**Rebellion: Ideology and Practice in Judaea 63 BC – 136 CE**

<https://global.oup.com/academic/authors/proposals/?lang=en&cc=us>

**The Book**

**1. Brief Description** - In one or two paragraphs, describe the work, including its rationale, approach, and pedagogy. (This book is... It does... Its distinguishing features are...)

This book describes the various incarnations of the idea of ​​rebellion against the Roman Empire among Jewish groups, as well as its realization, beginning with the conquest of Judea by Rome in 63 BCE and up until the end of the Bar Kokhba revolt in 136 CE. During this period, the idea of ​​rebellion took different forms, its ideology and values ​​changing over time and varying between the different groups that operated during this period. The degree of ​​support for the revolt also varied: sometimes only a handful of people from the margins of society sustained the flame of the rebellion, while at other times, it was joined by broader circles in Jewish society, and even from among sections of its elites. The book focuses on Judea in its broader sense (the territory between the Mediterranean and the Jordan River and the Dead Sea, as well as to eastern Transjordan) because most of the rebellions took place within this area. However, this book also addresses the attitudes of Jews outside the Land of Israel toward the idea of rebellion and its manifestations, and in particular, toward everything related to the Jewish Diaspora Revolt (the Kitos War). The aim of the book is to examine the links between the ideology of rebellion and contemporary Jewish society. How did the ideology of the rebellion affect the organization and actual fighting of various rebel groups, and in what ways did the perception of the revolt change and rebel circles transform themselves in light of the historical circumstances? I will also address the question whether it is possible to identify a mass movement of resistance to Rome in occupied Judea, or were there disparate conflagrations, each of which the result of unique historical circumstances.

The book is unique in its subject matter, its treatment, and the quality of the sources used. Although many books and articles have been devoted to the Roman period in general and to the Jewish uprisings in particular (see details below), to date, there has been no systematic attempt to trace the various incarnations and relationships of the idea of ​​rebellion against Rome (if, indeed, there was such an idea) from ideological or sociopolitical perspectives. In this book, these topics will be examined in accordance with current theories of rebellion and revolution, especially in reference to Jack A. Goldstone’s highly influential research. The theoretical analysis will allow for a better understanding of the various violent events, in terms of their goals and the possible connections between them. Regarding the sources that will be used, the understanding and methods of analysis of ancient sources have undergone significant changes in recent years. There is now a research infrastructure that makes it possible to go far beyond the portrayal of events in Josephus’s books or in the brief descriptions by Greek and Roman writers. The Dead Sea Scrolls, apocryphal and pseudo-epigraphic literature, archaeological findings (coins, inscriptions, and remains of human activity), and rabbinic (despite the many problems involved in its use as a historical source) make it possible to confirm, reject, and modify Josephus’s descriptions of the rebellions. The significance of the Dead Sea Scrolls and parts of the apocryphal literature is that they were written by Jews at the time these events were taking place, and therefore, they can reveal the attitudes of contemporary Jewish society, including attitudes towards Rome and the idea of ​​rebellion. Archaeological remains can reveal both ideology (for example, through inscriptions and images on coins) and indicate the extent of rebel circles and rebellions at different times. More importantly, we have no “Josephus”" for the Kitos war and Bar Kokhaba revolt. The rich archaeological findings of the last decades enable us to present a much more detailed and nuanced historical reconstruction of the Bar Kokhba revolt.

.**2. Outline** - A detailed outline of the book should be prepared, including the chapters being submitted for review. This gives us an idea of how the material fits together, and how the remaining chapters will be developed. It should include chapter headings and sub-headings, with explanations as necessary.

***Chapter 1: Theorizing Rebellion***

This chapter will contain a brief description of the book’s purpose and unique methodology. I will begin by presenting the theoretical foundation and conclude with methodological comments on the nature of the sources used.

* 1. *Rebellion: Ideology and practice.* Resistance toward an existing government in order to replace it requires certain social and ideological conditions. This section will present those conditions based on current theories and explain their usefulness in understanding the events in Judea. Jack Goldstone’s theory and its relevance to the topic of this book will be presented in detail. In short, Goldstone identifies three main types of revolutions according to their economic and political goals. Goldstone also distinguishes between “full revolution” and other events involving public disorders and uprisings.
	2. *Taxonomy of anti-government violence.* During the first two centuries of Roman occupation in Judea (63 BCE–136 CE), there were many violent acts of resistance to Roman rule. Modern theory recognizes ideological, social, and political differences between the various violent events, for example, between peasant revolts, grain riots, social and reform movements, coup d’états, civil wars, and revolutions. These distinctions, I will argue, are crucial to understanding the dynamics of growth and decline in the idea of rebellion in Jewish society.
	3. *Sources.* I will describe the varied sources at our disposal, beginning with Josephus and other Greek and Roman authors, through the Dead Sea texts, apocryphal literature, archaeological findings, and rabbinic literature. I will identify the strengths and weaknesses of the different sources and conclude by suggesting a way to integrate this wealth of sources to produce a coherent picture of processes at the time.
	4. *Structure of the book.* A brief description of the book’s structure.

