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The temple menorah as depicted on the Magdala stone, early 1st century CE Period in Jewish history, c. 516 BCE–70 CE Part of a series on the History of Israel Early historyPrehistoric Levant Kebaran Mushabian Natufian Harifian Yarmukian Lodian Nizzanim Ghassulian Canaan Retjenu Habiru Shasu Late Bronze Age collapse Ancient Israel and Judah Iron Age I Israelites, Philistines 12th–10th centuries BCE United Monarchy 10th century BCE Kingdom of Israel 10th century BCE–720 BCE Kingdom of Judah 10th century BCE–587 BCE Babylonian rule 587–538 BCE Second Temple period Persian Yehud 538–333 BCE Hellenistic period 333–164 BCE Hasmonean dynasty 164–37 BCE Herodian dynasty Kingdom Tetrarchy 37 BCE–6 CE Roman Judaea (Jewish-Roman Wars) 6 CE–136 CE Late Antiquity and Middle Ages Late antiquity (Rabbinic period) 70–638 Syria Palaestina 136–395 Byzantine Palaestina Prima Secunda 395–638 Early Islamic period (Filastin, Urdunn) 638–1099 Kingdom of Jerusalem 1099–1291 Ayyubid dynasty 1174–1260 Mamluk Sultanate 1260–1517 Modern historyModern history (1517–1948) Ottoman rule Eyalet Mutasarrifate Old Yishuv Zionism OETA British Mandate Yishuv State of Israel (1948–present) Timeline Years Independence Arab–Israeli conflict Austerity Silicon Wadi Iran–Israel conflict By topic Historical maps Historical population Historical literature Economic history Judaism Jerusalem Zionism Jewish leaders Jewish warfare Related Jewish history Yahwism Hebrew calendar Archaeology Museums Israel portalvte The Second Temple period or post-exilic period in Jewish history denotes the approximately 600 years (516 BCE – 70 CE) during which the Second Temple stood in the city of Jerusalem. It began with the return to Zion and subsequent reconstruction of the Temple in Jerusalem, and ended with the First Jewish–Roman War and the Roman siege of Jerusalem. In 587/586 BCE, the Neo-Babylonian Empire conquered the Kingdom of Judah; the Judeans lost their independence upon the Babylonian siege of Jerusalem, during which the First Temple was destroyed. After the Babylonians annexed Judah as a province, part of the subjugated populace was exiled to Babylon. This exilic period lasted for nearly five decades, ending after the Neo-Babylonian Empire itself was conquered by the Achaemenid Persian Empire, which annexed Babylonian territorial possessions after the fall of Babylon.[1][2] Soon after the conquest, Persian king Cyrus the Great issued a proclamation known as the Edict of Cyrus, encouraging the exiles to return to their homeland after the Persians raised it as an autonomous Jewish-governed province. Under the Persians (c. 539–332 BCE), the returned Jewish population restored the city and rebuilt the Temple in Jerusalem. In 332 BCE, the Achaemenid Empire fell to Alexander the Great, and the region was later incorporated into the Ptolemaic Kingdom (c. 301–200 BCE) and the Seleucid Empire (c. 200–167 BCE). The Maccabean Revolt against Seleucid rule led to the establishment of a nominally independent Jewish kingdom under the Hasmonean dynasty (140–37 BCE). While it initially exercised governance semi-autonomously under Seleucid hegemony, the Hasmoneans' kingdom increasingly exercised total self-governance as it undertook military campaigns to push the weakening Seleucids out of the region, establishing itself as the last Jewish kingdom and preceding an almost 2000-year-long hiatus in Jewish sovereignty in the Levant.[3][4][5][6] In 63 BCE, the Roman Republic conquered the kingdom. In 37 BCE, the Romans appointed Herod the Great as king of a vassal Judea. In 6 CE, Judea was fully incorporated into the Roman Empire as the province of Judaea. Growing dissatisfaction with Roman rule and civil disturbances eventually led to the First Jewish–Roman War (66–73 CE), resulting in the destruction of Jerusalem and its Temple, which ended the Second Temple period. As Second Temple Judaism developed, multiple religious currents emerged and extensive cultural, religious, and political developments occurred. The development of the Hebrew Bible canon, the synagogue and Jewish eschatology can be traced back to the Second Temple period. According to Jewish tradition, prophecy ceased during the early Second Temple period; this left the Jews without their version of divine guidance when they felt most in need of support and direction.[7] Under Hellenistic rule, the growing influence of Hellenism in Judaism became a source of dissent for those Jews who clung to their monotheistic faith; this was a major catalyst for the Maccabean revolt. In the latter years of the period, Jewish society was deeply polarized along ideological lines, and the sects of the Pharisees, Sadducees, Essenes, Zealots, and early Christianity were formed. Important Jewish writings were also composed during the Second Temple period, including portions of the Hebrew Bible, such as the books of Ezra, Nehemiah, Esther and Daniel and writings that are a part of the Apocrypha and the Dead Sea Scrolls. Among the major sources for the time period are the writings of Josephus, Philo, the Books of the Maccabees, Greek and Roman writers and later Rabbinic literature. The destruction of Jerusalem and the Second Temple in 70 CE is considered one of the most cataclysmic events in Jewish history.[8] The loss of mother-city and temple necessitated a reshaping of Jewish culture to ensure its survival. Judaism's Temple-based sects disappeared.[9] Rabbinic Judaism, centered around communal synagogue worship and Torah study, eventually evolved out of the Pharisaic school and became the mainstream form of the religion.[10][8][11][12] During the same era, Christianity gradually separated from Judaism, becoming a predominantly Gentile religion.[13] A few decades after the First Jewish-Roman War, the Bar-Kokhba Revolt (132–135 CE) erupted; its brutal suppression by the Romans further dwindled the Jewish population in Judea and enhanced the role of Jewish diaspora. During the ensuing Rabbinic period, the Jewish demographic center shifted to Galilee, where the Mishnah was compiled, and later to Babylonia, while smaller Jewish communities persisted across the Mediterranean. See also: Timeline of the Second Temple period Main articles: Return to Zion and Yehud (Persian province) Illustrations by Gustav DoreEzra Reads the Law to the PeopleNehemiah Views the Ruins of Jerusalem's Walls According to the Book of Ezra, the Persian Cyrus the Great ended the Babylonian exile in 538 BCE,[14] the year after he captured Babylon.[15] The exile ended with the return under Zerubbabel the Prince (so-called because he was a descendant of the royal line of David) and Joshua the Priest (a descendant of the line of the former High Priests of the Temple) and their construction of the Second Temple in the period 521–516 BCE.[14] The Cyrus Cylinder, an ancient tablet on which is written a declaration in the name of Cyrus referring to restoration of temples and repatriation of exiled peoples, has often been taken as corroboration of the authenticity of the biblical decrees attributed to Cyrus,[16] but other scholars point out that the cylinder's text is specific to Babylon and Mesopotamia and makes no mention of Judah or Jerusalem.