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to

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Translated by

Rev. John MacPherson, M.A.,

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PREFATORY NOTE.

In accordance with the strongly expressed wish of Professor Schürer, his elaborate and carefully compiled Index has been faithfully reproduced in English for the benefit of students of his History of the Jewish People in the Time of Jesus Christ. The need of an Index for so extensive and thorough-going a treatise as that which has now been completed in five English volumes, will be apparent to all who are in any measure acquainted with the work. The English edition has been issued almost contemporaneously with the German, the last two volumes having been translated from proof-sheets forwarded by the author from time to time as the printing of the original advanced.

The figures used in the Index references indicate respectively the Division (I. II.), the volume in each Division (I. i. ii.; II. i. ii. iii.), and the page.

At the end of this volume are given the Additions and Corrections which Professor Schürer wishes to be made to Division II. Those supplied by the author for Division I. are given at the close of vol. ii. of that Division.

JOHN MACPHERSON.

FINDHORN, FORRES,
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Usaphes, king of Egypt, p. iii. 204.
Uasaithu, Arabian deity, p. i. 22.
Ukgin, Talmudic tract, i. i. 125.
Ulatha, district of country, i. i. 453, ii. 333.
Ummidius, C. Quadratus, governor of Syria, i. i. 367, ii. 48, 173.

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Vajjikra rabba, i. i. 148, 150.
Valerius, L., praetor, i. i. 267.
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Varro, governor of Syria, l. i. 348.
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the era of, A. U. C. 1, l. i. 393 ff.
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Venus, see Aphrodite.
Vespasian, Emperor, l. i. 79, 90, ii. 200, 218–227, 230–234; coins of, in memory of victory over Jews, l. ii. 230, also 226; his memoirs, l. i. 63; searches for descendants of David, l. ii. 279; Josephus applies Messianic prophecies to him, ii. ii. 149.
Vesuvius, outburst of, referred to by Sibyllines, i. iii. 235.
Vettulenus Cerialis, see Cerealis.
Vetus, see Antistius Vetus.
Vibius, C. Mursus, governor of Syria, l. i. 366, ii. 159, 342.
Victims, sacrificial, what pieces given to the priests, l. ii. 272; ii. i. 244 f.
_Vicus Judeorum_, ii. ii. 287.
Vine, golden, in temple, l. ii. 292; golden, presented by Aristobulus II. to Pompey, l. i. 318; synagogue of the, at Sephphira, ii. ii. 74.
Vineyard at Jamnia as gathering place of Jewish scholars,ii. i. 326.
Vienne in Gaul, l. ii. 49.
Vitellius, L. governor of Syria, l. i. 364 f., ii. 33–35, 48, 87, 90 (also commented on in Philo, Legat. ad Cæsarum, § 32); time of his two visits to Jerusalem, l. ii. 88, 89; abolishes the market toll in Jerusalem, l. ii. 68; appoints high priests, ii. i. 199; orders the surrender of the high priests' robes, l. i. 76, 89; restrains troops with imperial figures marching through Judea, l. ii. 77 ff., 89; sacrifices in Jerusalem, l. ii. 75; ii. i. 302.
Vitellius, Emperor, l. i. 370, ii. 233, 376.
Volumii, l. i. 350.
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Wasajathu, see Uasaithu.
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Weapons, carrying of, forbidden on Sabbath, ii. ii. 105, 264.
Weaver's loom, l. i. 45.
Week, public worship on second and fifth days of, ii. ii. 83; on same days court of justice sat, l. i. 190; on same days a fast was observed, ii. ii. 118.
Weeks, feast of, ii. ii. 37.
Will, freedom of the, see Providence.
Wine, a chief product of Palestine, especially for Ascalon and Gaza, ii. i. 41; gifts thereof to the priests, ii. i. 298; use of, forbidden to officiating priests, ii. i. 278; alleged prohibition of use of, by Essenes, ii. ii. 201; heathen, forbidden to Jews, ii. i. 58; Philo's writing on the cultivation of vine and drunkenness, ii. iii. 333.
Wisdom, personification of, ii. iii-
233; book of, ii. iii. 239 ff.; see Solomon.
Wool, gifts of, to priests, ii. i. 245; not mixed with linen except in dress of high priest, ii. i. 277; manufactures in Judea, ii. i. 42; in Laodicea in Phrygia, ii. i. 45.
World, present and future, ii. ii. 177 f.; present, to last 6000 years, ii. ii. 163; another calculation in Book of Enoch, ii. iii. 58; destruction of, by fire, according to Sibyllines, Hystaspes, and Justin, ii. iii. 285, 294; according to pseudo-Sophocles, ii. iii. 301; map of, by Agrippa, i. ii. 117.
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Zacharias, son of Baruch, i. ii. 229 f.
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Zadduk, R., i. i. 126; ii. ii. 367.