***Chapter 2: The Hasmonean Legacy: Between Passivity and Action***

According to many scholars the idea of rebellion against the Roman empire supposedly originates from the Maccabean Revolts during the middle of the second century BCE. This chapter identifies which elements of the Maccabean revolt were assimilated into Jewish collective memory and determines whether they could have served as justification for the rebellion against Rome. I will demonstrate that neither the Books of the Maccabees, nor additional Hasmonaean propaganda, provided justification for a popular uprising against the Roman Empire. The Maccabean revolt, as fixed in collective memory – that is, in the Books of the Maccabees (setting aside the actual history of this rebellion, which is currently the subject of a lively debate) – was a religious rebellion, led by priests ostensibly chosen by God. All the same, the legacy of the Hasmonaeans passed on to subsequent generations embodied the very idea of violent resistance to empire rather than passive acceptance of the vicissitudes of history, as well as the importance of the religious context.

***Chapter 3: Games of Thrones and the Rise of the Ideology of Resistance (63–37 BCE)***

3.1 *Power struggles between Judas Aristobulus and John Hyrcanus.* The Roman conquest deepened the rift in Hasmonaean's House/dynasty. The attempts of Judas Aristobulus and his descendants to regain power actually far more represent a continuation of the Hasmonaean civil war that preceded the conquest by Pompey than an act of resistance against Rome. Indeed, Judas Aristobulus’s willingness to collaborate with Julius Caesar in order to depose Hyracanus is evidence of this (Josephus, Wars 1:183-186; Antiquities 14: 123-126).

3.2 *Emergence of an ideology of resistance to Rome*. Early ideological and practical foundations of resistance to Rome, unrelated to the Hasmonaeans, already existed during this period. The Psalms of Solomon and some commentaries (*pesharim*) authored by the Qumran’s Sect contain fierce objections to Roman rule, at the same time that an extreme ideology objecting to gentiles is beginning to emerge (Book of Jubilees, laws of purity, and more). Moreover, the Hebrew word for zealot, *kanai*, appears for the first time in the Dead Sea Scrolls, describing a person who is committed to acting against those harming the homeland promised by the Lord to his chosen (4Q423, Thanksgiving Hymns). Josephus also describes cases of extreme resistance to existing authorities (the old man in the Arbel caves; Hezekiah of Galilee).

3.3 *Antigonus II Mattathias: Heir or rebel.* The struggle to regain their power waged by the sons of Aristobulus culminated in the brief reign of Antigonus II Mattathias. Numismatic and written evidence indicate that his reign represented the final days of the Hasmonaean period. Although there are certain indications of broad public support for Antigonus, he continued the Hasmonaean tradition of collaborating with foreign powers in order to bolster his own position. From this point on, resistance to Roman rule would be of a completely different nature.

***Chapter 4: The Herodian Period: Rebellion against Rome or Hatred of Herod***

There were multiple conflicts between sections of Jewish society and King Herod during his rule. Can this resistance to Herod be understood as anti-Roman ideology?

4.1 *Herod and the Hasmoneans*. The popularity of the Hasmonean dynasty cast a shadow over Herod’s entire reign. All the same, a study of Josephus’s writings reveals that the remnants of the Hasmonaeans never succeeded in rallying significant power around them. It is nonetheless likely that Herod’s cruelty contributed to hatred and fed additional forces that resisted his rule.

4.2 *Herod and the new rebels*. The story of the golden eagle hung in Herod’s temple, which was removed towards the end of his reign, reveals several important characteristics of the resistance to Roman rule: the resistance is, for the first time, led not by claimants to the throne, but by religious leaders; the resistance combines both religious and political elements; and opponents of Herod’s rule are willing to sacrifice their lives through acts of resistance, even if they are not able to bring about the change hoped for.

***Chapter 5: Transitions (4 BCE – 6 CE)***

Following Herod’s death, Jewish society in Palestine experienced a decade during which a number of elements struggled to attain power. Although all factions opposed the existing order, their conflicting motives prevented cooperation and revealed the ideological schisms and social divides among those who resisted Rome.

5.1 *Transition of power and seeds of chaos*. Immediately following Herod’s death, there were at leads four factions opposing the transition of power to Hercules, Herod’s son.

