Why Then?
Why There?
Roman Colonization Elicited/Demanded a Prophetic Response
Man Shaping Space: From Hasmoneans to Roman Colonization
“Command over space is a fundamental and all pervasive source of social power in and over everyday life.”

David Harvey

“Human beings are not placed; they bring place into being.”

Jonathan Z. Smith

“Their Empire [Roman Empire] would know no bounds, nor periods, dominion without end.”

Virgil, *Aenead* 1.278-279
Conquered by Assyria in 722 BCE
<table>
<thead>
<tr>
<th>Place</th>
<th>Iron I</th>
<th>Iron II</th>
<th>Iron III</th>
<th>Pers.</th>
<th>Hell I</th>
<th>Hell II</th>
<th>ER</th>
<th>MR-LR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sasa</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tell el-Wawiyat</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tel 'Ein-Zippori</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tel Qarne-Hittin</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tel Mador</td>
<td>●</td>
<td></td>
<td>●</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H. Rosh Zayit</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tel Chinnereth</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ayelet ha-Shahar</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tel Harashim</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hazor</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethsaida</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>?</td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gush Halav</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td>●</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Capernaum</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Nazareth</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>?</td>
<td>?</td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Sepphoris</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Tel Anafa</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Gamla</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Yodefat</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Khirbet Shema'</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Hammath Tiberias</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Meiron</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Qatzrin</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Horvat Arbel</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Nabratein</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Beth She'arim</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Chorazin</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>Tiberias</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td>●</td>
<td></td>
<td></td>
<td>●</td>
</tr>
</tbody>
</table>
Who Were These Galileans?

➢ The Iturean Thesis

➢ The Remnants of Old Israel

➢ Hasmonean Colonists
Hellenistic Tombs from 2nd Century BCE in Kidron Valley

Seleucid Rule 223-164 BCE
The Hasmonaeans

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mattathias Asamoneus</td>
<td>?—166 B.C.</td>
</tr>
<tr>
<td>Judas Maccabeus</td>
<td>165—160 B.C.</td>
</tr>
<tr>
<td>Jonathan Apphus</td>
<td>160—142 B.C.</td>
</tr>
<tr>
<td>Simon Matthes</td>
<td>142—135 B.C.</td>
</tr>
<tr>
<td>John Hyrcanus I</td>
<td>135—104 B.C.</td>
</tr>
<tr>
<td>Judah Aristobulus I</td>
<td>104—103 B.C.</td>
</tr>
<tr>
<td>Alexander Jannaeus</td>
<td>103—76 B.C.</td>
</tr>
<tr>
<td>Alexandra Shlomziyyon</td>
<td>76—67 B.C.</td>
</tr>
<tr>
<td>John II Hyrcanus</td>
<td>76—67 B.C.</td>
</tr>
<tr>
<td>Judah II Aristobulus</td>
<td>67—63 B.C.</td>
</tr>
<tr>
<td>John II Hyrcanus</td>
<td>63—40 B.C.</td>
</tr>
</tbody>
</table>

Alexander Jannaeus: 165—37 B.C.

The Maccabean victory over the Greeks makes the Hasmonean principality (not the Roman Empire), the fourth kingdom of Bible prophecy (Daniel 2:40; 7:7; 11:32-35 cf. 1 Maccabees 13:41).
“We have neither taken foreign land nor seized foreign property, but only the inheritance of our fathers, which had at one time been unjustly taken by our enemies. Now that we have the opportunity we are firmly holding the inheritance of our fathers.”

I Macc. 15.33
AE Bronze

Alexander Jannaeus
103-76 BC
Prutah
undated

Inscription: Obv: Paleo-Hebrew: יְהוָנָן הַכֵּן הַגָּדָל הַבֵּר הַיְהוֹדִים

“Yehonatan the high priest and the council of the Jews”

Ellen Jackson Surface R20 Dec 2013

www.bible.ca/coins
Mikvaot – Jewish Ritual Baths
The Roman Empire 68 BC – 476 AD

Parthian Empire
250 BC – 224 AD

Buffer Zone

Roman Empire
Herodian Dynasty

**Herod the Great**
- Governor of Galilee, 47-37 BCE
- King of the Jews, 37 – 4 BCE

- Archelaus, son of Herod, *ethnarch* (“ruler of the people”) of Judea, Samaria, Idumea, 4 BCE- 6 CE
- Antipas, son of Herod, tetrarch (‘ruler of a fourth) of Galilee and Perea, 4 BCE – 39 CE
- Philip, son of Herod, tetrarch of Batanea, Trachonitis, Auranitis, 4 BCE – 34 CE
• “And so Anthony then resolved to make Herod king of the Jews...the senate was called together and Anthony came in and told them it was to their advantage that Herod should be king and they all gave their votes for it and when the Senate had separated, Anthony and Caesar went out with Herod between them...and Anthony made a feast for Herod on the first day of his reign.”