[16] Professor Lester L. Grabbe asserted that the "alleged decree of Cyrus" regarding Judah, "cannot be considered authentic", but that there was a "general policy of allowing deportees to return and to re-establish cult sites". He also stated that archaeology suggests that the return was a "trickle" taking place over decades, rather than a single event.[17] The Persians may have experimented initially with ruling Judah as a Davidic client-kingdom under descendants of Jehoiachin,[18] but by the mid–5th century BCE Judah had become in practice a theocracy, ruled by hereditary High Priests[19] and a Persian-appointed governor, frequently Jewish, charged with keeping order and seeing that tribute was paid.[20] A second group of 5,000, led by Ezra and Nehemiah, returned to Judah in 456 BCE. The first was empowered by the Persian king to enforce the Torah, the second had the status of governor and a royal mission to restore the walls of the city.[21] The Bible mentions tension between the returnees and those who had remained in Judah, the former rebuffing the attempt of the "peoples of the land" to participate in the rebuilding of the Temple; this attitude was based partly on the exclusivism which the exiles had developed while in Babylon and, probably, partly on disputes over property.[22] The careers of Ezra and Nehemiah in the 5th century BCE were thus a kind of religious colonisation in reverse, an attempt by one of the many Jewish factions in Babylon to create a self-segregated, ritually pure society inspired by the prophesies of Ezekiel and his followers.[23] Silver coin (gerah) minted in the Persian province of Yehud, dated c. 375-332 BCE. Obv: Bearded head wearing crown, possibly representing the Persian Great King. Rev: Falcon facing, head right, with wings spread; Paleo-Hebrew YHD to right. The Persian era, and especially the period between 538 and 400 BCE, laid the foundations for the unified Judaic religion and the beginning of a scriptural canon.[24] The final Torah is widely seen as a product of the Persian period (probably 450–350 BCE).[25] This consensus echoes a traditional Jewish view which gives Ezra a pivotal role in its promulgation.[26] It has been suggested that Darius' reform of the empire's administrative structures, which included the collection, codification, and administration of local law codes, was the driving force behind the Jewish Torah's redaction.[27] Yehud's population significantly decreased during the Persian era; it is likely that it never exceeded 30,000. This represents a 70% decrease when compared to the late First Temple period.[28] Jerusalem's area was also smaller compared with the late First Temple period. The city shrank to its pre-eighth century BCE size, and its inhabited areas—the City of David and the Temple Mount—had a population of around 1500. Together with the surrounding farms and unwalled settled areas, Jerusalem's population was around 3000 people. The rest of the population lived in small, unwalled towns and villages.[28][29] The Israel of the Persian period consisted of descendants of the inhabitants of the former Kingdom of Judah, returnees from the Babylonian exile community, Mesopotamians who had joined them or had been exiled themselves to Samaria at a far earlier period, Samaritans, and others.[30] Main articles: Hellenistic period and Coele-Syria Marble bust of Alexander the Great, discovered in Beit She'an (2nd or 1st century BCE) In 332 BCE, the region was conquered by Alexander the Great of Macedon, ushering in the Hellenistic period. After his death in 322 BCE, his generals divided the empire and Judea became a frontier region between the Seleucid Empire and Ptolemaic Egypt.[31] Under the Hellenistic kingdoms, Judea was ruled by the hereditary office of the High Priest of Israel as a Hellenistic vassal.[32] At the same time, Hellenism gradually spread to varied degrees on all sides in the region through a variety of contacts, but especially as a result of the development of commerce and the arrival of Greek settlers.[33] Between 301 and 219 BCE the Ptolemies ruled Judea in relative peace.[34] Jews often found themselves working in the Ptolemaic administration and army, which led to the rise of a Hellenized Jewish elite class (e.g. the Tobiads).[35] This period also saw the rise of a Hellenistic Judaism, which first developed in the Jewish diaspora of Alexandria and Antioch, and then spread to Judea. The major literary product of this cultural syncretism is the Septuagint translation of the Hebrew Bible from Biblical Hebrew and Biblical Aramaic to Koiné Greek. The reason for the production of this translation seems to be that many of the Alexandrian Jews had lost the ability to speak Hebrew and Aramaic.[32] At the turn of the 2nd-century BCE, a successful military campaign in Coele-Syria led by the Seleucid Antiochus III finally brought the region into the Seleucid empire, with Jerusalem falling under his control in 198 BCE.[35] The Seleucids, like the Ptolemies before them, held a suzerainty over Judea: they respected Jewish culture and protected Jewish institutions.[36] This policy was drastically reversed by Antiochus IV, possibly due to a dispute over leadership of the Temple in Jerusalem and the office of High Priest or a revolt whose nature was lost to time. Antiochus IV issued decrees forbidding many traditional Jewish practices and began a campaign of persecution against devout Jews. This triggered a revolt against his rule, the Maccabean Revolt.[36] These decrees were a departure from typical Seleucid practice, which did not attempt to suppress local religions in their empire.[37] Scholars of Second Temple Judaism sometimes refer to Antiochus' reign as the 'Antiochene crises' for the Jews,[38] and as a period of civil war between Hellenized and orthodox forms of Judaism.[39][40] Main article: Maccabean Revolt According to 1 Maccabees, 2 Maccabees, and Josephus,[41] the Seleucid Emperor Antiochus IV (r. 175–164) moved to assert strict control over the Seleucid satrapy of Coele Syria and Phoenicia[42] after his successful invasion of Ptolemaic Egypt (170 to 168 BCE) was turned back by the intervention of the Roman Republic.[43][44] He sacked Jerusalem and the Temple, suppressing Jewish and Samaritan religious and cultural observances,[42][45] and imposed Hellenistic practices (c. 168-167 BCE).[45] Antiochus' actions enraged the elites but also the rural population, who had remained mostly untouched by Hellenism. In 167 BCE, Mattathias, a Hasmonean-lineage Jewish priest, killed a Jew in his hometown Modi'in who stepped forward to offer sacrifice to the Greek gods; he then killed a Seleucid official who ordered the sacrifice. According to 1 Maccabees, he declared, "Let everyone who is zealous for the law and supports the covenant come out with me!",[46] and fled with his sons and followers to the wilderness of Judea. These events signaled the start of the Maccabean Revolt.[47] When Mattathias died, his son Judas Maccabeus took over as leader of the revolt. He used guerrilla tactics to defeat several small Seleucid armies while Antiochus IV was fighting a war in the east. The conflict was heavily religiously charged because, in order to distinguish themselves from their Jewish opponents, the Maccabees presented themselves as radical Jews and carried out large-scale forced circumcisions. Judas eventually succeeded in capturing Jerusalem and purifying the allegedly desecrated temple.[48] This event is commemorated by the Jewish festival of Hannukkah.