

DOWNLOAD PDF FLAVIUS JOSEPHUS, TRANSLATION AND COMMENTARY

Chapter 1 : Flavius Josephus: Translation and Commentary, Volume 1B: Judean War 2

Flavius Josephus, the first-century Jewish historian, is unquestionably among the most important writers from classical antiquity. The significance of the works of Josephus as sources for our understanding of biblical history and of the political history of Palestine under Roman rule, can scarcely be overestimated.

The Genesis chronology of Josephus in his own words: Josephus follows the LXX Chronology: Now he says that this flood began on the twenty-seventh day of the forementioned month; 82 and this was two thousand six hundred and fifty-six [years] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men. Now he, when he had lived three hundred and sixty-five years [The son of Phaleg, whose father was Heber, was Ragau; whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abraham, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the Deluge; for Terah begat Abram, in his seventieth year; Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred the thirty; at the same age also Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was an hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the Deluge. Variant readings in the Manuscripts of Josephus: All ancient manuscripts have variant readings. There are several history complete and fragment copies of Josephus. Just as with the Bible, sometimes we need to investigate which was the original autograph text. Variants in Josephus Antiques 1. There are variants in the manuscripts for Josephus Antiques 1. It is clear that the original figure is Josephus also records the correct begetting age for Lamech as Some of the manuscripts have , which reflects a begetting age for Lamech. Variants in Josephus Antiquities 1. However, two main manuscripts, M and O, have years from the Flood to Abraham. Variants in Josephus Antiquities Conservative scholars set creation at BC based upon the Septuagint. Josephus manuscripts use three different numbers: The original number used by Josephus in Ant. We also need to add 70 years for the corrected date of Abraham leaving Haran at and years because Josephus took the short sojourn in Egypt when the actual number is years. Works of Flavius Josephus: Flavius Josephus, Flavius Josephus: Translation and Commentary, Judean Antiquities Books , ed. Steve Mason, Christopher T. Begg and Paul Spilsbury, p, n. Josephus terminates the 70 weeks of Dan 9 in 70 AD: Correct interpretation of Daniel 9: The end of the 70th week is the resurrection of Christ in April 33 AD 4. Jesus the Messiah rose from the dead solar years to the very day Artaxerxes issued his decree: The decree to rebuild Jerusalem in Ezra 7: It is important to remember that Josephus followed the longer chronology found in the Septuagint using a Hebrew text of Genesis. This proves that the extant Hebrew and Greek chronological numbers in Gen 5,11 agreed and it was not till about AD that the Jews corrupted this chronology in their Hebrew text. The following explanation suggests itself. Essene expectation must have reached fever-pitch towards the end of the first century B. The Pharisees, despite their growing hostility to the Romans, were at no time fully committed to the Zealot policy, and certainly not at this early stage; and, what is more, they were very concerned to counteract the influence of the Essenes, whose teachings were fostering the unrest. Various ways of counteracting their influence were possible. One way was to re-examine the question of chronology and, if appropriate, to produce a different scheme from that of the Essenes. Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. Whereas all the Jews before the birth of Christ viewed Dan 9: Christians know the real period is years BC – 70 AD not The Seder Olam squashes history like a Mother Goose story and reduces, for example, the Persian empire from years down to 52 years. This is precisely what we find in Seder Olam Rabbah. In consequence, the dates of A. This is dramatic departure from the orthodox into the land of make-believe by Josephus is shocking. No connection is made with the messiah in any way. What is more shocking is that all Jews since follow his wacky interpretation that