5.1.1 Simon, Herod’s slave, represents the tendency for internal coups in royal houses during a change of government, and to some extent, he continues the types kinds of activities that characterized the intra-Hasmonean struggles.

5.1.2 Athronges represents the potential threat of charismatic leaders.

5.1.3 Judas of Galilee is most likely connected with the formulation of a distinctly anti-Roman ideology that will be discussed in the next section.

5.1.4 Popular riots that broke out in reaction to Roman activity demonstrate the inherent danger of inciting the Jews, with an ensuing breakdown in order. Varus, together with the Roman commissioner in Syria, brought in two legions from Syria and auxiliary forces to quell the disturbances.

5. 2 *The violent events after Herod’s death.*  The unrest following Herod’s death indicate that there were numerous factions all seeking to challenge the existing government, but their many disagreements and differing ideologies prevented them from working in concert to effect change.

5.3 *The census of Quirinius and the “fourth philosophy.”* In 6 CE, when it was decided to transfer Judea to direct Roman rule and annex it to the province of Syria, the “fourth philosophy” appears for the first time, proposing a cohesive ideology for opposing Rome. This philosophy did not suddenly emerge out of nowhere, and I will show the connections between it and religious conceptions opposing foreign rule found in the Dead Sea Scrolls and in the Book of Jubilees. The fourth philosophy’s innovation was in presenting a plan designed for immediate execution. Nonetheless, the period’s violent events were unlikely to have resulted from any orderly organization; rather, they were more likely the result of a combination of local circumstances in which, I contend, ideological forces played only a small role.

***Chapter Six: Under Roman Rule (6–41 CE).***

*6.1 The status quo*. Numismatic and literary findings indicate that the first period under Roman rule is characterized by a status quo of relative quiet regarding the religious aspects of Roman-Jewish relations.

*6.2 Appeal of the status quo.* From the time of Pontius Pilate there is literary evidence (Josephus, New Testament) and archeological (mostly numismatic) evidence of an erosion in the status quo. Here, the discussion will focus on whether the looting of the temple by Pontius Pilate and the affair of the idols in the Temple in the days of Caligula led to an increase in the tendency to rebel and support the ideologies of rebellion. In this context, I will specifically examine the Book of Acts and the Conflict over the Status of Foreigners in the Early Church.

***Chapter Seven: Agrippa: Hope for Disappointment (41–44 CE)***

Was the hope for self-government reignited under the reign of Agrippa? The numismatic and literary findings (Josephus’s writings and few rabbinic sources) indicate that certain circles, with nothing else to rely upon, may have placed their hopes in Agrippa. The events in the coming years may be better understood against this background.

***Chapter Eight - Towards Rebellion (44–Summer 66 CE)***

These twenty years were rife with the activities of individuals and groups opposing Roman rule, while revealing the fundamental gaps among them. At the same time, a number of events can be seen to have driven social changes that may have led more people to support anti-Roman activity. Studying these processes in light of Goldstone’s definitions shows how the conditions for a political and social revolution in Judea were fulfilled in these twenty years.

8.1 *The Sicarii*. During this period, both Josephus and the Sages recorded the activities of local terrorist groups. Josephus lingers on their modus operandi (murder using a small dagger, *sica* in Latin). The rabbinic literature, as well as the Acts of the Apostles and the Epistles of Paul, reveal the affinity of these groups to the Pharisees.

8.2 *Approaching rebellion and joining by the elites.* It is clear that by the time the deputy to the high priest of the Temple refused the sacrifice in prayer for the emperor, some of the elites had already joined the rebellion. This completes the various conditions set forth by Goldstone for the development of a rebellion. From this point onwards, we can examine the unfolding of the Great Revolt in comparison with other rebellions.

***Chapter 9: Rebellion and Defeat***

The Jewish population of Judea began the revolt with multiple groups adhering to different ideologies. Theories of revolution suggest that during a revolution, there emerge radical groups and charismatic leaders who combine elements from both old and new. A study of the development of the different rebel groups and their leaders confirms this theory, while the theory also helps clarify the different stages in the revolt’s development.

9.1 *The Sicarii*. The first group that coalesced right in the beginning of the rebellion around a distinct ideology and leadership are the Sicarii (although it is likely that not all the terrorist groups active in the 50s and 60s joined this group). Their attempts to lead the rebellion, however, were cut short, and they withdrew to Masada and did not take an active part in the revolt during the ensuing years.