[49] The Maccabean cause was aided further in 164 BCE when Antiochus IV died and his generals fought over guardianship of his young son Antiochus V; this turmoil ended when Antiochus IV's nephew, Demetrios I, returned from exile in Rome, deposed Antiochus V, and ascended to the Seleucid throne. Demetrios continued the war against the Maccabees and backed their Jewish opponents. Around this time Judas was able to make a treaty with the Romans. Around 161 BCE, a Roman–Jewish Treaty was signed. In 160 BCE, the Seleucid general Bacchides defeated the Maccabees at the Battle of Elasa in 160 BCE; Judas' death during the battle dealt a blow to the rebels.[50] After Judas died, his brother Jonathan Apphus took over as the leader of the revolt. He benefited from another internal Seleucid struggle between King Demetrius I Soter and an usurper, Alexander Balas. Both turned to Jonathan, attempting to win him over with concessions, and Alexander Balas even elevated him to the position of high priest. Alexander Balas was eventually able to assert himself, but he was quickly defeated by Demetrios' son Demetrios II. The battle for the throne was now between him and the general Diodotos Tryphon, which strengthened Jonathan's position even more. This did not change when Tryphon was able to capture and murder Jonathan in Acre through treachery.[51] In 142 BCE, Simon Thassi, the last of Mattathias' sons, took over as rebellion leader and high priest. He was eventually successful in destroying the Acra, a fortified complex in Jerusalem that was the last symbol of Seleucid rule in Judea.[52] Main article: Hasmonean dynasty After Simon was assassinated and replaced by his son John Hyrcanus I (r. 134–104 BCE), Antiochus VII led a large army into Judea, forcing Hyrcanus to surrender as a vassal ruler in Jerusalem after a two-year siege. However, following Antiochus' death in the Seleucid-Parthian Wars in 129 BCE, the Seleucids were soon too weak to pursue an active policy outside of Syria; Hyrcanus was relieved of his burden,[3] establishing the now de facto independent Hasmonean state of Judea, minting coins for the first time, and doubling the state's territory. Main article: Hasmonean dynasty Stone bowl fragment with the name “Hyrcanus,” which was discovered in the Givati Parking Lot, Jerusalem Around 110 BCE, Hyrcanus launched an invasion of Transjordan.[3][53] His army laid siege to the city of Medeba and took it after a six-month siege. After this victory, he turned north and invaded Samaria, which had long separated Judea from Jewish settlements in Galilee.[3] Shechem was reduced to a village and the Samaritan Temple on Mount Gerizim was destroyed.[54][55] Archaeological evidence places these events between 111 and 110 BCE.[54][56] Hyrcanus also launched a military campaign in Idumea, capturing Marisa and Adora. The Idumeans were forced to convert to Judaism, by threat of exile or death, depending on the source.[57][58][59] Following the death of Hyrcanus, his son Aristobulus I (r. 104–103 BCE) assumed the title of king for the first time and combined it with the office of high priest. People were now more open to Hellenistic influences that had been demonized as un-Jewish during the war; the Hasmonean kingship bore clear Hellenistic monarchy traits, but combined these with theocratic elements.[60] Aristobulus conquered and annexed Galilee.[5][3] The Galilee, which had previously been sparsely inhabited, mostly by pagan populations, but also by Jewish communities, experienced an influx of Jewish settlement following these conquests.[61] Josephus writes that he had also subjugated and Judaized Iturea, but this claim is not supported by archeological evidence.[3][62] Map of the Hasmonean kingdom Alexander Jannaeus (r. 103–76 BCE) waged a series of expansionist wars, primarily against the Hellenistic cities surrounding Judea. Unlike his predecessors, who were focused on the concentration of the Jewish population in one country, his military efforts were motivated by a desire to control key economic points such as ports and trade routes. On the same time, he carried on his predecessors' conversion policy, and destroyed Pella because its inhabitants refused to convert. During his reign, the Hasmonean kingdom expanded to its greatest extent, now including the coastal plain, the northern Negev, and western parts of Transjordan.[6][4][5] Jannaeus' dual role as king and high priest, his inclination towards the Sadducees, the high cost of the wars in both money and lives threatened the governmental balance and sparked opposition to his rule, resulting in the Judean Civil War, which Jannaeus brutally suppressed. Salome Alexandra (r. 76–67 BCE), Jannaeus' widow, ascended to power following her husband's death. Under her rule, the priesthood was separated from the other powers of government for the first time since the rise of the Hasmoneans. Salome appointed her son, Hyrcanus II, as high priest and his brother, Aristobulus II, as army commander, and pursued a moderate, mostly defensive policy that included the formation of a large and deterring army. Her nine-year reign is described as one of peace and economic prosperity, during which the country recovered from wars. The queen clearly supported the Pharisees, even allowing them to persecute and punish the Sadducees. Her rule had a distinct Hellenistic flavor, as there was no tradition of female rule in Judea. Hasmonean kings attempted to revive the Judah described in the Bible: a Jewish monarchy ruled from Jerusalem and including all territories once ruled by David and Solomon. In order to carry out this project, the Hasmoneans forcibly converted neighbor nations to Judaism.[63] Some scholars argue that the Hasmonean dynasty institutionalized the final Jewish biblical canon.[64] Main article: Hasmonean Civil War After Salome Alexander died in 67 BCE, Hyrcanus II, her older son, was entitled to assume the throne and was already acting as high priest. However, Aristobulus II, her younger son, was more energetic and determined to become king. Aristobulus gathered an army to attack Jerusalem, forcing Hyrcanus to abdicate the crown. The abdication was formally carried out in the temple, and Aristobulus' son, Alexander, married Hyrcanus' daughter, Alexandra. However, Antipater, an Edomite noble who served as Hyrcanus' advisor, convinced him that giving up the throne was a mistake that needed to be undone. Along with Aretas III, king of the Nabateans, these two formed an alliance and together they attacked and besieged Jerusalem. During the same period, Roman general Pompey was in the midst of a campaign in the Eastern Mediterranean. After defeating Mithridates VI of Pontus, Pompey conquered the Seleucid Kingdom, which became a Roman province called Syria. The warrying brothers, who saw a mighty army camped near them, appealed to Pompey to decide between them. Three delegations then appeared before Pompey: one sent by Aristobulus, one sent by Hyrcanus, and another from "the people" who demanded to abolish the Hasmonean dynasty, which had transformed the rule of the priests into the rule of kings. Pompey heard the delegations but refrained from deciding. Eventually, in 63 BCE, Pompey invaded Judea, conquered Jerusalem, desecrated the Holy of Holies, imprisoned Aristobulus, and declared Hyrcanus an "ethnarch", a title inferior to the title "king". Judea then became a vassal kingdom of the Roman Republic. After Pompey's conquest of Judea in 63 BCE, Hyrcanus II assumed the role of ethnarch; however, his advisor Antipater was ruler in practice and managed the kingdom's affairs. Some cities which were conquered by the Hasmoneans were removed from Judaean rule, including Azotus, Jaffa and Samaria, as well as Scythopolis and several cities in Transjordan, which formed the semi-autonomous Decapolis. Hyrcanus II's rule was unstable. Alexander II, Aristobulus II's son, raised a large army and seized Jerusalem, forcing Hyrcanus to leave the city. The Roman general Aulus Gabinius invaded Judea in retaliation, sent Hyrcanus back to Jerusalem, and reinstated him as high priest. When Caesar's civil war broke out, Julius Caesar attempted to install Aristobulus on the throne; however, Aristobulus was poisoned, and his son Alexander, who was preparing to support him, was beheaded at Antioch at the command of Pompey. Antipater and his sons Phasael and Herod gained status and power at the expense of the Hasmonean dynasty's waning power. When the Parthians invaded the area in 40 BCE, they installed Antigonus II Mattathias, Aristobulus II's youngest son, as king. Phasael committed suicide, and Hyrcanus II was taken as a prisoner to Babylon after having his ear severed in order to prevent him from ever acting as high priest again. Herod, who fled the Parthians, found his way to Mark Antony, who then controlled the eastern part of the Roman Republic. In agreement with his co-ruler Augustus, who controlled the western part, the two decided to appoint Herod as king of Judaea, and sent him with an army to seize the throne. In 37 BCE, Jerusalem was taken after a siege, and Antigonus was captured and executed. Main article: Herodian dynasty In 37-36 BCE, Herod the Great was appointed king of the Jews by the Roman Senate. The kingdom of Judea during his period is also referred to as the Herodian kingdom. As a close and loyal ally to the Romans, Herod extended his rule as far as Arabia and the Hauran. Herod undertook many colossal building projects, including fully rebuilding the Second Temple and expanding the Temple Mount, and founding Caesarea Maritima as a major port city. Herod also constructed the enclosure around the Cave of the Patriarchs in Hebron, the fortress at Masada, and Herodium. The Herodian kingdom under Herod experienced a period of growth and expansion. Reconstruction of Herod's Temple in the Holyland Model of JerusalemThe port of Caesarea MaritimaHerodium, a palace fortress built by HerodAfter Herod's death in 4 BCE, the kingdom was partitioned to several parts to each of his three sons (initially four parts), forming the Tetrarchy. The central part of the Tetrarchy was given to Herod Archelaus, including Judea proper, Idumea and Samaria. Herod's death in 4 BCE caused the release of built up frustrations of the people who were suppressed by his brutality. Many people were impoverished because of Herod's high taxes and spending. When he died, his building projects that once allowed for job opportunities were stopped, and many people lost their jobs. This built up frustrations that ultimately contributed to the causes of the First Jewish–Roman War.[65] Main article: Judaea (Roman province) In 6 CE, the country fell into unrest, and the Herodian ruler of Judea was deposed in favor of forming the new Iudaea Province under direct Roman rule.[66] The Roman province of Judaea extended over parts of the former regions of the Hasmonean and Herodian kingdoms. It was created in 6 CE with the Census of Quirinius and merged into Syria Palaestina after 135 CE. Jerusalem reached a peak in size and population during the late Second Temple period.[67][68] The majority of scholars estimate that city's population at that time to have been between 70,000 and 100,000.[69][70][71][72] Herod II ruled Ituraea and Trachonitis until his death in 34 CE when he was succeeded as tetrarch by Herod Agrippa I, who had previously been ruler of Chalcis. Agrippa surrendered Chalcis to his brother Herod and ruled in Philip's stead. On the death of Herod Antipas in 39 CE Herod Agrippa became ruler of Galilee also, and in 41 CE, as a mark of favour by the Emperor Claudius, succeeded the Roman prefect Marullus as ruler of Judea. The era from roughly 4 BCE to 33 CE is also notable as being the time period when Jesus of Nazareth should have lived, primarily in Galilee, under the reign of Herod Antipas. It is therefore considered in specifically Jewish history as being when Christianity arose as a messianic sect from within Second Temple Judaism. Main article: First Jewish–Roman War In 66 CE, the Jews of Judea rose in revolt against Rome, sparking the First Jewish–Roman War (66-73 CE), also known as the Great Jewish Revolt. Flavius Josephus, a contemporary Jewish historian who fought as the commander of Jewish forces in Galilee but later defected to the Roman side, chronicled the events of the war in his book The Jewish War. The hill where ancient Yodfat stood (left); the ruins of Gamla (center); stone piles near the Western Wall thought to have been thrown by Roman legionaries during the destruction of the Second Temple (right) Vespasian, an experienced Roman general, was sent by emperor Nero to crush the rebellion. He arrived at Ptolemais along with legions X Fretensis and V Macedonica. There he was joined by his son Titus, who arrived from Alexandria at the head of Legio XV Apollinaris, as well as by the armies of various local allies including that of king Agrippa II. During the Galilee campaign, many towns surrendered without a fight, and others were taken by force. Yodfat, a fortified town in the Lower Galilee, was besieged for 47 days before it fell to treachery; the city was razed, many people were killed, and the rest were enslaved. Gamla, the major Jewish stronghold in the Golan Heights, fell after a one-month siege. Following a lull in military operations caused by civil war and political turmoil in Rome, Vespasian was summoned to Rome and appointed Emperor. The Arch of Titus in Rome depicts the Roman triumph celebrating the fall of Jerusalem. The procession includes the Menorah and other Second Temple vessels. In early 70 CE, Titus moved to besiege Jerusalem, the center of rebel resistance in Judaea. The city had been taken over by several rebel factions following a period of massive unrest and the collapse of a short-lived provisional government. The first two walls of Jerusalem were breached in three weeks, but the Roman Army was unable to breach the third and thickest wall due to a stubborn rebel standoff. According to Josephus, a contemporary historian and the main source for the war, the city was ravaged by murder, famine and cannibalism.[73] On Tisha B'Av, 70 CE (August 30),[74] Roman forces finally overwhelmed the defenders and set fire to the Temple.[75] Resistance continued for another month, but eventually the upper and lower parts of the city were taken as well, and the city was burned to the ground. Titus spared only the three towers of the Herodian citadel as a testimony to the city's former might.[76][77] Josephus wrote that over a million people perished in the siege and the subsequent fighting.