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Zadok, a family of priests, ii. i. 223, 225, ii. 33; see also Sadducees.
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Zealots, the party of, i. ii. 80 f.; 177, 229.
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Zeus worship in Aelia Capitolina, i. ii. 317; in Ascalon, ii. i. 14; in Caesarea Stratonis, ii. i. 17; in Caesarea Philippi, ii. i. 21; in Damascus, ii. i. 19; in Dora, ii. i. 17; in Gadara, ii. i. 20; in Neapolis, i. ii. 267; in Ptolemais, ii. i. 18; in the Hauran, ii. i. 22; in Jerusalem in the time of Antiochus Epiphanes, i. i. 208.
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Zizith, ii. ii. 111 f.; Talmudic tract, i. i. 144.
Zoilus, tyrant of Straton's Tower and Dora, ii. i. 84 f., 89.
Zonaras did not use Josephus, but the Epitome, i. i. 104.
Zophim, a place near Jerusalem, i. ii. 213.
Zythos, Egyptian, ii. i. 42.
ADDITIONS AND CORRECTIONS
TO DIVISION II.

VOLUME I.

1. We cannot with strict accuracy speak of a "conversion of the Itureans" by Aristobulus I. It was only a portion of the kingdom of Iturea that was conquered by Aristobulus, and the inhabitants of that conquered district he converted by the use of force. It is therefore extremely probable that by this we must understand that region which is practically coextensive with Galilee, or at least its northern portions. See Division I. vol. i. p. 293.

3. In Galilee, "even during the Persian age," Judaism, properly so called, had not by any means obtained complete ascendancy. The population of that district was, even in the beginning of the Maccabean age, predominantly non-Jewish (see Division I. vol. i. p. 192 f.). It is correct to say only, that the resident Jews scattered up and down through the district belonged to the Jewish, not to the Samaritan party, and as worshippers maintained their connection with Jerusalem.

4. line 13 from the top, cancel the words, "and coinage." The reference is only to differences of weights between Judea and Galilee (Terumoth x. 8 : Cured fish of 10 sus weight in Judea were reckoned 5 selas in Galilee; Kethuboth v. 9 and Chullin xi. 2: Wool of 5 selas in Judea = 10 selas in Galilee).

14. The name Atargatis had certainly, down to 1879, in addition to its appearing on the inscription of Astypalia, occurred "only three times besides in Greek inscriptions." A rich addition, however, has since been made to this material by the French excavations at Delos. See Hauvette-Besnault, Fouilles de Délos: Aphrodite syrienne, Adad et Atargatis (Bulletin de correspondance hellénique, t. vi. 1882, pp. 470-503; the Atargatis inscriptions, pp. 495-500, n. 12-21). In these Atargatis is generally joined with Adad (‘Αδάτω και ’Αταργάτη). Once (p. 497, n. 15) we meet with ‘Αγγειον ’Αφροδίτη ’Αταργάτη και ’Αδάτου [r. ’Αδάδω].—To the literature on
Atargatis add: Mordtmann, Zeitschrift der DMG. xxxix. 1885, p. 42 f. (specially on the various forms of the Greek name); Pietzschmann, Geschichte der Phoenicien (1889), p. 148 f.

52. The offensive military standards which Pilate carried into Jerusalem were not the eagles of the legions. This, indeed, was impossible, because Pilate had no legionary troops (see Division I. vol. ii. pp. 49, 50). Figures of the emperor, however, were carried, not only by the legions, but also by the auxiliary troops. For further details, see Division I. vol. ii. p. 78. In the case also of the army of Vitellius we must think of figures of the emperor and not of the legionary eagles.

