a woman and more pitiful than a mother. If you are pious and reject my slaughter, then I have already eaten, and leave the rest to me. After that, they trembled, came out: only that they were afraid and they refused to take this food from their mother. And immediately around the city there was a message about this filth, and everyone personally imagined this terrible act and shuddered, as if he had created it. The hungry wanted to die faster and considered those who died before they saw such evil to be happy.

Soon the Romans received news of this terrible event, and some of them did not believe, others filled with pity for them, and others - deep disgust. And Caesar justified himself in this before God, saying that: I give the Jews peace and a free life and would not remember their disobedience and all the evil that they created. They preferred reconciliation to a mutiny, peace to the world, and satiety and abundance - suffering and hunger. And now they started to set fire to the sanctuary, which I still keep on my hands. That is why they are worthy to take such food and to pay for the abomination of the affliction of the fall of the city, so that they will not remain alive in the universe, let the sun not look at the city in which mothers eat their children. Before mothers, this should be done to the fathers for the fact that, seeing such horror, they still do not lay down their arms. And having said so, he thought about how desperate these people are, that they do not want to repent and do not accept sanity.
And when the two regiments completed the embankment on the eighth day of the month of Loy, that is, August, he ordered to put the sheep from the western side of the inner temple. Before that, the Winner - the biggest ram - within six days without a break struck, but could not break anything. Others, however, dug up the base under the northern gate and, with great difficulty, threw three front stones, but the walls did not collapse, but stood firm. And the Romans, unable to crush them with rams, iron, or anything else, attached the stairs to the galleries. The Jews, however, did not have time to prevent them from climbing up, but then, after running, they grabbed the men who had climbed up and fought hard. And some were dropped down, others were thrown into the abyss, others were stabbed, and those who had just climbed up and had not yet had time to take the shield, were hacked ahead, others were stabbed off the stairs. And the Romans elsewhere raised the Caesar's badges. The Jews, having escaped, committed a fierce battle, trying to take them away. And those believing that to lose them - is to incur an inglorious shame on themselves, they did not give in until they all perished. And the Jews, having taken away the badges and interrupting those who had climbed into the galleries, boasted as if they had killed or captured Caesar himself. Of the Romans, no one died, not avenging, but each was killed, killing himself before. And Titus, seeing that he spared the temple to the detriment of his soldiers, ordered the gates to be set on fire.

And then Anan came running from Emmaus and Arkhelai, the son of Magadat, hoping to receive forgiveness from him, because they ran after the victory of the Jews. But Titus thought that they came with cunning, and, hearing about the inflexibility of the Jews, ordered them to be killed, saying that: You were compelled to come, and not by your own will, and are not
worthy of salvation, because they came running, seeing that it was already on fire fatherland. But, however, not wishing to act treacherously, tamed his anger and let them go, but the fate was not for them the same as for others.

And the warriors set fire to the silver gates, and when the silver began to melt, the planks took up the planks, and from there suddenly the flame spread to the galleries. When the Jews saw the flame around them, their bodies and souls became exhausted, and no one moved to extinguish the terror, but they all stood in one place and looked. Then to them, strongly dejected, the mind returned, but not sensible, and they were terribly enraged at the Romans. On that day and night, fire burned down the outbuildings and galleries.

When the morning came, Titus sent to extinguish the fire, to disassemble what had been burned, and to expand the way for the regiments. And he called on the six supreme commanders: Tiberius Alexander, Sextus Cereal, Larcia Lepidus, Titus of Frigia, Fronton Eterninus, Marcus Antonius Julianus, governor of Judea, and advised them about the temple. Some of them said that with him it is necessary to act according to the law of war, because the Jews will not stop the mutiny while there is a temple in which they gather from everywhere. Others said, If the Jews leave the temple and do not take up arms for it, then it should be preserved; if they fight from there, then set fire to it: after all, then it must be called a battle fortress, and not a temple. Lawlessness does not come from us, but from those who compelled us to do it. And Titus said: Even if the Jews fight, being in it, I still will never ruin them inanimate and will not burn such a huge and beautiful art. After all, if the temple perishes, it will harm the Romans, if it continues, it will be an adornment of our power. Fronton and Alexander joined in this opinion.
And then he dismissed the council and ordered the commanders to rest together with the soldiers, so that in the morning they could be prepared for battle with new strength.