[78] While contemporary studies dispute this figure, all agree that the siege had a major toll on human life, with many people being killed and enslaved, and large parts of the city destroyed. After the fall of Jerusalem, Titus returned to Rome, leaving the remaining Jewish strongholds, including Herodium and Machaerus, to the Roman Legions. The war ended in 73-74 CE with the siege of Masada. According to Josephus, the siege resulted in the mass suicide of the Sicarii rebels and resident Jewish families, though the historicity of the mass suicide is debated. Aerial view of Masada, the last stronghold of the First Jewish-Roman War. The Roman siege ramp appears to the right. Main article: Rabbinic period Further information: Bar Kokhba revolt and History of the Jews in the Roman Empire The failure of the First Jewish Revolt eventually led to two subsequent Jewish uprisings against Rome: the Diaspora Revolt and the Bar Kokhba Revolt in Judaea, both of which ended in catastrophic failure. The Diaspora Revolt, which erupted between 115 and 117 CE, was driven by messianic expectations and the local tensions and violence experienced by Jews in the diaspora.[79][80] This revolt saw Jewish communities in the Roman provinces of Egypt, Cyrenaica, and Cyprus rise in rebellion, characterized by attacks on local populations, temples, public structures, and roads.[79] The Roman suppression was marked by severe retaliation and ethnic cleansing, involving local populations joining the Roman forces, which led to widespread devastation and the near-total expulsion or annihilation of Jews from these regions.[79][81] Two generations after the First Jewish-Roman War, the Bar Kokhba Revolt (132-136 CE) erupted. One reason seems to be the re-establishment of Jerusalem as a Roman colony under the name of Aelia Capitolina. The revolt was brutally suppressed by the Romans and resulted in the extensive depopulation of Judea proper, more so than during the First Jewish–Roman War of 70 CE.[82][83] Some scholars have described these events as genocide.[83] According to Cassius Dio, 580,000 Jews perished in the war and many more died of hunger and disease, 50 fortresses and 985 villages were destroyed. In addition, many Judean war captives were sold into slavery.[84] Some modern historians assert that Dio's numbers were somewhat exaggerated,[85] but based on the archeological evidence, virtually all scholars support Dio's claim of massive depopulation.[86] The revolt put an end to Jewish aspirations for the reconstruction of Jerusalem and the Temple as well as, more concretely, for Jewish settlement in the district of Judea.[87] The province of Judaea was renamed Syria Palaestina.[88][89] Jewish presence in Judaea significantly dwindled after the failure of the Bar Kokhba revolt.[90] Nevertheless, there was a continuous small Jewish presence and Galilee became its religious center.[91][92] Jewish communities also continued to reside in the southern Hebron Hills and on the coastal plain.[82] The Mishnah and part of the Talmud, central Jewish texts, were composed during the 2nd to 4th centuries CE in Tiberias and Jerusalem.[93] Over the next centuries, more Jews emigrated to flourishing communities in the Diaspora. Others remained in the Land of Israel, and some converted to Christianity.[94] Jewish historians occasionally refers to this time period, which corresponds with the world's late antiquity, as the Rabbinic or Talmudic period. After the destruction of the Second Temple, Judaism separated into a linguistically Greek and a Hebrew / Aramaic sphere.[95]:8–11 The theology and religious texts of each community were distinctively different.[95]:11–13 Hellenized Judaism never developed yeshivas to study the Oral Law. Rabbinic Judaism (centered in the Land of Israel and Babylon) almost entirely ignores the Hellenized Diaspora in its writings.[95] It is unknown whether Hellenized Judaism ultimately vanished as its adherents assmiliated into the Christianized Greco-Roman society, or if it persisted as a distinct, bible-oriented community that later affected the development of Karaite Judaism.[95]:14–16 By the first century, the Jewish community in Babylonia, to which Jews were exiled after the Babylonian conquest as well as after the Bar Kokhba revolt in 135 CE, already held a speedily growing[96] population of an estimated one million Jews, which increased to an estimated two million[97] between the years 200 CE and 500 CE, both by natural growth and by immigration of more Jews from the Land of Israel, making up about one-sixth of the world Jewish population at that era.[97] Main article: Second Temple Judaism During the 600 years of the Second Temple period, multiple religious currents emerged and extensive religious developments occurred. The development of the Hebrew Bible canon, the synagogue, Jewish eschatology can all be traced back to the Second Temple period. According to Jewish tradition, prophecy ceased during the early Second Temple period; this left the Jews without their version of divine guidance at a time when they felt most in need of support and direction.[7] During the Hellenistic period, currents of Judaism were influenced by Hellenistic philosophy developed from the 3rd century BCE, notably the Jewish diaspora in Alexandria, culminating in the compilation of the Septuagint. An important advocate of the symbiosis of Jewish theology and Hellenistic thought is Philo. The growing influence of Hellenism in Judaism became a source of dissent for some Jews; this was a major catalyst for the Maccabean revolt. The sects of the Pharisees and Sadducees were formed, according to most scholars, around the mid 2nd century BCE. It is thought that the mystic sect of the Judaean desert, most likely the Essenes, was founded in the second third of the second century BCE. The sect serves as a useful illustration of the profound impact these years had on the emergence of new patterns, beliefs, and lifestyles. The sect members' flight into the desert was a direct protest against what was taking place in Jerusalem at the time. The emergence of a new leadership in the city, a leadership that would shape the course of Jewish history for more than a century, is what led to the cult's estrangement and alienation.[98] From c. 170 BCE to 30 CE, five successive generations of zugot ("pairs of") leaders headed the Jews' spiritual affairs. A number of messianic ideas developed during the later Second Temple period. Christianity first emerged as a Second Temple Judaic sect in the 1st century Hellenistic Judaism in Roman Judea. Jesus of Nazareth was a first-century Jewish preacher and religious leader.[99] After his death, his apostles and their followers spread around the Levant, Europe, Anatolia, Mesopotamia, the South Caucasus, Egypt, and Ethiopia, despite initial persecution. It soon attracted gentile God-fearers, which led to a departure from Jewish customs, and, after the fall of Jerusalem which ended the Temple-based Judaism, Christianity slowly separated from Judaism. The religious literature of the Second Temple period can be split into three categories: the Apocrypha and Pseudepigrapha; the literature of the Greek-speaking diaspora; and the Dead Sea Scrolls. The first two categories were preserved by Christians, while the third one was discovered in the 20th century in the Qumran caves.