9.2 *Moderate rebels.* The early stages of the revolt were led by parts of the veteran elites, including former high priests, Pharisee leaders, and the city’s wealthy. Josephus did not leave a description of this group’s ideology, but archaeological evidence and rabbinic literature provide a few prominent characteristics of this group’s ideals: the central sacredness of Jerusalem, as found in coinage of “sacred Jerusalem”; the absence of messianic expectations; and the desire for a certain degree of autonomy.

9.3 *Zealots and the radicalization of the rebellion.* The zealots were apparently the final group to coalesce following the conquest of the Galilee and disagreements over the continuation of the revolt among its leaders. Josephus and the rabbis both attest to the zealots’ affiliation to the Temple in Jerusalem, and their belief in the power of Temple worship to protect the city of Jerusalem. It is possible that this group also held messianic beliefs, even if they did not center upon a specific leader. Traces of the zealots’ beliefs regarding Jerusalem and the Temple are found both in halachic literature and stories of the destruction of the Temple. Their commitment to the Temple explains their retreat to the Temple compound despite, and more likely, because of, its sanctity. This commitment was accompanied by an absolute faith, which led them to violence against more moderate members of the leadership.

9.4 *John of Giscala*. The life story of John of Giscala is typical of other Jews who joined the revolt, as he gradually adopted aspects of the Zealot ideology as time passed. The messianic aspirations of John and of Simon bar Giora are apparently reflected in the coinage minted declaring “the redemption of Zion” from the fourth year of the revolt.

9.5 *Simon bar Giora and internecine war*. Simon was viewed by the Romans as the leader of the revolt, probably because of the military strength he had amassed, as reported by Cassius Dio and by Tacitus. However, it is difficult to isolate a distinctive ideology that distinguished Simon from John of Giscala or the Zealots. His rise to power and his war with John and the Zealots is reminiscent of the coup d’etat phenomenon characteristic of many rebellions. See especially, the similarities to the bloody events during the Münster rebellion (1534–1535).

9.6 *Masada*. The Romans turned their attention to the Sicarii who had taken cover in Masada only three years after the destruction of the Temple. The Sicarii had apparently adopted the fourth philosophy under the influence of Elazar ben Yair, a descendent of Judas of Galilee. This ideology dictated both their retreat to Masada, with the hope that their distance from centers of power would enable them to attain freedom, as well as their purported suicide when it became clear that Roman rule would extend over the entire land.

***Chapter 10: Tradition and Crisis in the Resistance to Rome***

This chapter deals with the effects of the Temple’s destruction over the tradition of rebellion and the extent of the will to initiate another revolt against Rome.

10.1 *From earth to heaven.* Apocalyptic literature (4 Ezra, 2Baruch) continues the tradition of hostility toward Roman rule, but it deferred the hope of redemption to the end of days. More importantly, in contrast to earlier apocalyptic literature, these texts clearly call on readers to focus on following the Torah and upholding its commandments. Deferring redemption to the end of days and focusing on adherence to the law during the present is evidence of an unwillingness to revolt again and of a diversion of resistance into spiritual channels.

10.2 *From Jerusalem to Yavneh.* After the destruction of the Temple, a cadre of sages who aspired to lead the Jewish public gradually coalesced. Although it is difficult to reconstruct the thoughts of these Sages during the first two generations after the destruction of the Temple, it is possible to identify two primary trends. The first is acceptance of reality as is and adaptation of religious life to a world without the Temple, while relinquishing the expectation of political change in the near future.

10.3 *Whispering embers*. The second trend hinted at in the rabbinic literature is a continued tradition of resistance to Rome. This resistance is expressed in strongly anti-Roman sermons, as well as the halachic tradition of maintaining separation from the gentiles.

***Chapter 11: The Kitos War as Rebellion?***

Were the incidents described in history as the Kitos War (or “rebellion of the diaspora” in Hebrew, 115–117 CE) an outcome of the spread of Zealot ideology? A study of the events using the above theoretical framework shows that they should not be viewed as a continuation of the Great Revolt and that the reasons for these violent outbursts are linked primarily to local events. Nonetheless, the events were viewed in hindsight by both the Romans and the Jews as yet another expression of the war between Rome and Judea, and this might be the justification for the fatal blows dealt to Jewish communities that took part in the events.

***Chapter 12: The Bar Kokhba Revolt and the End of the Age of Rebellion***

The Bar Kokhba revolt was the final organized attempt by the Jews of Palestine to rebel against Roman administration and establish Jewish self-rule. In this sense, it is a direct continuation of the Great Revolt. However, a number of archaeological findings and textual testimonies demonstrate that the idea of rebellion had undergone several transformations, and that the nature of military and political action had also changed at this time.

