Table of Contents

PrefaceAbbreviations	VII XVII		
Chapter 1			
Introduction: Who Needs Historians of the First Century?			
1.1 The first century and Josephus 1.2 Who needs historians, what can they do, and why bother? 1.2.1 Tendencies and predispositions 1.2.2 Comparison of Josephus to other sources 1.2.3 Josephus' use of sources	. 2 . 5 . 6		
1.3 The philological-historical approach: Some introductory comments and test-cases			
divorce (<i>Life</i> 415)	. 15		
The case of Agrippa's birthday (Ant. 19.321)			
1.3.5 Issues of coordinating evidence: Josephus and Philo on Pontius Pilate			
Chapter 2			
Beneath the Text: What Text Shall We Read?			
2.1 When there's too little evidence: The case of Alexander Jannaeus' crucifixion of his enemies			

2.2	When there's unanimous evidence but we doubt it	33
	2.2.1 When it ain't broke, don't fix it: The case of Life 185	33
	2.2.2 Text authentic, although wrong: The cases of	
	Antiquities 14.158, Antiquities 15.407, and War 5.236	34
	2.2.3 Context shows text is not authentic	
	2.2.3.1 Local literary context	37
	2.2.3.1.1 The case of <i>Life</i> 415	
	2.2.3.1.2 The case of <i>War</i> 2.279	39
	2.2.3.2 Presumptive literary context: Manual of	
	Discipline 11:9–11	43
	2.2.3.3 Presumptive non-literary context	47
		47
		50
	New discoveries change context	55
2.3	When witnesses disagree	57
	2.3.1 Obviously trivial discrepancies	57
	2.3.2 Seemingly serious discrepancies that turn out to be	
	nugatory: Did the Essenes offer sacrifices (Ant. 18.19)?	58
	2.3.3 Discrepancies that do make a difference	60
	2.3.3.1 Careless scribes? Toponyms in War 2.573 and	
	Life 188	60
	2.3.3.1.1 But authors too can err: Which Lyons (War 2.183 vs.	
	Ant. 18.252)?	61
	2.3.3.2 Overly helpful scribes? Which Darius (Ant. 11.302)?	62
	2.3.3.3 Ignorant scribes? A Benjaminite priest (2 Maccabees	
	3:4)?	63
	2.3.3.4 Theologically motivated scribes? Who sang the	,,
	Magnificat (Luke 1:46–56)?	66
	Chapter 3	
	Within the Text: Meaning in Context	
	·	
	What does a word or a sentence mean?	
3.2	What does something mean in its broader context?	72
	3.2.1 Aspect of an overarching theme? "Demonic" intervention	
	in <i>Life</i> 402	73
	3.2.2 Continuation of a story or beginning of a new one?	
	When did Herod conquer Jerusalem?	74

his traditional sources: Respectful but sovereign126

	5.5.2 Comparison leads us to discern Josephus use of sources:	
	Antiquities 13.288–298 vs. BT Qiddushin 66a	27
	5.5.3 Comparison leads us to discern disparate agendas:	
	<i>War</i> 2.409 ff. vs. BT <i>Gittin</i> 55b–56a	28
5.6	Josephus vs. Roman historians	
	5.6.1 Tacitus supplements Josephus' story	31
	5.6.2 Cassius Dio supplements Josephus' story	
	5.6.2.1 Not just a few bad apples1	32
	5.6.2.2 Roman disobedience	33
	5.6.3 Tacitus contradicts Josephus	34
	5.6.3.1 Tacitean generalization vs. Josephan detail:	
	Was all quiet under Tiberius?1	34
	5.6.3.2 When Tacitus and Josephus are both detailed:	
	The burning of the Temple	36
	5.6.4 Tacitus pushes us to examine Josephus' story more closely,	
	and this fills out our dossiers	39
5.7	Josephus vs. Josephus: Changing perspectives	
	5.7.1 War vs. Life: Good Jews don't fight one another	47
	5.7.2 War vs. Antiquities: Who fought whom?	48
	5.7.2.1 War with Rome or civil war?	
	5.7.2.2 Who is to blame?	
	5.7.3 War vs. Antiquities: Religion and State	
	5.7.3.1 From land to law	
	5.7.3.2 From rebellious prophets to rebels and prophets:	
	War 2.258–264 vs. Antiquities 20.167–1721	56
	Theudas	
	5.7.3.3 From land to law – Q.E.D	
	5.7.3.4 From cult to law	
	5.7.3.4.1 Cult vs. law in other parallel narratives	62
	5.7.3.4.2 Cult vs. law in rewritten biblical history:	
	Antiquities 8.276–281 vs. 2 Chronicles 13:4–12	62
	5.7.4 War vs. Antiquities: Which Jews are not worthy of	
	respect? War 2.169–177 vs. Antiquities 18.55–62 1	64
5.8	3 Summary	66
	,	
	Chapter 6	
	Above the Texts: The Big Picture	
6 1	Conflict is the key	167
J. 1	6.1.1 Conflict about religion and state: Smallwood vs. Kasher 1	. 5, 16 ⁹
	6.1.2 Christianity leaves the state behind: Acts 1:8 vs. 13:47	172
	Size Size Size State Sta	