[100] The Apocrypha ('hidden books') were accepted as canonical scripture by various Christian denominations, and includes books like 1–4 Maccabees, Sirach, Wisdom of Solomon, Baruch (inc. the Letter of Jeremiah), Tobit and Judith, along with 1–2 Esdras and Prayer of Manasseh which are not considered as canonical by any church. The Pseudepigrapha ('false superscription') include books attributed to well-known biblical figures, including Enoch, Abraham, Moses and others. The Dead Sea Scrolls are generally believed to be the library of a mystic sectarian community that lived at Qumran, most likely the Essenes. Together with the works from the first two categories, it also contains other writings including the Community Rule, the Damascus Document, the Temple Scroll, the War Scroll, the Thanksgiving Hymns, the pesharim, and others.[100] A fourth category would be some parts of the Hebrew Bible that were composed during the Second Temple period, including the prophetic books of Zechariah, Haggai, Malachi, Joel, and parts of Isaiah (24–7, 56–66), all dating from the Persian period, along extensive portions of the Ketuvim. However, these books are not typically included in scholarship as part of the Second Temple period literature.[100] Almost all of the national Jewish economy's needs during the Second Temple period were met domestically; there was very little exporting or importing.[101] Agriculture played a significant role in economic life. Josephus explains why earlier texts did not mention Jews by stating that: As for ourselves, therefore, we neither inhabit a maritime country, nor do we delight in merchandise, nor in such a mixture with other men as arises from it; but the cities we dwell in are remote from the sea, and having a fruitful country for our habitation, we take pains in cultivating that only.[102][101]It is believed that the majority of Judaea's farmland was used to grow grain, predominantly wheat but also hardier but less popular barley in drier areas. Archaeologists have found numerous olive and winepresses, indicating the importance of these products as well. Rabbinic literature, Josephus' writings, and the New Testament further reveal that herbs, garden vegetables, and legumes were also grown. Legumes were especially important, because they could be stored for a long time and frequently flourished in years when other crops failed.[103] Sources from the late first and early second centuries CE indicate that rice was introduced to Palestine by Jewish farmers during the early Roman period. The local crop was fine, large-kernel rice.[104] The main products of livestock were milk, butter, and cheese (albeit these foods made up a small portion of the diet), wool, and food for the Roman army, whose diet, unusually for the time period, included a daily ration of meat. There was also fish, probably generally pickled, though not in great quantities. The Galilean city of Tarichaeae, located along the shore of the Sea of Galilee, got its name from Greek: ταρίχη, "pickled fish".[103] A few small areas in the province dedicated to the cultivation of cash crops. A famous example is the balsam plantations around Jericho. Josephus also indicates that in his day, the olive was extensively grown in some parts of Upper Galilee, and that its oil was occasionally sold to neighboring cities.[103] There are several sources that do suggest there may have been a limited amount of importing. Wheat imports are mentioned in Makhshirin 3:4, and the rabbis' ruling that imported pottery and glass were ritually impure also seems to suggest that these products were brought into the region. The Hellenistic-period Hefzibah inscription demonstrates that there was some exchange of goods among the local communities, and there may have even been some export. it is also possible that the area served as a form of commerce enclave, as balsam and dates from the Jericho area were sold outside the area and it is obvious that the locals there were not self-sufficient in other ways.[101] But, when looking at the overall economic picture, the scale of imports and exports was insignificant. For instance, the Romans imposed a yearly land tax and harbor tax on Hyrcanus in the sum of 20,665 modia, or around 135.5 tons of wheat for Joppa. A levy of 135.5 tons of wheat was absurdly low considering Joppa was the main Jewish port, indicating that the city only exported a little amount of goods.[101] According to Josephus, the main commercial hubs were the Phoenician coastal cities. They took part in international trade in the Mediterranean sea and reportedly served as the main ports for the Land of Israel's meager import and export requirements. Some of those cities were conquered by the Hasmoneans, while they may not have been completely abandoned, their economic situation and prestige degraded. During this period, only Ascalon remained an independent city, and Joppa continued to function as a small harbor city. The Phoenician coastal cities prospered once more and resumed their status as economic hubs after the Romans seized Palestine.[101] Importing food was important at times of drought or famine, as it was during the time of Herod,[105] and Helena.[106][101] Nonetheless, as is evident from the Testament of Job,[107] trading at this time was often a characteristic of the coastal cities.[101] Hurvat Itri, a partially reconstructed village of the Second Temple periodA rock-cut wine press at Hurvat Itri Jerusalem during the late Second Temple period was a significant center of consumption at this time. This economic center developed to meet the needs of both the Temple and pilgrims, as well as those of the locals who did not work in agriculture.[101][108] Doves were raised in the Judean Lowlands and sent to the Temple.[101] The locations from which the Temple received high-quality agricultural items are listed in the Mishnah's Menachot tractate. The highest quality fine flour was transported from farms in Michmas and Zonicha (now Zanoah). The Aforayim flour came in second. Olive trees near Teqoa of Galilee served as the Temple's main source of olive oil. Regev in the Transjordan came in second. Qerouthim (Keruthim) and Hatoulim were the main producers of wine, followed by Beit Rima (now Bani Zeid al-Gharbia), Beit Lavan (now al-Lubban al-Gharbi), and Kefar Signa (in the lower Galilee).[109] Judea's linguistic situation during the Second Temple period is defined by the co-existence of two spoken languages: Aramaic and Hebrew.[110] The meaning of the population's bilingualism is debated; opinions differ on whether speakers express themselves equally in Hebrew or Aramaic, or whether one language is preferred over the other depending on region. Aramaic became widely spoken in Samaria and Galilee, while Judea continued to use Hebrew.[110] Although Aramaic had eventually surpassed Hebrew as the most widely spoken language in the region, many people learned Hebrew as a liturgical language. During the two centuries of Persian rule (538–332 BCE), the administrative language was Imperial Aramaic.[110] Beginning in 333 BCE, Koine Greek became the official language of administration and was used to spread Hellenistic culture. Even under Roman rule, the administrative language in the eastern provinces, including Judaea, remained Greek. The square script (also known as Ktav Ashuri) had probably already started to replace the paleo-Hebrew script during the Persian period, though the transition was not complete until the Hellenistic period and traces of the previous script were still in use until the Bar-Kokhba revolt.[110] Latin, the language of the Roman army and higher levels of administration, had almost no impact on the linguistic landscape. It is less common in texts and archaeology. Only a few Latin papyri were discovered in the region; those discovered at Masada belonged to the Roman garrison. During the Persian period, Aramaic was the civil administration