12.1 *Leaders, leadership and the public.* The Bar Kokhba revolt is characterized by charismatic leadership that seems to have lent the rebellion a distinct messianic dimension, as expressed in coinage from the rebellion and other contemporary documentation, as well as later descriptions of the rebellion in the literature of the Sages and Church Fathers. These sources indicate that enlisting the masses to the cause of the rebellion was based on charismatic leadership and the expectations it developed, taking advantage of Roman politics. The fourth philosophy appears to have been abandoned, certainly as it was expressed at Masada.

12.2 *The rebellion*. Bar Kokhba’s charismatic leadership resulted in similar patterns of activity across Judea, including the use of tunnels as hiding places from which to attack, the organization of a fighting force, economic activity, and more. In light of this, I will also examine the status of Jerusalem. While the “sacredness of Jerusalem” was a central strategy for some rebels during the Great Revolt, it is likely that during the Bar Kokhba revolt, “Jerusalem” became a mere slogan because of the different nature of the rebellion.

***Chapter 13: What’s Next?***

The destruction of Judea during the Bar Kokhba revolt led to the relocation of the center of Jewish life to the Galilee. The primary text authored by Jews during this period was the Mishna (even if its degree of acceptance is unclear). In this chapter, I identify three tendencies of the Mishna, which reflect a suppression and separation from the ideas of rebellion and revolution.

13.1 *For whom is the Mishnah written?* The Mishnah does not address the “People of Israel” or any other public, but rather, speaks to the Jewish individual. The Mishnah thus relinquishes any ambitions to promulgate a social or legal agenda for the organization of Jewish society. It offers no alternative to Roman rule and dismantles the social foundations that could have served for plans and aspirations to replace it.

13.2 *The Temple, Jerusalem and the Mishnah*. The Mishnah offers a comprehensive prescription for individual religious life that does not require the reconstruction of the Temple or even visiting Jerusalem.

13.3 *The Messiah?* The Mishnah is far removed from apocalyptic visions and messianic hopes, and in fact, does not offer the possibility of change in the present.

***Chapter 14: Summation and Conclusions***

This chapter summarizes the findings of the book by asking whether the various violent events that took place in Judea across two centuries were the result of constant resistance to Rome or, alternately, whether they should be understood as independent and random occurrences. This question will be addressed using two perspectives:

1. *Judea vs. Rome?* Modern research on Judea-Rome relations between 63 BCE and 136 CE has arrived at contradictory conclusions. Some scholars argue that a consistent ideology of rebellion existed throughout this period, while others claim that the various incidents of violence stemmed from local circumstances and should not be linked. This book offers an alternative approach, arguing that various groups in Judea perceived events differently. Furthermore, the Romans clearly changed their attitudes towards Jews and Judea over time.
2. *The social memory of Judea-Rome relations at the end of antiquity among Jews*. I will demonstrate here how the culture of the rabbis, emerging after the end of a period of rebellions, shaped the conflict between Judea and Rome as a substantive conflict between two brothers, Jacob and Esau, with conflicting values and world views. At the same time, the incorporation of Helios in the mosaic design of synagogue floors at the end of antiquity may intimate yet another worldview, one which accepts the Roman emperor and views him as part of the world order dictated by God.

**3. Outstanding Features List** - Briefly what you consider to be the outstanding, distinctive, or unique features of the work.

The unique features of this book in relation to existing literature are as follows:

1. **Defining topic: the idea of rebellion**. Two fundamental positions have developed in research literature over recent decades: on the one side are scholars who believe that Jewish society resisted Rome from the very beginning of Roman occupation. These scholars are preoccupied with the question of why resistance in principle found expression during some periods and not during others. In contrast, there are scholars who argue that Jews generally accepted Roman rule. Violent actions against Roman occupation are explained as the result of local circumstances and tend to understate the importance of ideology. In this book, I will trace the iterations of the idea of rebellion and its affiliation to violent acts of resistance. In this sense, the book is a history of ideas. It will demonstrate that the notion of rebellion underwent considerable transformations over time and among the different groups involved, with the nature of the idea of rebellion significantly influencing the perceived means and goals of the struggle among specific groups. On the other hand, I will show that some of the violence had nothing to do with the ideology of rebellion, but that its very occurrence sometime fed the ideology of rebellion and bolstered its supporters.
2. **Theory and history**. Although many historians resist the imposition of theory onto the dynamic and contingent unfolding of historical events, contemporary theories of rebellion and revolution allow for the categorization of violent events and illuminate the causal links that help us interpret certain phenomena. A careful employment of such theories can help clarify the complex history of Judea. At the same time, this history can assist us in revising of certain theoretical perspectives, especially as related to the changing ideology of rebellion as it spread among different groups.
3. **Sources**. I intend to make more extensive use than generally accepted of Second Temple literature (i.e., the Dead Sea and apocryphal literature) and of archaeological findings (epigraphs, coins) in order to trace the various ideological streams. Indeed, various publications may have occasionally examined one aspect or another of the ideology that may or may not have been minted onto the coins of the Great Revolt or the Bar Kokhba Rebellion. However, to my knowledge, there has been no systematic treatment of them in distinguishing the different periods and events.