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no jew had ever taken before him during the real messianic age 31 BC – 33 AD. Remember the duration from the 7th year of Artaxerxes to the Resurrection of Christ was years to the very day. How wrong he now knows he was!!! In Wars of the Jews 6. Josephus, after 40 years of Christians using the long accepted timeframe of Dan 9 that ended in 33 AD to prove Jesus was the Christ, had two choices: Like the Jews before him who lied that the disciples stole the body of Jesus, Josephus is forced into the unreal world like taking the square root of minus 1 and accepts the recently fabricated interpretation of the 70 weeks of Dan 9. If only Vespasian had only reigned 7 years it might have all fit! Josephus is the first person in history to define the ending of the 70 weeks of Daniel 9: The end of the 70th week is the resurrection of Christ in April 33 AD. Josephus tells us in two places he was using the Hebrew Bible as his primary source text for his chronological numbers in Gen 5 and Using the extant Hebrew text of his day, Josephus calculated creation at BC which is almost an exact match for the Septuagint creation date of BC. It is truly stunning that the difference is only 87 years! This essentially proves that the age of the earth was the same in the Proto-Masoretic source text Josephus was using as it was in the Greek Septuagint. The corruption of the Hebrew text coincides with the writing of the first Mishnah in AD. By the time the Augustine got the corrupted text in AD and the Masoretes in AD everyone wrongly assumed it was the original and the Septuagint had been corrupted. The Septuagint is the uncorrupted text and the Hebrew Masoretic is corrupted in the Genesis chronological numbers of chapters 5 and God provided multiple copies of His original word today in both the original language of Hebrew and the translated Greek.

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Chapter 2 : Josephus | SBL Handbook of Style

Volume 1b in Brill's Josephus Project contains Book 2 of Josephus' "Judean War" (translation and commentary). This book deals with a period of enormous consequence: from King Herod's death (4 BCE) to the first phase of the war against Rome (66 CE).

Sigla This publication Flavius Josephus, the first-century Jewish historian, is without a doubt the most important witness to ancient Judaism from the close of the biblical period to the aftermath of the destruction of the temple in 70 CE. After fighting against the Romans in the war of and surrendering in the earliest phase of the campaign, he moved to Rome where he began a productive literary career. His four surviving works - Judean War, Judean Antiquities, Life, and Against Apion, in thirty Greek volumes - provide the narrative structure for interpreting the other, more fragmentary written sources and physical remains from this period. The Brill series Flavius Josephus: Translation and Commentary aims to assist every serious reader of Josephus by providing a new literal translation, along with a commentary suggesting literary and historical connections. It is the first comprehensive literary-historical commentary on the works of Flavius Josephus in English. This is the online edition of the print series. It contains all volumes and parts published in print so far see overview below. No editorial changes have been made, with one exception: Benedikt Niese, *Flavii Josephi opera* 7 volumes, Berlin Source text and translation are presented en face in this publication. Indicated are both the separate sections within each book as introduced by William Whiston, as well as the order of lines as introduced by Benedikt Niese. The buttons at the top and the bottom of every entry enable one to go to the previous or next section, to go back to an overview of the book or to an overview of the entire work. Overview of volumes in the series Flavius Josephus: Translation and Commentary, Volume 1A: Judean War 1, Planned publication date: Translation and Commentary, Volume 1B: Translation and Commentary, Volume 1C: Judean War 3, Planned publication date: Feldman, Steve Mason, Flavius Josephus: Translation and Commentary, Volume 2A: Judean War 4, Planned publication date: Translation and Commentary, Volume 2B: Judean War 5, Planned publication date: Translation and Commentary, Volume 2C: Judean War 6, Planned publication date: Translation and Commentary, Volume 2D: Judean War 7, Planned publication date: Translation and Commentary, Volume 3: November This is the first volume published in this commentary series, which is the first comprehensive literary-historical commentary on the works of Flavius Josephus in English. Translation and Commentary, Volume 4: Begg and Paul Spilsbury, Flavius Josephus: Translation and Commentary, Volume 5: March Paul Spilsbury, Flavius Josephus: Translation and Commentary, Volume 6A: Judean Antiquities, Book 11, Planned publication date: Translation and Commentary, Volume 6B: Judean Antiquities, Book , Planned publication date: Translation and Commentary, Volume 7A: Judean Antiquities, Book 14, Planned publication date: Translation and Commentary, Volume 7b: Jan Willem van Henten, Flavius Josephus: Translation and Commentary, Volume 7C: Translation and Commentary, Volume 8: Translation and Commentary, Volume 9: January This is the second volume published in this commentary series, which is the first comprehensive literary-historical commentary on the works of Flavius Josephus in English. Translation and Commentary, Volume For more information about the series, please see the series home page on Brill.