certain degree, and display Judean and Nabatean influences at the same time. She suggests dating these tombs to a period preceding the destruction of the Temple in 70 CE, although she acknowledges the possibility that the Jerusalem style of decoration persisted beyond this time. This phenomenon indicates that the ornate tombs of the Jewish elite in Jerusalem influenced the burial practices of local elites across towns and rural areas in Judaea.[148] Archaeology of Israel History of ancient Israel and Judah History of the Jews in the Roman Empire Intertestamental period Jerusalem during the Second Temple Period Second Temple Judaism Timeline of Jewish history ^ Jonathan Stökl, Caroline Waerzegger (2015). Exile and Return: The Babylonian Context. Walter de Gruyter GmbH & Co. pp. 7–11, 30, 226. ^ Encyclopaedia Judaica. Vol. 3 (2nd ed.). p. 27. ^ a b c d e f Helyer, Larry R.; McDonald, Lee Martin (2013). "The Hasmoneans and the Hasmonean Era". In Green, Joel B.; McDonald, Lee Martin (eds.). The World of the New Testament: Cultural, Social, and Historical Contexts. Baker Academic. pp. 45–47. ISBN 978-0-8010-9861-1. OCLC 961153992. The ensuing power struggle left Hyrcanus with a free hand in Judea, and he quickly reasserted Jewish sovereignty... Hyrcanus then engaged in a series of military campaigns aimed at territorial expansion. He first conquered areas in the Transjordan. He then turned his attention to Samaria, which had long separated Judea from the northern Jewish settlements in Lower Galilee. In the south, Adora and Marisa were conquered; (Aristobulus') primary accomplishment was annexing and Judaizing the region of Iturea, located between the Lebanon and Anti-Lebanon mountains ^ a b Ben-Sasson, H.H. (1976). A History of the Jewish People. Harvard University Press. p. 226. ISBN 0-674-39731-2. The expansion of Hasmonean Judea took place gradually. Under Jonathan, Judea annexed southern Samaria and began to expand in the direction of the coast plain... The main ethnic changes were the work of John Hyrcanus... it was in his days and those of his son Aristobulus that the annexation of Idumea, Samaria and Galilee and the consolidation of Jewish settlement in Trans-Jordan was completed. Alexander Jannai, continuing the work of his predecessors, expanded Judean rule to the entire coastal plain, from the Carmel to the Egyptian border... and to additional areas in Trans-Jordan, including some of the Greek cities there. ^ a b c Smith, Morton (1999), Sturdy, John; Davies, W. D.; Horbury, William (eds.), "The Gentiles in Judaism 125 BCE - 66 CE", The Cambridge History of Judaism: Volume 3: The Early Roman Period, The Cambridge History of Judaism, vol. 3, Cambridge: Cambridge University Press, pp. 192–249, doi:10.1017/chol9780521243773.008, ISBN 978-0-521-24377-3, retrieved 2023-03-20, These changes accompanied and were partially caused by the great extension of the Judaeans' contacts with the peoples around them. Many historians have chronicled the Hasmonaeans' territorial acquisitions. In sum, it took them twenty-five years to win control of the tiny territory of Judaea and get rid of the Seleucid colony of royalist Jews (with, presumably, gentile officials and garrison) in Jerusalem. [...] However, in the last years before its fall, the Hasmonaeans were already strong enough to acquire, partly by negotiation, partly by conquest, a little territory north and south of Judaea and a corridor on the west to the coast at Jaffa/Joppa. This was briefly taken from them by Antiochus Sidetes, but soon regained, and in the half century from Sidetes' death in 129 to Alexander Jannaeus' death in 76 they overran most of Palestine and much of western and northern Transjordan. First John Hyrcanus took over the hills of southern and central Palestine (Idumaea and the territories of Shechem, Samaria and Scythopolis) in 128–104; then his son, Aristobulus I, took Galilee in 104–103, and Aristobulus' brother and successor, Jannaeus, in about eighteen years of warfare (103–96, 86–76) conquered and reconquered the coastal plain, the northern Negev, and western edge of Transjordan. ^ a b Ben-Eliyahu, Eyal (30 April 2019). Identity and Territory: Jewish Perceptions of Space in Antiquity. Univ of California Press. p. 13. ISBN 978-0-520-29360-1. OCLC 1103519319. From the beginning of the Second Temple period until the Muslim conquest—the land was part of imperial space. This was true from the early Persian period, as well as the time of Ptolemy and the Seleucids. The only exception was the Hasmonean Kingdom, with its sovereign Jewish rule—first over Judah and later, in Alexander Jannaeus's prime, extending to the coast, the north, and the eastern banks of the Jordan. ^ a b The Jewish Backgrounds of the New Testament: Second Commonwealth Judaism in Recent Study, Wheaton College, Previously published in Archaeology of the Biblical World, 1/2 (1991), pp. 40–49. ^ a b Karesh, Sara E. (2006). Encyclopedia of Judaism. Facts On File. ISBN 1-78785-171-0. OCLC 1162305378. Until the modern period, the destruction of the Temple was the most cataclysmic moment in the history of the Jewish people. Without the Temple, the Sadducees no longer had any claim to authority, and they faded away. The sage Yochanan ben Zakkai, with permission from Rome, set up the outpost of Yavneh to continue develop of Pharisaic, or rabbinic, Judaism. ^ Alföldy, Géza (1995). 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In the second century BCE, the Holy Land was ruled by the Seleucids (Syrian-Greeks), who tried to force the people of Israel to accept Greek culture and beliefs instead of mitzvah observance and belief in G-d. Against all odds, a small band of faithful but poorly armed Jews, led by Judah the Maccabee, defeated one of the mightiest armies on earth, drove the Greeks from the land, reclaimed the Holy Temple in Jerusalem and rededicated it to the service of G-d. ... To commemorate and publicize these miracles, the sages instituted the festival of Chanukah. ^ Menahem Stern: Die Zeit des Zweiten Tempels. In: Haim Hillel Ben-Sasson (Hrsg.): Geschichte des jüdischen Volkes, Band 1: Von den Anfängen bis zum 7. Jahrhundert. München 1978, S. 229–273, hier S. 262. ^ Menahem Stern: Die Zeit des Zweiten Tempels. In: Haim Hillel Ben-Sasson (Hrsg.): Geschichte des jüdischen Volkes, Band 1: Von den Anfängen bis zum 7. Jahrhundert. 