» Josephus, The Jewish War, 1.282-85
Kingdoms in Conflict

➢ Jeroboam II/Herod to Amos/Jesus
➢ Commercial Kingdom v Covenantal Kingdom

➢ Herod as Roman/Monumental Builder/Colonizer
➢ Caesarea/Jerusalem
  ➢ Imposed Order – Urbanization – In Galilee, Sepphoris and Tiberius
    ➢ Monumental Facades
  ➢ Reinforcement of Hierarchy – An Affluent and Complacent Priesthood
➢ Financing Urban Construction – The Creation of Royal Estates and the Redistribution of Wealth? The transformation of farming?
  ➢ An Aggressive Market Economy and Taxation

Covenantal Kingdom

➢ God is Just
➢ The Land Belongs to God
➢ The Land was Originally Distributed Fairly and Equitably
➢ The Prophets and Law Contravene The Move to Fewer People To Have More Land
  ➢ The Steps Toward Such Equity
    ➢ Forbid Interest
    ➢ Remit Debt
    ➢ Reverse Dispossession
• “In the 15th year of his reign, Herod rebuilt the Temple and encompassed a piece of land about it with a wall, which land was twice as large as that before enclosed. The expenses he spent on it were vast and the riches were unspeakable...And when Herod observed that there was a city by the seaside what was much decayed but that the place, by the happiness of its situation, was capable of great improvements...he rebuilt it all with white stone and adorned it with splendid palaces wherein he demonstrated his magnanimity...he also built other edifices, the amphitheater, and the theater, and market-place...and called it Caesarea.”

» Josephus, Jewish War, 1. 401-15
Caesarea Maritima
Theater at Caesarea

Aqueduct for Caesarea
Herod’s Massive Temple Platform

- Approximately 1.1 million cubic feet of rock removed from the NW end of the platform
- At the SE corner – over the Kidron Valley – the platform was raised 150 feet above bedrock – 107 feet with earth fill and 41 feet with underground vaults that extend 200 feet to the north and 260 feet to the west
- Josephus says that at Passover, 255,600 animal sacrifices were made
called on the help of priests for his renovation sanctuary at the center Temple Mount. Its walls shed white limestone andazzled in the sunlight. Gates to the surrounding were adorned with ornategs (fragment, facing page).
Jerusalem: Herodian Temple and Platform
Herod’s Palestine and Fortresses

Many Herodian fortresses, including Masada, were originally built by the Hasmoneans, Jewish kings who ruled the region from 141 to 63 B.C. Herod made the strongholds bigger and grander.
Desert Fortresses - Herodium
Lived Like a Roman Aristocrat even to imported wine and fish sauce
Fig. 1: Map of the vicinity of Karm er-Ras central Lower Galilee. (Drawing: J. Rosenberg)
Sepphoris - αὐτοκρατορίς – Residence of a Sovereign
Sepphoris, The Cardo Exposed
Along with Villages, Suddenly There were Cities - Assessing the Impact of Roman Urbanization of Galilee

- Cities in Ancient World are Consumers Only
  - To Sustain Themselves they Need to Be Supplied with Food (and other goods) from Surrounding Villages
  - To Insure Stable Supplies, small landowners (villagers) are transformed in tenant Farmers by way of Confiscation of Land or Tax Pressures
  - This in turn leads to Poverty, Resentment and Resistance
  - Jesus following the Tradition of Jewish Prophets – Focused on Economic/Social Injustice That Cities Represented/Deepened – A ‘Jubilee Prophet’ – manifest in his ‘Free Food/Free Healing’ – Blessed are the Poor....

- Cities initially had little impact on Villages
  - The Jewish Villages of Galilee Continued to Be Focused on Jewish Issues especially those concerning the Corruption of the Temple
  - Jesus was a Jewish Apocalyptic Prophet who saw in the Temple Corruption and Indication of the End of Time

- Cities Brought Opportunities for Village Economic and Cultural Enhancement
  - Villages could participate in the Trading Opportunities while Retaining their Jewish Identity
  - Cities Proved Critical to the Future of the Jesus Movement – The Conduit for its Claims, The Locus of its Converts – From Jewish Village Movement to Cosmopolitan Religious Movement
“Carry no purse, no bag, no sandals... Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there and say to them, ‘The Kingdom of God has come near to you.’”
Q/Luke 10:4-12

“Blessed are you who are the poor (destitute), for yours is the kingdom of God.”

“Blessed are the meek, for they shall inherit the earth.”
Q/Luke 6:20
Roman Urbanization and Commercialization disrupted kinship safety nets, village cohesion and just land distribution – creating a class of the dispossessed – the destitute – “Blessed are the destitute” (οἱ πτωχοί - see Matt 20:1-15 – vineyard laborers – see also Psalm 82) —- The injustice – virtuous – In time – Itinerancy becomes a choice – A demand for ascetic negation

Itinerancy - Reciprocity

- Healing (Spiritual gift) and Eating (Material gift) – the Itinerant brings healing and the Householder distributes food

- Just Distribution of Land not possible in Herodian Galilee but Just distribution of Food is possible - *Agape* – To Share the Gifts of God No Sandals, No Bag – A True Interdependence
The Land Jesus Inhabited was marked by Kingdoms in Conflict – As Rome Shaped the Land, Jesus’s Life Was Given Shape

- **Herod as Roman/Monumental Builder/Colonizer**
  - Caesarea/Jerusalem
  - Imposed Order – Urbanization – In Galilee, Sepphoris and Tiberius
  - Monumental Facades
  - Reinforcement of Hierarchy – An Affluent and Complacent Priesthood
  - Financing Urban Construction – The Creation of Royal Estates and the Redistribution of Wealth? The transformation of farming?
  - An Aggressive Market Economy and Taxation

**Covenantal Kingdom Promoted by Jesus – Not a Place But a Way of Being**

- God is Just
- The Land Belongs to God
- The Land was Originally Distributed Fairly and Equitably
- The Prophets and Law Contravene The Move to Fewer People To Have More Land
  - The Steps Toward Such Equity
    - Forbid Interest
    - Remit Debt
    - Reverse Dispossession