**4. Apparatus**

1. Will the book include photographs, line drawings, cases, questions, problems, glossaries, bibliography, references, appendices, etc.?
2. If the book is a text, do you plan to provide supplementary material to accompany it? (Teacher's manual, study guide, solutions, answers, workbook, anthology, or other material.)

The book will contain a bibliography, photographs, and maps.

**5. Competition**

1. Consider the existing books in this field and discuss specifically their strengths and weaknesses. Spell out how your book will be similar to, as well as different from, competing works.
2. Consider what aspects of topical coverage are similar to or different from the competition. What topics have been left out of competing books and what topics have been left out of yours?
3. Please discuss each competing book in a separate paragraph. (If possible, please provide us with the publisher and date of publication as well.) This information will provide the reviewers and the publisher a frame of reference for evaluating your material. Remember, you are writing for reviewers and not for publication, so be as frank as possible regarding your competition. Give credit where credit is due, and show how you can do it better.

Dozens of books and hundreds of articles about the rebellions of the Jews against the Romans have been written over the years. The following survey refers to the more recent books and studies of significance, in chronological order.

1. **Mireille Hadas-Lebel, *Jerusalem against Rome*. Leuven: 2006**. This book is a faithful representative of the established approach whereby all Jewish rebellions against Rome, in Palestine and abroad, were expressions of a more or less uniform anti-Roman sentiment. Moreover, the desire for independence, according to this approach, is an obvious product of Hasmonaean independence. It was this period that fueled the aspirations for independence and the flames of rebellion for over two hundred years.
2. **Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations*. London & New York: Allen Lane, 2007.** Goodman’s book provides a broad survey of the relations between Jews and Romans, beginning with the conquest by Pompey the Great and culminating in the times of Constantine I. In contrast to the book’s title, Jews and Romans were not caught up in an inevitable conflict. According to Goodman, the Great Revolt was the unnecessary outcome of a tragic sequence of events. This book has had a dramatic effect on the way Jewish resistance to Rome is perceived. In many respects, it is the complete opposite of Hadas-Lebel’s book, highlighting the periods of quiet and prosperity under Rome. Goodman examines every aspect of Jewish-Roman relations, including culture, politics, and religion. This comprehensive portrayal does provide perspective on Judean society as a whole, but it can overlook less dramatic ideological developments that infiltrated mainstream society from the margins. These developments, as they pertain to the idea of rebellion against Rome, are the focus of the proposed book. Goodman makes extensive use of Greek and Roman authors, but these, including Josephus, were unfamiliar with the nuances of spiritual and religious life in Judea. To fill this gap, I intend to give more precedence to contemporaneous Jewish sources, including the New Testament (with all the methodological complications this entails).
3. **Hanan Eshel, *The Dead Sea Scrolls and the Hasmonean State*. Grand Rapids, MI: Eerdmans; Jerusalem: Yad Ben-Zvi Press, 2008.** Eshel’s book traces the development of the Hasmonean state beginning with the Hasmonean rebellion and culminating in the conquest by Pompey. Its purpose it to demonstrate that the Dead Sea Scrolls provide a better understanding of social processes and political and other events in Judea. Eshel does not deal with the same period covered by the proposed book, but he does indicate a way in which the Dead Sea Scrolls and other contemporary Jewish texts can help reconstruct history and evaluate other historical sources such as Josephus.
4. **Mark Andrew Brighton, *Sicarii in Josephus’s Judean War: Rhetorical Analysis and Historical Observations*. Atlanta: Society of Biblical Literature, 2009.** Brighton provides an in-depth analysis of the term Sicarii in Josephus. He argues that Josephus used this term to denote a particular type of Jewish terrorism against Jews during the Great Revolt. The Sicarii as a group only appeared at the beginning of the Great Revolt. Brighton barely discusses other rebel groups (the Zealots, John of Giscala, Simon bar Giora). His focus on a linguistic analysis of Josephus tends to underplay the contribution of Talmudic sources to the understanding of this group, as well as the possible intellectual affinities between the various radical anti-Roman ideologies circulating in First Century Judea.
5. **Mladen Popović (ed.), *The Jewish Revolt Against Rome: Interdisciplinary Perspectives*. Leiden: Brill, 2011.** This important collection provides innovations in a range or research fields, particularly the archaeology of the Great Revolt. It, of course, has no central thesis regarding the Revolt, nor does it attempt to comprehensively address the broad range of questions and issues surrounding it.
6. **Anathea Portier-Young, *Apocalypse against Empire: Theologies of Resistance in Early Judaism*. Grand Rapids, MI: Eerdmans, 2011.** Portier-Young sets out a theoretical framework and provides an admirable example of research into the way that Second Temple literature in general, and apocalyptic literature specifically, can reveal ideologies of resistance to imperial power. The book deals with the Hellenistic period and with the links between the apocalyptic literature of the period and the Maccabean rebellion. This project can provide methodological and historical frames for the proposed book, but the various critiques of Portier-Young’s methodology and of other aspects of the book must be taken into consideration.
7. **William Horbury, *Jewish War under Trajan and Hadrian*. Cambridge: Cambridge University Press, 2014.** Horbury’s book surveys the Jewish rebellions under Trajan and Hadrian. It is based primarily on familiar Roman sources (Josephus among them), while also drawing from studies that used Jewish sources. This book embraces the conventional approach, which viewed Jewish acts of revolt as being part of a Jewish movement of resistance to Rome, beginning with Pompey. The book contains a wealth of primary and secondary sources but does not attempt to unpack the transformations in the idea of rebellion or its implementation among different sections of Jewish society.