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Chapter 3 : Flavius Josephus - Complete Works and Writings

Volume 1b in Brill's Josephus Project contains Book 2 of Josephus' Judean War (translation and commentary). This book deals with a period of enormous consequence: from King Herod's death (4 BCE) to the first phase of the war against Rome (66 CE).

He was the second-born son of Matthias. His older full-blooded brother was also called Matthias. He descended through his father from the priestly order of the Jehoiarib, which was the first of the 24 orders of priests in the Temple in Jerusalem. Upon his return to Jerusalem, at the outbreak of the First Jewish-Roman War, Josephus was appointed the military governor of Galilee, [15] but eventually he strove with John of Gischala over the control of Galilee, who like Josephus, had amassed to himself a large band of supporters from Gischala, Gush Halab and Gabara, [a] including the support of the Sanhedrin in Jerusalem. After the Jewish garrison of Yodfat fell under siege, the Romans invaded, killing thousands; the survivors committed suicide. According to Josephus, he was trapped in a cave with 40 of his companions in July 67 CE. The Romans commanded by Flavius Vespasian and his son Titus, both subsequently Roman emperors asked the group to surrender, but they refused. Josephus suggested a method of collective suicide; [20] they drew lots and killed each other, one by one, counting to every third person. Two men were left; this method as a mathematical problem is referred to as the Josephus problem, or Roman roulette, [21] who surrendered to the Roman forces and became prisoners. In 69 CE, Josephus was released. While being confined at Yodfat/Jotapata, Josephus claimed to have experienced a divine revelation that later led to his speech predicting Vespasian would become emperor. After the prediction came true, he was released by Vespasian, who considered his gift of prophecy to be divine. Josephus wrote that his revelation had taught him three things: In addition to Roman citizenship, he was granted accommodation in conquered Judaea and a pension. While in Rome and under Flavian patronage, Josephus wrote all of his known works. Although he uses "Josephus", he appears to have taken the Roman praenomen Titus and nomen Flavius from his patrons. They had three sons, of whom only Flavius Hyrcanus survived childhood. Josephus later divorced his third wife. Around 75 CE, he married his fourth wife, a Greek Jewish woman from Crete, who was a member of a distinguished family. He was described by Harris in as a law-observant Jew who believed in the compatibility of Judaism and Graeco-Roman thought, commonly referred to as Hellenistic Judaism. Mary Smallwood writes critically of Josephus: They consider him a Pharisee but restore his reputation in part as patriot and a historian of some standing. In his book, Steve Mason argued that Josephus was not a Pharisee but an orthodox Aristocrat-Priest who became associated with the philosophical school of the Pharisees as a matter of deference, and not by willing association. Some of these, such as the city of Seron, receive no mention in the surviving texts of any other ancient authority. His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. Only in did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in, with subsequent editions appearing throughout the 17th century. The Greek edition formed the basis of the English translation by William Whiston, which achieved enormous popularity in the English-speaking world. It was often the book "after the Bible" that Christians most frequently owned. The standard editio maior of the various Greek manuscripts is that of Benedictus Niese, published in 1875. The text of Antiquities is damaged in some places. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations. For example, Antiquities of the Jews could be written for Jews "a few scholars from Laqueur onward have suggested that Josephus must have written primarily for fellow-Jews if also secondarily for Gentiles. The most common motive suggested is repentance: He does not expect his first hearers to know anything about the laws or Judean origins. Other possible motives for writing Antiquities could be to dispel the misrepresentation of Jewish origins [43] or as an apologetic to Greek cities of the Diaspora in order to protect Jews and to Roman