83. The identity of Apollonia and Arsur is demonstrated, not only from the table of distances in the Peutinger table, but also by the very names themselves, for Ἀπόλλων is that Semitic deity which corresponds to Apollo. On a bilingual inscription at Idalion in Cyprus (Corp. Inscr. Semit. n. 89) the Semitic text reads לֶאֵל צַנָּא, the Greek text reads τῷ Απόλλωνι τῷ Αμυμωνι. On two inscriptions at Tamassos in Cyprus (published by Euting, Sitzungsberichte der Berliner Akademie, 1887, pp. 115–123), Απόλλων on the one hand answers to Απολλωνι or Απόλλωνι on the other. — The identity of the names Apollonia and Arsur was first maintained by Clermont-Ganneau (Revue archéologique, nov. série, t. xxxii. 1876, pp. 374, 375 [in the treatise on Horus et Saint Georges, which also appeared separately in 1877]; Comptes rendus de l'Académie des inscript. et belles-lettres de l'année, 1881 [iv. série, t. ix.], p. 186 sq.). Compare also, Noldeke, Zeitschrift der DMG. 1888, p. 473.

98. The situation of Hippus can now be regarded as fixed with certainty, since Schumacher has discovered a ruin Susije "between kalat-el-husun and fik on a plain lying upon a slight elevation between the two" (Zeitschrift des deutschen Palästina - Vereins, Bd. ix. 1886, pp. 324 f., 349 f.; see also, Schumacher's Map of Djaulan in this same journal). Susije is the Arabic form of the Hebrew, Susitha, corresponding to the Greek, Σύσις. For the identity of Susije and Hippus we may cite, e.g., Clermont-Ganneau, Revue critique, 1886, Nr. 46, p. 388; Palestine Exploration Fund Quarterly Statements, 1887, pp. 36–38; Kasteren, Zeitschrift des DPV. xi. 1888, pp. 235–238.


143, note 385. The ancient Livias or Beth-Ramtha is identical with the modern Tell er-Rame, south of Tell Nimrin. In the neighbourhood hot springs have been found. See Zeitschrift des DPV. ii. 1879, pp. 2, 3; vii. 1884, p. 201 ff.
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64 and 69. On the interesting inscriptions of Hammam el-Enf (or, according to the common pronunciation, Hammam-Lif) compare the more exact descriptions by Renan, Revue archéologique, troisième série, t. i. 1883, pp. 157–163, t. iii. 1884, pp. 273–275, pl. vii.–xi. (we have here the best illustrations), and Kaufmann, Revue des études juives, t. xiii. 1886, pp. 46–61; for a statement of opinion see also Reinach, Revue des études juives, xiii., pp. 217–223.

—The first communications which I followed have now been proved inexact in several particulars, especially in the statement, that the Christian monogram is found upon one of the inscriptions. This alleged monogram, which stands in the text of the inscription, is a F with a cross line as a mark of abbreviation. Since thus every vestige of evidence for its Christian origin breaks down, and since, on the other hand, on that inscription there is a representation of the seven-branched candlestick, it is certain that the inscriptions should be regarded as Jewish. So also Renan, Kaufmann, and Reinach. They are found upon the Mosaic flooring of a building, therefore of a synagogue. It is certainly remarkable that on these mosaics are figured also, beasts, fishes, peacocks, etc. But such figures are also found in the Jewish catacombs of the Vigna Randanini at Rome (to which Kaufmann has rightly called attention).—Seeing that on pp. 64 and 69 I have expressed myself as if there were but one inscription in question, it may be here stated that there are indeed three inscriptions. The one communicated on p. 64 is found on the floor of the portico, the one communicated on p. 69 on the floor of the inner room. Instead of Julia Gnæa we should there read Juliana p.—The mosaics are no longer in the locality and in their place (destroyed or stolen). See Revue des études juives, xiii. 217.

