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Dear Associates and Friends,

The article for March 2026 is titled “[Did A Jewish General Destroy the Temple?](#)” There is some interesting information about a Jewish-Roman general of the 1st century AD who was perhaps instrumental to the destruction of the Temple of God after all Jerusalem was in Roman control and the last resistance fighters were inside the Temple walls, inside the Holy Place and the Holy of Holies.

That was the enlarged Temple built by King Herod on the site of Solomon’s Temple. That was the Temple that Jesus walked into with others, worshipped and preached the Gospel to people in the public areas, and even healed people in the environs of the Temple. This is the same Temple in which the Apostles came to worship, to teach, and preach the Gospel from 30 AD to the late 60s AD when most Christians had fled Jerusalem before the Romans surrounded the city to besiege it. See Jesus’ warnings in Matthew chapter 24; Mark chapter 13; and Luke chapter 21.

The Jewish-Roman general I am talking about was not Josephus, who was never a Roman officer of any rank. This Jewish-Roman general was an advisor to Vespasian and his son Titus when they commanded Roman troops to battle the Jewish rebels. Josephus also writes that he worked as an intermediary with the rebels at Jerusalem, to convince them to surrender.

The Jewish-Roman general’s name was Tiberius Julius Alexander. He was raised Jewish but learned the classical, secular, and pagan traditions of a wealthy family in Alexandria, Egypt. He also knew Jewish traditions. His uncle was the famous Jewish philosopher Philo, who also lived in Alexandria.

You can download the English translation of the Works of Josephus to your computer or phone. They are **FREE** and the texts are searchable. This is the William Whiston’s English translation from Greek from the 1730s. They are quite readable to modern English.

[The Jewish War](#) (460 KB)

[The Life of Flavian Josephus](#) (60 KB)

[Antiquities of the Jews](#) (1,030 KB)

[Against Apion](#) (90 KB)

<https://www.josephus.org>

As an aside, you also might want to reread (or listen to, for free) Dr. Martin’s “[Chapter 16 - The Jewish/Roman War and Canonization](#)” from his book *[Restoring the Original Bible: The Design and Development of the Holy Scriptures](#)*. That chapter has information you will not find in any other book.

Biased History

Some people say: “All history is biased.” It is closer to the truth to say: “all history is nuanced” and the degree of “bias” or “nuance” is determined both by the honesty and perspective of the writer. A historian may be an honest reporter of facts, but the information available to the historian may be incomplete. However, a historian may have good and thorough information, but he chooses to slant what is written to propagandize a particular historical event.

Even in Scripture, the histories of the books of Samuel/Kings and the books of Chronicles have somewhat different information (as I demonstrate in my “[Israel and Judah](#)” series of articles). Is that because they disagree or contradict each other? No. I have found that it is interesting to note when the story is the

same, that is interesting to notice. When they differ, there usually is a good reason. One reason is that one version has different or additional information that the other version does not have. And these Old Testament histories were compiled over several centuries by different qualified people and sources.

The same goes for the Gospels, the Synoptic Gospels (Matthew, Mark, and Luke) and the Gospel of John. The Gospels are not the same because the perspectives of the authors and the information are unique to each of them:

- Matthew has his own eyewitness perspective as an apostle.
- Mark presents Peter’s eyewitness perspective of events, and he himself was also an eyewitness to some events, but he was not an apostle.
- Luke, a Gentile, was neither an apostle nor a disciple. When he converted is unknown, but it was years after Christ’s resurrection. He does, however, present multiple eyewitness perspectives, such as those of Mary, the mother of Jesus, and other witnesses for the nativity story of the shepherds and angels. He questioned believers, and had education as a scribe. Although Luke was **“the beloved physician”** (Colossians 4:14), you find unique memories of witnesses presented only in Luke. Luke was also the *amanuenses* (a scribe or secretary) for Paul and others when they traveled together. In a sense, this is the Gospel from Paul’s perspective.
- John’s Gospel presents his own witness as an apostle. John is the only one of the four writer/compiler to present the “Mystery” teaching of Paul, even though John does not declare it to be so, nor does he mention Paul, nonetheless it is a Gospel beloved by Gentiles.

Some add the Book of Acts which describes work of the apostles, evangelists, martyrs, and teachers of the Gospel telling of their experiences doing the work God sent them to do in the first four Gospels, this is like a 5th Gospel. It presents the conversion narratives of Gentiles, of Paul, and formation of the *ekklesia*, the Body of Christ. Together all five of the Gospels form a New Testament “Pentateuch” similar in purpose, while being unique. Dr. Martin examines this concept in *Restoring* Chapter 21, [“The New Testament Pentateuch.”](#)

Thank You

Know that in the future resurrection we will communicate with people who lived long before we did, pre- and post-flood, and others before we were born. (We are, after all, approaching “the end of this present *eon* or age,” and coming closer each day.) As glorified and immortal children of God, we will be tasked to reconcile God’s creation. Some will work on earth, others in the heavens. Then it will be normal for us to meet and speak with people, to share, compare or contrast our personal experiences, good and bad, that we experienced; what they experienced in life, and the “story” of every other person who we encounter. Those who do not make friends easily now, will be as comfortable as the most congenial person who ever walked the earth. That person was Jesus Christ.

In that future, we who are resurrected to glory will have total recall. After all we will “have the mind of Christ.” Believe it ...

“Now he who is spiritual is, indeed, examining all, yet he is being examined by no one. For who knew the mind of the Lord? Who will be deducing from Him? Yet WE HAVE THE MIND OF CHRIST.”

• **1 Corinthians 2:15–16 CLV**

God gave us His grace through Christ. He will give us Christ’s glory as well until God is all in all.

Thank you for supporting ASK, however you are able to do so. Dr. Ernest Martin founded ASK. You help his work continue to operate and thrive.

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