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authorities to garner their support for the Jews facing persecution. Historiography and Josephus[edit] In the Preface to Jewish Wars, Josephus criticizes historians who misrepresent the events of the Jewishâ€”Roman War , writing that "they have a mind to demonstrate the greatness of the Romans, while they still diminish and lessen the actions of the Jews. Feldman notes that in Wars, Josephus commits himself to critical historiography, but in Antiquities, Josephus shifts to rhetorical historiography, which was the norm of his time. This distinction is significant to Feldman, because "in ancient times, historians were expected to write in chronological order," while "antiquarians wrote in a systematic order, proceeding topically and logically" and included all relevant material for their subject. To compare his historiography with another ancient historian, consider Dionysius of Halicarnassus. Feldman lists these similarities:

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Chapter 4 : Flavius Hyrcanus - Wikipedia

This is the first volume published in this commentary series, which is the first comprehensive literary-historical commentary on the works of Flavius Josephus in blog.quintoapp.com note that Judean.

Bellum judaicum Jewish War As with our changes to rabbinic abbreviations see our post here , by stating that we are instituting a single set of abbreviations for the titles of these works, we are not implying that the alternate way is incorrect. We mean only that, for the purposes of SBL style, the Latin-based set is strongly preferred. Primary Citations As with other ancient authors, citations from Josephus typically require only the primary reference. If brevity were the only goal, one might prefer the Whiston system, which has fewer numbers in this instance. However, specificity is also crucial, which tilts the scale in favor of the Niese system. Therefore, although the Niese system will not always produce a reference briefer than the Whiston one, it will consistently offer the greatest specificity without sacrificing brevity. SBL Press strongly prefers the Niese system for that reason. Translations and Critical Editions As in the case of all ancient works, if the translation is being quoted, it is appropriate to cite the translator in brackets following the citation. See also Josephus, B. Alternatively, if the same translation is referred to consistently, a note at the first instance indicating which edition and translation are used throughout the manuscript is appropriate. Harvard University Press, The works of Josephus are available through a variety of venues. The Loeb Classical Library LCL includes the entire corpus, originally in ten volumes and now repackaged into thirteen volumes for print editions, see here ; for online editions, see here. Translation and Commentary series FJTC includes, at the time of this post, *Contra Apionem*, the *Vita*, and parts of *Antiquitates judaicae*, with the *Bellum judaicum* and the rest of the *Antiquitates judaicae* to come. If quoting from any of these sources, one should include the complete bibliographic information for the source in the bibliography. As noted in our post on the Loeb Classical Library , it is preferable to include a separate bibliographic record for each volume or multivolume set that is cited, regardless of how many entries that would be. Only information about the edition is needed; one does not need to include information about the online system e. The following list provides examples of bibliographic entries and is not exhaustive: *Antiquitatum Iudaicarum libri VIâ€”X*. Edited by Benedictus Niese. Edited by Jan Willem van Henten. *The Life; Against Apion*. Translated by Henry St. *The Works of Flavius Josephus*.

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Chapter 5 : FHS 28 Set Text Suggested Reading | NT @ Oxford

Flavius Josephus Eyewitness to Rome's first-century conquest of Judea, Mireille Hadas-lebel, Macmillan , Simon and Schuster Josephus and the New Testament: Second Edition, by Steve Mason, Hendrickson Publishers,