8. **Gil Gambash, *Rome and Provincial Resistance*. Routledge Monographs in Classical Studies 21. New York: Routledge/Taylor & Francis, 2015.** This book deals with rebellions and resistance to Roman rule in the various provinces, but it nonetheless devotes considerable space to Judea. One of the book's purposes is to clarify the differences between the Judean revolt and other rebellions in other provinces - from the Roman perspective. It contains a wealth of discussions regarding the Romans’ perceptions of the various rebellions, but it consciously avoids dealing the rebels’ perspective, including that of the Jews. In this sense, the proposed book complements Gambash’s book by focusing on the Jewish perspective. Gambash’s book, furthermore, helps further the understanding of Jewish reactions to Roman actions and vice versa.
9. **Vasily Rudich, Religious Dissent in the Roman Empire: Violence in Judaea at the Time of Nero. Routledge Monographs in Classical Studies. London & New York: Routledge, 2015.** Rudich’s book is the third in a series describing opposition to the Roman politico-religious order based on religious motivation during Nero’s time. According to Rudich, the various rebel groups in Judea not only acted on the basis of religious ideology, but this ideology had a profound effect on the psychology of the rebels. He argues that the unique characteristics of rebel psychology make it possible to understand how they could act in contradiction to the commandments of the Torah (for example, by murdering their Jewish opponents), and even contrary to the logic of war (burning grains stores), all in the name of their religious beliefs. Rudich deals almost exclusively with the way in which religious psychology has influenced the intensity of resistance and almost does not address the specific unique religious content. As such, he barely touches on the ideological differences between the various rebel groups. Rudich draws almost exclusively on Josephus while the Dead Sea scrolls and other Second Temple Jewish sources are barely mentioned. Even if one accepts the central claims in Rudich’s argument, his book still needs significant supplementation in terms of everything related to the content of the various rebellion ideologies. Such a supplement cannot make do with Josephus’s account, and should be based on a variety of sources, Jewish and non-Jewish, describing the vibrant ideological life of Judaism in the first century CE.
10. **John J. Collins and Joseph Gilbert Manning (eds.), *Revolt and Resistance in the Ancient Classical World and the Near East: In the Crucible of Empire*. Culture and History of the Ancient Near East, v. 85. Leiden & Boston: Brill, 2016.** Most of this book does not specifically address Jewish resistance to Rome, but some of its chapters investigate the relationship between theoretical models of rebellion and the revolts of antiquity. The article by James McLaren and Martin Goodman even analyzes the Great Revolt using Jack Goldstone’s theoretical model. This article reveals the fruitfulness of using theoretical foundations to examine the historical. I propose to expand this application to understand the phenomenon of rebellion and its ideological transformations.
11. **Steve Mason, *A History of the Jewish War A.D. 66-74.* New York: Cambridge University Press, 2016**. This is the most comprehensive book to date on the Great Revolt, based on Mason’s many studies of Josephus’s writings. Mason details the processes and events that led to the outbreak of the Great Revolt, and, like Goodman, doubts the existence of a long-established institution of resistance to Rome. Masons research gives little weight to contemporaneous Jewish sources (such as the writings of the Judean Desert), and almost completely ignores the literature of the Sages due to the methodological difficulties it poses, and instead uses Roman sources extensively to understand Roman policy. Naturally, the focus on Roman policy leaves little room for a discussion of internal developments in Judea and transformations in the ideology of rebellion and resistance to Rome. In my opinion, there remains a need to re-examine the place of Jewish sources, their connection to Greco-Roman literature in general and of Josephus in particular, and in light of this, to evaluate the idea of rebellion and its meaning, as well as the continued Roman policies towards the Jews.
12. **Nadav Sharon, *Judea under Roman Domination: The First Generation of Statelessness and Its Legacy*. Early Judaism and Its Literature, No. 46. Atlanta: SBL Press, 2017.** This is the first book devoted exclusively to the period of John Hyrcanus II. According to Sharon, this was the period during which the resistance to Rome movement was consolidated. Sharon makes extensive use of contemporary Jewish sources, as well as critical and thoughtful use of the writings of the Sages, creating a detailed description of the events in Judea. However, without a theoretical framework, Sharon identifies every act of resistance to Rome or to Hyrcanus II as part of a well-formed anti-Roman ideology that extended to large portions of the Jewish public. This book, then, indicates the potential of contemporary Jewish sources in illuminating history. On the other hand, it is necessary to refine and update Sharon’s descriptions, especially of the transformations in concepts of rebellion against Rome from 37 BCE and onward.
13. **Anthony Giambrone (ed.), *Rethinking the Jewish War: Archaeology, Society, Texts and Traditions*, Leuven: Peeters (2021).** This is a collection of essays examining various aspects of Mason’s work, as well as Mason’s response. Some essays demonstrate that using additional sources (Second Temple period literature, coins and the archaeological record) can confirm, deny or add information to Josephus’s descriptions, with regard to the unfolding of the rebellion and religious and cultural ideology of the rebels. Mason’s reply is just as interesting, and in any event, the conversations taking place within the book suggest a new more extensive and complex picture of this history is needed.
14. **Katell Berthelot, *Jews and Their Roman Rivals: Pagan Rome’s Challenge to Israel*. Princeton University Press, 2021.** Unlike the other books on Judea and Rome, this book’s focus is not the political or military conflict, but rather the way that Jews, especially in Rabbinic literature, responded to a range of Roman ideas and values having to do with power, law and citizenship. The book, then, does not address the ideology that led the Jews to rebellion. Similarly, although it claims to deal with the entire Roman period, the book focuses on rabbinic literature and the rabbis’ responses to the Roman world, beginning with the Second Century – later than the periods covered in the proposed book.