70. The washing of hands before prayer was obligatory. Compare Maimonides, Hilkhoth Tephilla, iv. 1–5: "There are five indispensable requirements for prayer that must be observed even while it is being offered. The cleanness of the hands, the covering of nakedness, the cleanness of the place where the prayer is uttered, the putting away of matters that dissipate the mind, and the fervour of the heart. (2) In reference to the cleanness of the hands the following prescriptions are to be observed. The hands are to be sprinkled with water as far up as the wrist, and then the worshipper proceeds immediately with his prayer. But if any one should be on a journey when the time of prayer arrives, and there is no water at hand, yet if it be so that between him and water there is only a distance of four miles or 8000 ells, he is bound to go to the water, and there wash his hands and then repeat his prayer. But if the distance be greater, then he is obliged only to
wipe his hands with shavings or sand or on a board, and thereafter he may proceed to pray. (3) The above obligation, however, only comes into force if the water is found in the direction in which the traveller is going: if it is behind him, he is obliged to turn back only if it is not more than a mile distant. If the distance is greater than a mile, then he merely wipes his hands clean and may proceed with his prayer. (4) The obligation merely to wash the hands has reference only to those prayers that are said at other times than in the morning. At morning prayer, on the other hand, the worshipper is required to wash face, hands, and feet before he can pray. But if at the time of morning prayer one be far from water, then he merely wipes his hands and thereafter proceeds to pray. (5) All who have been pronounced unclean, as well as those who are clean, have simply to wash their hands, and can then engage in prayer, for the complete submersion even if it could be thoroughly carried out, in order to remove ceremonial defilement, is not necessary in order to pray.”—J. F. Schröder, *Satzungen und Gebräuche des talmudisch-rabbinischen Judentums* (1851), p. 25: “Before going to the synagogue, even if they were sure that they had not touched anything unclean, the worshippers were required always to wash their hands.”—Compare generally also *Orac. Sibyll.* iii. 591–593 (ed. Friedlieb).—The statements made by Schneckenburger, *Über das Alter der jüdischen Proselyten-Taufe* (1828), p. 38, require sifting.


106. On the Messiah, son of Joseph, compare the thorough and methodically conducted investigations of Dalman, *Der leidende und der sterbende Messias der Synagoge*, p. 16 ff. The result of these investigations is summed up approvingly by Siegfried (*Theol. Literaturzeitung*, 1888, p. 397 f.) as follows: The suffering Messias ben David and the dying Messias ben Joseph are to be regarded as
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quite distinct. The latter is not a Messiah of the ten tribes, but is an idea resulting from Zech. xii.–xiv. in combination with Deut. xxxiii. 17. His death is therefore not at all regarded as an atonement. The suffering Son of David rests upon the Messianic interpretation of Isa. liii.

177. The expression ἠλιστόν to ὁδόν, which Buxtorf, Lexicon Chaldaic. col. 711 sq., quotes, and which I, led astray by Fritzschel, De Wette, and Meyer, had described as equivalent to the New Testament παλιγγενεσία, Matt. xix. 28, means not "The Restoration of the World," but is rather equivalent to creatio ex nihilo. Buxtorf refers, without any further explanation, to Rambam (Maimonides), More Nebuchim, without indicating the particular passage, and to the Sepher Ikkarim of Joseph Albo, Abschn. i. cap. 23. But there, in fact, the subject is creation out of nothing. Buxtorf's opinion, therefore, is correct. His translation, innovatio mundi, however, contributed to lead me, as well as others, into the error referred to.

--This mistake, it may be observed by the way, is the most serious of all that the unfavourable critic of the Revue des études juives, xiii. 309–318, could ferret out among the 884 pp. of my book. There are some others of less consequence. In regard to the majority of his "corrections," the error lies on the side of my excellent critic, who has found much in my book which does not indeed please him, but is nevertheless true.

226. The inscription at Anapa is not Jewish. See the observations by Latyschev, Inscriptiones antiquae orae septentrionalis Pontis Euxini Graecae et Latinae, vol. i. Petersburg 1885, ad n. 98.