On that day, the aspiration of the Jews was restrained by fatigue and horror. The next morning, having gathered all the strength and hope, they ran out at the second hour of the day through the eastern gate and attacked the guards outside the temple. They persistently withstood their attack: armed, they began to stand against them like a wall, being built in a tight order, but the furious raids of the Jews prevailed against them. Titus noticed that they were retreating - he saw everything from Antony's fortress - and came with the chosen soldiers to help. The Jews could not stand his coming, but, after the front fell, the others fled. When the Romans began to retreat, they returned and attacked them, when they returned, they fled. So it continued until the fifth hour of the day, when they fled, they did not shut themselves up in the inner temple.

How the Temple Was Set on Fire, and About the Signs Before the Death of Jerusalem, and How Simon and John called Titus To A Conversation, Titus Ordered To Protest Their Speech; They Did Not Obey, and Titus Ordered More of Them To Spare

Titus retreated to Antony's fortress and made warriors, so that by morning they all came to surround the temple. God judged otherwise and long ago he put him to death from the fire. And the judgment day came at the end of the year, on the tenth day of the month of Loy, to which, in ancient times, he was burnt by the Babylonian king. The fire began from its own. For when
Titus retreated, the Jews, resting for a bit, rushed back to the Romans, and those who defeated the Jews chased them to the temple and entered for them themselves. And then one of the soldiers, not waiting for the order of Caesar and not afraid of the demon of the inspired undertaking, furiously snatched the fire from the inside and, standing on the shoulder of his companion, took out to the golden window and to the doors through which one could get to the buildings surrounding the temple. The fire began to flare up, and the Jews, with such a shout and howl this terrible thing deserved, ran to prevent the Romans and take revenge, sparing no life, without thinking of salvation and forgetting about caution.

And someone ran to tell Titus. He was resting from the battle in the tent. And immediately, jumping up, he ran to the temple to extinguish the fire. And after him all the military commanders went, and after them the regiments walked in fear, and there was a cry and a great confusion when such a huge force came into motion without order. And Caesar commanded the soldiers to extinguish the fire with his voice and hand. They did not even listen to his screaming, because their ears were not heard because of the military noise, and they did not notice the signs that he made with his hand.

Some looked at the enemy, who kills whom, the anger of others has closed their ears, and when the regiments fled, neither the order, nor the prohibition, nor the request could keep their aspirations, but the wrath presided over all and the anger gripped everyone. And, suffocating in cramped, many were trampled by their own, and many, advancing on burning stones and on ashes and unable to get out, were burnt. And those who stood near the church, pretended that they did not hear Caesar's orders,
but each of them ordered a standing nearby to set fire to even more. The rebels floundered, not knowing what to do; and everywhere there was a battle, blood flowed and warriors fled. And the people - people helpless and unarmed - were killed wherever they were overtaken. At the altar a multitude of the dead accumulated, and the blood flowed like a river, and the flow of blood carried away corpses.

Caesar, seeing that he could not keep the aspirations of the soldiers and that the fire was overpowering, entered with the generals inward and saw the sanctuary of the temple that he longed to see, and everything that was in it, about which fame was not only among his people, but and foreigners, - wonderful, worthy of glory and beautiful. Since the flames had not yet penetrated, but spread through the surrounding buildings, Titus, thinking that it was still possible to save the building from the fire, jumped and began to extinguish the fire and forced the soldiers. He ordered the centurion of Liberia to beat the defiant to prevent the fire. But, seized with anger and hatred of the Jews, they no longer respected and feared Caesar, and the zeal of war burned more than the flame. And many, hoping to rob, burned even more, thinking that everything is full of wealth inside, because they saw that there was a golden decoration all around. When Caesar came out to stop the soldiers, someone threw fire at the dark inner doors - and suddenly a flame appeared from inside; then the military commanders retired with Caesar and no longer stopped anybody. So the temple was set on fire, against the will of Caesar.