5. **Market Considerations: The Primary Market**

1. What is the major market for the book? (Scholarly/professional, text, reference, trade?)
2. If this is a text, for what course is the book intended? Is the book a core text or a supplement? What type of student takes this course? What is the level? (Major or non-major; freshman, senior, graduate?) Do you offer this course yourself? If so, how many times have you given it? Is your text class-tested?
3. If the market is scholarly/professional, reference, or trade, how may it best be reached? (Direct mail, relevant journals, professional associations, libraries, book or music stores?) For what type of reader is your book intended?

The primary market for this book is the academic one. It is aimed primarily at anyone dealing with ancient Judaism, and particularly the turbulent times at the end of the Second Temple period. It will interest scholars in political science and sociology who work on the dynamics of rebellions. The relevant academic communities can be reached through professional journals, conferences, and direct email.

**Status of the Work**

1. Do you have a timetable for completing the book?
	1. What portion or percentage of the material is now complete?
	2. When do you expect to have a complete manuscript?

Different aspects of this project have already been the subject of prior publications, especially those related to the Great Revolt. However, the conceptual and theoretical organization of material still needs to be done, including for the Great Revolt. I expect to complete the entire project in about two years.

1. What do you estimate to be the size of the completed book?
	1. Double spaced typewritten pages normally reduce about one-third when set in type; e.g., 300 typewritten pages make about 200 printed pages. There are about 450 words on a printed page.
	2. Approximately how many photographs do you plan to include?
	3. Approximately how many line drawings (charts, graphs, diagrams, etc. ) will you need?
	4. Do you plan to include material requiring permission (text, music, lyrics, illustrations)? To what extent? Have you started the permissions request process?

I expect the length of the book to be about 300–350 printed pages. I will need about 15 photographs of various archaeological items (Dead Sea Scrolls, ritual baths, and other remains of the Second Temple period). I also intend to include seven or eight maps.

1. Do you plan to class-test the material in your own or other sections of the course? (Any material distributed to students should be protected by copyright notice on the material.)

I do not intend to use any of the material for course work.