273. The statement that the rights of citizenship had been given to the Jews in Ephesus by Antiochus II. Theos (B.C. 261–246) is indeed probably correct, but is not supported by direct evidence. The passage referred to by me and others in support of this opinion in Josephus, Antiq. xii. 3. 2, runs as follows: τῶν γαρ ἰόνων κυρίδεν τῇ αὐτοῖς, καὶ δομήων τῷ Ἀγρίππα ἴνα τῆς πολιτείας ἄν αὐτοῖς ἰδικαὶ Ἀντίοχος ὁ Σιλευκὸς νῦν ὡς ὁ παρὰ τοὺς Ἕλληνες Θείς λεγόμενος, μόνον μετίχωσιν κ.τ.λ. "When the people of Ionia were very angry at the Jews, and besought Agrippa that they, and they only, might have those privileges of citizens which Antiochus, the grandson of Seleucus, who by the Greeks was called Theos, had bestowed upon them," etc. There is no word here of any grant of citizenship to the Jews, for αὐτοῖς refers, not to the Jews, but to the Ionians. Antiochus Theos bestowed upon the inhabitants of the cities on the Ionian coast the citizen rights (πολιτεία) which they possessed from that time onward, namely, autonomy and a democratic constitution, whereas at the end of the Persian age they had been governed by oligarchs. Undoubtedly the oligarchical governments in those parts had been
already overthrown by Alexander the Great (Arrian, i. 18. 2: καὶ τὰς μὲν διαγραφές πανταγού καταλύων ἱκλίνω, δημοκρατίας δὲ ἤκαθαρτάναι καὶ τοὺς κόμους τούς ὄφων ἕκαστος ἀποδείκνυαι καὶ τοὺς ὄφρους μὴν ἂνημεν ὄνος τοῖς βαρβάροις ἀπίθανου. On Ephesus in particular, see Arrian, i. 17. 10. Comp. Gilbert, Handbuch der griech. Staatsalterthümer, ii. 135 ff.). In the confusions, however, of the age of the Diadochoi, the state of matters underwent various changes from time to time, and the definite restoration of the autonomy and democracy in the communities of those parts was essentially the work of Antiochus Theos. Apart from the general testimony of Josephus in regard to these matters, we have also the following particular details. The Milesians gave to Antiochus II. the name of Theos, because he freed them from the tyrant Timarchus (Appian, Syr. 65). In a rescript of Antiochus II. to the Council and people of Erythraea it is said: διὸς ἐς τὸ Ἀλεξάνδρου καὶ Ἀρτέμιδος τοῦ τοῖς ἔρημοι καὶ ἐφορολόγησος η τόλες ἕμων [and so presumably they had been no longer so under Seleucus I. and Antiochus I.]. . . . τὴν τοῦ αὐτοκραυα ἕρμην συνεισφέροντα μεταφόρησαν καὶ ἐφορολόγησε ἑαυτὸν συγχωροῦν (Dittenberger, Syll. Inscr. Graec. n. 166, after Curtius, Monatsberichte der Berliner Akademie, 1875, p. 554 ff.; the rescript is not, as Curtius had assumed, by Antiochus I., but by Antiochus II.; see Dittenberger, Hermes, xvi. 1881, p. 197 ff.). On an inscription at Smyrna it is said in reference to Seleucus II., the son and successor of Antiochus II., that he confirmed the autonomy and democracy of the city, ἔθελεν τῷ δήμῳ τῶν αὐτοκραυα καὶ δημοκρατίαν. Since the matter spoken of immediately before was the special marks of favour shown to the city by Antiochus II., it is evident that he was regarded as the great benefactor of the city. Seleucus II. only confirmed the privileges that had been bestowed by him (Corpus Inscr. Graec. n. 3157, line 10 sq. = Dittenberger, Syll. Inscr. n. 171 = Hicks, Manual of Greek Historical Inscriptions, 1882, n. 176). Compare generally: Droysen, Geschichte des Hellenismus, 2 Aufl. iii. 1. 330 f.; Hicks, Manual of Greek Historical Inscriptions, p. 298; Foucart, Bulletin de correspondance hellénique, t. ix. 1885, p. 392 sq.; Gilbert, Handbuch der griechischen Staatsalterthümer, ii. 1888, pp. 135–149. —The facts that have been stated here are important for this reason, that they explain to us the origin of the citizen rights of the Jews in Ephesus and the other Ionian cities. Generally speaking, the Jews had citizen rights only in those cities which had been rebuilt during the Hellenistic age. But in the arrangements of these rebuilt cities, all the inhabitants were placed upon the same level in respect of the constitutional law. When, therefore, the constitutions of the Ionian cities in the beginning of the Hellenistic age were reorganized, the Jews also would just then receive the privilege of citizenship. Upon
the whole, this accords with the testimony of Josephus, c. Apion. ii. 4: οἱ ἐν Ἐφέσῳ καὶ κατὰ τὴν ἄλλην Ἰουδαίαν τοῖς αὐτίκαις πολιτεῖς ἐμαυμάτων, τοῦτο παραχώροντον αὐτοῖς τῶν διαδόχων. From all that has been said, it would be more exact to say that they had this privilege from Antiochus II. rather than from the Diadochi.

279. The monograph of Ruprecht, referred to as "just published," has not appeared.

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VOLUME III.