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John Hyrcanus I, who embarked upon further territorial conquests, forcing the non-Jewish populations of the conquered regions to adopt the Jewish way of life and destroying the Samaritan temple on Mount Gerizim.. ^ Sievers, 142 ^ Josephus, Antiquities of the Jews, 13.257–258 ^ George W. E. Nickelsburg. Jewish Literature Between The Bible And The Mishnah, with CD-ROM, Second Edition. (Minneapolis: Fortress Press, 2005), 93 ^ Maurice Sartre. The Middle East Under Rome. Harvard University Press, 2005: p. 15 ^ Kai Trampedach: Between Hellenistic Monarchy and Jewish Theocracy. The Contested Legitimacy of Hasmonean Rule. In: Nino Luraghi (Hrsg.): The Splendors and Miseries of Ruling Alone. Franz Steiner, Stuttgart 2013, S. 231–259. ^ Leibner, Uzi (2009). Settlement and History in Hellenistic, Roman, and Byzantine Galilee: An Archaeological Survey of the Eastern Galilee. Mohr Siebeck. p. 336. hdl:20.500.12657/43969. ISBN 978-3-16-151460-9. ^ a b c d Leibner, Uzi (2009). Settlement and History in Hellenistic, Roman, and Byzantine Galilee: An Archaeological Survey of the Eastern Galilee. Mohr Siebeck. pp. 321–324, 362–371, 396–400, 414–416. hdl:20.500.12657/43969. ISBN 978-3-16-151460-9. ^ Davies 1992, pp. 149–50. ^ Philip R. Davies in The Canon Debate, p. 50: "With many other scholars, I conclude that the fixing of a canonical list was almost certainly the achievement of the Hasmonean dynasty." ^ Cohen, Shaye (1999). Ancient Israel: From Abraham to the Roman Destruction of the Temple. Biblical Archeology Society. p. 273. ISBN 1880317540. ^ Ben-Sasson (1976), p. 246. ^ Lehmann, Clayton Miles (22 February 2007). "Palestine: History". The On-line Encyclopedia of the Roman Provinces. The University of South Dakota. Archived from the original on 10 March 2008. Retrieved 18 April 2007. ^ Har-El, Menashe (1977). This Is Jerusalem. Canaan Publishing House. pp. 68–95. ISBN 0-86628-002-2. ^ Wilkinson, "Ancient Jerusalem, Its Water Supply and Population", PEFQS 106, pp. 33–51 (1974). ^ Estimating the Population of Ancient Jerusalem, Magen Broshi, BAR 4:02, Jun 1978 ^ "According to Levine, because the new area encompassed by the Third Wall was not densely populated, assuming that it contained half the population of the rest of the city, there were between 60,000 and 70,000 people living in Jerusalem.", Rocca, "Herod's Judaea: A Mediterranean State in the Classical World", p. 333 (2008). Mohr Siebeck. ^ Cousland, "The Crowds in the Gospel of Matthew", p. 60 (2002). Brill. ^ Maclean Rogers, Guy (2021). For the Freedom of Zion: The Great Revolt of Jews against Romans, 66–74 CE. New Haven and London: Yale University Press. pp. 3–5. ISBN 978-0-300-26256-8. OCLC 1294393934. ^ Bunson, Matthew (1995). A Dictionary of the Roman Empire. Oxford University Press. p. 212. ISBN 978-0195102338. ^ The destruction of both the First and Second Temples is still mourned annually during the Jewish fast of Tisha B'Av. ^ Rocca (2008), pp. 51-52. ^ Goodman, Martin (2008). Rome and Jerusalem: The Clash of Ancient Civilizations. Penguin. p. 25. ISBN 978-0-14-029127-8. OCLC 1016414322. The capitulation of the rest of Jerusalem was rapid. Those parts of the lower city already under Roman control were deliberately set on fire. The erection of new towers to break down the walls of the upper city was completed on 7 Elul (in mid-August), and the troops forced their way in. By 8 Elul the whole city was in Roman hands – and in ruins. In recompense for the ferocious fighting they had been required to endure, the soldiers were given free rein to loot and kill, until eventually Titus ordered that the city be razed to the ground, "leaving only the loftiest of the towers, Phasael, Hippicus and Mariamme, and the portion of the wall enclosing the city on the west: the latter as an encampment for the garrison that was to remain, and the towers to indicate to posterity the nature of the city and of the strong defences which had yet yielded to Roman prowess. All the rest of the wall encompassing the city was so completely levelled to the ground as to leave future visitors to the spot no ground for believing that it had ever been inhabited." ^ Sebag Montefiore, Simon (2012). Jerusalem: The Biography (First Vintage books ed.). New York. p. 11. ISBN 978-0307280503.{{cite book}}: CS1 maint: location missing publisher (link) ^ a b c Zeev, Miriam Pucci Ben (2006-06-22), Katz, Steven T. (ed.), "The uprisings in the Jewish Diaspora, 116–117", The Cambridge History of Judaism (1 ed.), Cambridge University Press, pp. 93–106, doi:10.1017/chol9780521772488.005, ISBN 978-1-139-05513-0, retrieved 2024-09-08 ^ Smallwood, E. Mary (1976). The Jews under Roman Rule from Pompey to Diocletian. SBL Press. p. 397. ISBN 978-90-04-50204-8. ^ Kerkeslager, Allen (2006). "The Jews in Egypt and Cyrenaica, 66–c. 235 CE". In Katz, Steven T. (ed.). The Late Roman-Rabbinic Period. The Cambridge History of Judaism. Vol. 4th. Cambridge University Press. pp. 61–62. ISBN 978-0-521-77248-8. ^ a b Mor, Menahem (2016-04-18). The Second Jewish Revolt. BRILL. pp. 483–484. doi:10.1163/9789004314634. ISBN 978-90-04-31463-4. Land confiscation in Judaea was part of the suppression of the revolt policy of the Romans and punishment for the rebels. But the very claim that the sikarikon laws were annulled for settlement purposes seems to indicate that Jews continued to reside in Judaea even after the Second Revolt. There is no doubt that this area suffered the severest damage from the suppression of the revolt. Settlements in Judaea, such as Herodion and Bethar, had already been destroyed during the course of the revolt, and Jews were expelled from the districts of Gophna, Herodion, and Aqraba. However, it should not be claimed that the region of Judaea was completely destroyed. Jews continued to live in areas such as Lod (Lydda), south of the Hebron Mountain, and the coastal regions. In other areas of the Land of Israel that did not have any direct connection with the Second Revolt, no settlement changes can be identified as resulting from it. ^ a b Taylor, J. E. (15 November 2012). The Essenes, the Scrolls, and the Dead Sea. Oxford University Press. ISBN 9780199554485. These texts, combined with the relics of those who hid in caves along the western side of the Dead Sea, tells us a great deal. What is clear from the evidence of both skeletal remains and artefacts is that the Roman assault on the Jewish population of the Dead Sea was so severe and comprehensive that no one came to retrieve precious legal documents, or bury the dead. Up until this date the Bar Kokhba documents indicate that towns, villages and ports where Jews lived were busy with industry and activity. Afterwards there is an eerie silence, and the archaeological record testifies to little Jewish presence until the Byzantine era, in En Gedi. This picture coheres with what we have already determined in Part I of this study, that the crucial date for what can only be described as genocide, and the devastation of Jews and Judaism within central Judea, was 135 CE and not, as usually assumed, 70 CE, despite the siege of Jerusalem and the Temple's destruction ^ Mor, M. The Second Jewish Revolt: The Bar Kokhba War, 132-136 CE. Brill, 2016. P471/ ^ Powell, The Bar Kokhba War AD 132-136, Osprey Publishing, Oxford, ç2017, p.80 ^ a b c d Raviv, Dvir; David, Chaim Ben (2021). "Cassius Dio's figures for the demographic consequences of the Bar Kokhba War: Exaggeration or reliable account?". Journal of Roman Archaeology. 34 (2): 585–607. doi:10.1017/S1047759421000271. ISSN 1047-7594. S2CID 245512193. This article incorporates text from this source, which is available under the CC BY 4.0 license. ^ Schwartz, Seth (2009). "Historiography on the Jews in the 'Talmudic Period' (70–640 ce)". The Oxford Handbook of Early Christian Studies. Oxford. pp. 79–114. doi:10.1093/oxfordhb/9780199280322.013.0005. ISBN 978-0199280322. ^ H.H. 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