Creation worthy of great mourning, the most amazing of all, as we have heard and seen, and by structure, and grandeur, and beauty, and decoration,
and the glory of our holy places. But one who deeply thinks about the judgment of God, who can not be evaded neither by having a soul, nor by the fact that he has no soul, no matter, no place, will be deeply consoled. And someone will marvel at the circle of times: fate observed the same month, and the same day, which, as we said, in ancient times the Babylonians burned this temple. From the original construction of it, begun by King Solomon, to the present destruction that happened in the two years of the reign of Caesar Vespasian, there are 1130 years, 7 months and 15 days, and from the last building that Haggai undertook in the second year of the reign of Cyrus, before The captivity is 639 years, one month and 15 days.

While the temple was burning, everything that could be found was plundered and plundered; and all those who were overtaken by iron perished, and there was no mercy for any age, nor respect for the virtue, but children, and the elders, and the unclean, and the priests all the same accepted death, for the war had seized all those fighting and praying. And while the flame was blowing out, the cries and groans of those who were dying rang out. Because of the height of the mountain and the huge size of the burning building, a person looking from afar would say that the entire city is burning. And it is impossible to imagine anything more terrible and terrible than the then cry: for the Roman regiments also shouted and fled, and the rebels, surrounded by fire and battle, gave out cries, and those who survived fled in terror, crying and weeping at the sight of the disaster; and to many of the shriveled fire from the famine and the blinking eyes in the temple, the forces returned to cry and cry. And the screams were answered by the surrounding mountains and forests. And everywhere there was confusion and terrible terror, and it seemed that the mountain on which the temple stood jumped out of the
ground, because it was all covered with flame. But the blood was more abundant than the fire, and there were more dead than the killing, and the land was not visible, because all of it was covered with corpses. But the warriors chased the fleeing even by trampling the piles of the dead. The rebels, barely breaking through, fled to the outer temple and from there to the city, and the rest of the people ran into the outer gallery. The priests at first threw iron spits into the Romans, breaking their foundations; then, when the fire came to them, they retreated to a wall 8 cubits wide. And two of the famous citizens jumped into the fire and burned with the temple - Miyir, the son of Velga, and Joseph, the son of Dahlia.

The Romans, believing that nothing to spare the surrounding buildings, when the temple was burned, set fire to galleries, doors and gates, except for two - eastern and southern, and then, regretting it, they also destroyed; burned and the treasury, where the great wealth was stored: there were also garments, and covers, and countless vessels - in short, all the wealth of the Jews was gathered here and all the household possessions of the rich. They also came to the surviving outer gallery, into which wives and children and other people of all kinds fled, numbering 6000. And without waiting for the command of the Caesar or the generals, the soldiers who were filled with anger set fire to them, and all perished, and none of them escaped - some were thrown into the fire, and others were burnt in place.

**Signs Before the Perdition of Jerusalem**

And the culprit of this death was one false prophet who in those days proclaimed to the townspeople that: God commands you to enter the temple
and receive the sign of salvation. These false prophets John and Simon were sent to people with a commandment - to wait for God's help so that they would not run to the Romans. And in trouble - as it usually happens - everyone believes in anyone who will tell him the deliverance from misfortunes. And if someone deceives and says a pleasant lie, then they believe in him and put all hope on him.