219 and 338 ff. Philo's systematic exposition of the Mosaic legislation was not specially written for non-Jewish readers, but was at least intended equally for Jews. See the proofs given of this view by Massebieu in his valuable treatise, Le classement des œuvres de Philon (Bibliothèque de l'école des hautes études, Sciences religieuses, vol. i. Paris 1889, pp. 1–91), p. 38 sq.—A complete reproduction of the contents of this interesting work of Philo is given by Oskar Holtzmann, Das Ende des jüdischen Staatenszens und die Entstehung des Christenthums, 1888, pp. 259–279 (= Stade, Geschichte des Volkes Israel, vol. ii. pp. 531–551).

346 f. Massebieu, as well as Dähne and Gfrörer, holds that the treatises, de caritate and de poenitentia (Philo, ed. Mangey, ii. 383–407), must be regarded as occupying a place separate from and not alongside of the treatise de fortitudine. Only the latter belongs to the systematic exposition of the Mosaic legislation; the other two are an appendix to the Vita Mois (see Massebieu, Le classement des œuvres de Philon, pp. 39–41). The reasons which he gives are, in fact, hardly convincing. This, however, is not the place for re-opening a discussion of the question, which is not of great importance in regard to the general arrangement of Philo's writings.—On all important points in reference to the arrangement of Philo's writings, Massebieu agrees with me, especially in this, that the Vita Mois does not belong to the systematic exposition of the Mosaic legislation, and, as might have been expected, also in this, that the systematic exposition is an entirely different work from the allegorical commentary on selected passages from Genesis.

349–354. The arrangement of Philo's work on the persecutions, or rather on the persecutors of the Jews, which I attempted on the basis of the statements of Eusebius, has been subjected to a thorough criticism by Massebieu in his work just referred to, pp. 65–78. He feels himself obliged, even on the basis of the Eusebian state-
ments, to assume that the first and second of the five books which Eusebius refers to in Hist. eccl. ii. 5. 1, have been lost, and that in the second the persecution under Sejanus had been related. But he believes that only the Legatio ad Cajum which has come down to us is a fragment of those five books, whereas the treatise adversus Flaccum did not belong to that group. But against this theory, and in favour of the opinion that the treatise adversus Flaccum formed part of the five books referred to by Eusebius, the fact that our treatise adversus Flaccum, according to its opening words, was undoubtedly preceded by a book on the persecutions by Sejanus, affords very strong presumptive evidence. From this we are justified in concluding that the treatise adversus Flaccum formed the third of those five books. What powerful reasons then has Massebieau to advance against the insertion of the treatise in that series? He starts with the assumption that the Alexandrian persecution of the Jews, which is reported in the Legatio ad Cajum, is the same as that which is described in the treatise adversus Flaccum. But one and the same occurrence could not have been described with equal fulness and detail in two books of the one work. The Legatio ad Cajum does not by any means represent itself as a continuation of the treatise adversus Flaccum. Now with reference to the identity of the two persecutions, I must, in opposition to the view maintained by me in Division II. vol. iii. pp. 352, 353, agree with Massebieau (comp. Division I. vol. ii. p. 94). It is also correct to say that the Legatio is not the continuation of the Flaccus. Nevertheless, I regard it as certain that the arrangement proposed by me is the right one. Massebieau has himself afforded the key for the solution of the difficulty. He has, in an able and convincing manner, shown that Philo in this work treats, not of the persecutions, but of the persecutors of the Jews. His theme is the same as that of Lactantius in his work de mortibus persecutorum: all persecutors of the righteous come to an evil end. This proposition Philo supports by pointing to the cases of Sejanus, Flaccus, and Caligula. All three had cruelly persecuted the Jews. All three came to a violent end. To each of them Philo devotes a little monograph, and these three treatises are bound together into one whole only by the common point of view. Under these circumstances it can be very easily understood that the Legatio ad Cajum appears not as a continuation of the Flaccus, and that the Alexandrian persecution of the Jews is related in detail in both, although both writings form parts of one comprehensive work. That persecution must have been the subject in both books, because it was carried on by Flaccus as well as by Caligula, each proceeding in his own way. The understanding of this literary plan of Philo has been made difficult owing to the circumstance that only the treatise against Flaccus has come down to us complete, and that the
other treatise under its common designation Legatio ad Cajum has been regarded from a false point of view. The embassy of the Jews to Caligula is in that treatise quite a secondary matter. The main thing in it, just as in the treatise on Flaccus, is on the one hand a description of the godless infatuation of Caligula, and on the other hand the description of the divine judgment which overtook him. This second part is wanting. That it did once exist is put beyond doubt by the introduction and conclusion of the treatise.
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