The most significant event in Josephus studies in many years is the publication of "the first comprehensive English commentary to Josephus," the nine-volume translation and commentary of the Brill Josephus Project, written by ten scholars and edited by Steve Mason. Two volumes have now been published, with the rest to follow over the next four years. In his preface to the series, Steve Mason discusses the need for a commentary on Josephus, noting that "By the accidents of history, his narratives have become the indispensable source for all scholarly study of Judea from about BCE to 75 CE. The necessity of a new English translation is also discussed. There are two main English translations, the 18th-century rendition of Whiston and the 20th century Loeb Library version, with Whiston by far the more widely read despite its antique language -- no doubt because it is far less expensive free on the Internet. The Loeb failing of expense is not one that is being corrected by the Brill series, which in this printing costs approximately seven times as much as the Loeb, and around times as much as a print copy of Whiston. While expressing admiration for the Loeb edition, Mason lists several reasons why it "does not suit the needs of the commentator. The goal of the Brill translators is to maintain as much consistency as possible in these matters. Mason discusses the inevitable difficulties in getting ten scholars to agree on the manner of translating certain terms, such as the frequent Ioudaios: Although initially it was planned that a new Greek text be included, this has not happened, one supposes due to size and cost; although the text used is essentially that of Benedictus Niese as in the Loeb edition , the translators have made use of modern research to provide what are expected to be better readings. This makes it difficult to analyse or debate the translations where they differ from Loeb, as the reader does not know what text is actually being translated. One depends on the commentary for discussion of textual variants. The pages measure approximately The commentary takes up about three-quarters of each page, with the translation taking up the rest, as the accompanying illustration shows. And there are the echoes of debates about the place of Judaism in the Roman world that find their way into the work. It is easy to take this as evidence of the psychological need Josephus had to repair relations between the cultures after the destruction of Jerusalem by Rome. The opponents of Moses are given lengthy and quite reasonable speeches with which to challenge him, speeches mostly invented by Josephus. Concerning the Korah rebellion, Feldman notes: Later a confrontation between Zimri of Numbers For up until now you have wickedly done no other thing than to contrive slavery for us and headship for yourself under the pretense of laws and of God, removing from us sweetness and the self-determination in life, which belongs to men who are free and who do not have a master. And let no one take joy in proclaiming that he has more authority over what I do than my own opinion. How is it that Josephus adds such a speech to the Scriptures which he promised not to alter? And why does he let it stand rather than be answered by a counter-argument? Without a commentary, the reader who is puzzled by such things has few options for finding out what others have thought of this. One must search bibliographies in the library or on the Internet , or try to find an expert to ask. But in the erudite Feldman commentary one can immediately read a good deal about each passage, discovering the parallels with Philo, Rabbinic literature, Greek authors and Christian writers, and be given references to modern scholarship for further reading. Feldman cites Philo and Talmud Sanhedrin on the same subject, and learn that in the Talmud an exchange between Moses and Zimri does appear, even though there is no direct confrontation in the Bible. The use of the word "tyranny" in the speech is compared to other uses of the word throughout Josephus, with the conclusion that it is a term of "particular opprobrium to Josephus. For comparison, here is the opening of the Antiquities as rendered in the new Brill and the previous Loeb and Whiston translations:

Chapter 6 : Brill Josephus Project - Review 1

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Steve Mason enriches us with both an excellent literal translation and invaluable philological, literary, historical, archeological, and sociological commentary. Josephus' extensive corpus is generally acknowledged to be basic for the study of Judaism in the Roman world, for the background to early Christianity, and for aspects of Roman history.

Chapter 7 : Flavius Josephus Online - Brill Reference

This volume contains a fresh English translation of Josephus apologetic treatise Against Apion, based on the new textual research conducted by the Münster Josephus project.

Chapter 8 : Flavius Josephus Collection (5 vols.) - Logos Bible Software

The Flavius Josephus Collection offers an up-to-date assessment of the life of the great historian and English translations of his key works. Brimming with insight, the five titles critically examine Josephus' Life, analyze his portrayal of the Pharisees throughout his canon, and present a new English translation of and commentary on his Judean Antiquities.

Chapter 9 : Flavius Justus - Wikipedia

The Brill series Flavius Josephus: Translation and Commentary aims to assist every serious reader of Josephus by providing a new literal translation, along with a commentary suggesting literary and historical connections. It is the first comprehensive literary-historical commentary on the works of Flavius Josephus in English.