That's why this long-suffering people listened to deceivers and lying about God, and those who speak the truth and foretell the coming desolation of signs and phenomena did not listen and did not believe; and as insane, having no eyes, no soul, they did not listen to the Divine warning. And they did not understand when a star appeared like a spear above the city, and stood for a whole year - it's called a comet, because it's all hairy. And besides, before the war began, when the people gathered for the feast of unleavened bread on the 8th day of the month of xanף, that is April, at the ninth hour of the night such a light shone on the altar and the temple, as if there was a clear day, and this lasted for half an hour. The unwise believed that this was a good sign, but those who were versed in the sacred books judged in accordance with the outcome. On the same holiday someone was brought a cow to the slaughter, and, standing in the middle of the temple, she gave birth to a lamb. And the eastern inner gates, brass and thick, which could hardly be moved by 20 people, with iron hinges and locks and a deep jamb made of long stone, turned out to be themselves by the 6th hour of the night. The guard who came running to the temple informed the chief, who, having appeared with a considerable number of people, could hardly close them. And this sign was considered for good: they thought that God would open to them the doors of the good. But the scribes realized that the fortress of the temple would
collapse by itself and open itself to enemies without difficulty, and the
sanctuary would become empty. And a few days after the holiday, on the 21st
day of the month Artemisia, that is May, there was some incredible demonic
vision. Hearing of this would decide that these are fables and sorcery, if many
did not see and did not tell, and terrible misfortunes followed the vision. So,
before sunset, chariots and regiments with arms appeared through the whole
of Judah’s land through the air and across the sky, galloping through the
clouds and surrounding cities. On the feast, called Pentecost, the priests
entered, as usual, into the inner temple at night for service, first felt a
concussion and thunder, and then suddenly heard a voice that said: Let’s get
out of here! And that’s what was worse than anything else.

About Jesus, Anan’s son, About Six Voices

Someone Jesus, son of Anan, from simple, not a scribe, four years before the
war, when the city still had peace and abundance, came to a feast, during
which everyone customarily celebrates the establishment of bush, standing in
the temple, suddenly started to cry: A voice from the east, a voice from the
west, a voice from four winds, a voice to Jerusalem and a temple, a voice to
the bride and groom, a voice to all the people. He repeated this, crying all the
days and nights, bypassing the stagnants. And some of the notable citizens
were angry with him for his bad speeches and, grabbing, they beat and beat a
lot. And he, without making a beating in anything, did not ask for himself
and did not answer his tormentor, but he only screamed the same as before.
But the authorities in Jerusalem, thinking that some higher power is pushing
him to this scream, led him to the Roman governor, where he was beaten
with rods and whips to the bone, and he, without knowing either pain or
tears, even more, through force, shouted at that And in a sorrowful voice: Woe, woe to Jerusalem! And when Albin - he was then a Roman governor - asked him: Who are you? Where from? And why are you shouting like this? - He did not answer anything in his speech and did not cease weaving a wail in the city, until Albin released him, finding it insane. And then he did not come to anyone and did not show up until the war began. And then all the days, as if having learned a prayer, yelled, sobbing: Woe, woe to Jerusalem!, Not answering beating him, not cursing those who defied him, not blessing the people who gave him food. And only this sad answer was to all 7 years and 5 months, and his voice did not stop, and he did not know fatigue until he saw the war that he had predicted, and after that he slept with death. Walking along the visors, he shouted again: Alas, alas, to the city, to people and the temple!, And at the end he added: Alas, alas to me! And then a stone, flown from a vice, struck him to death, and he gave up spirit, still uttering his prediction.

And if one is endowed with good reason, he will see that God is looking for man and in every way reveals to our kind, which is for us salvation; We perish because of irrationality and because we are doing evil according to our will. God shows signs of anger, so that people will understand God’s wrath, leave to do evil and thereby propitiate God. But although the Jews had a prophecy that because of the quadrangular form the city and the temple were empty, they themselves began to make crosses for crucifixes - quadrangular, as we said. And after the destruction of the tower of Anthony, a quadrangular temple was built. To war they were inspired by ambiguous predictions, which are in the sacred books; they say that one of the Jewish lands will reign over the whole universe. They were interpreted in different ways: some
believed that it was about Herod, others - about the crucified miracle-worker Jesus, and the third - about Vespasian. However, it is impossible for people to escape from fate, even if they foresee the future. The Jews, however, interpreted the signs as they wanted, distorting them for their own good, and blaspheming everyone else until they destroyed themselves and the fatherland, they convicted and disgraced themselves and showed their madness.