

HORSLEY & SILBERMAN: THE MESSAGE AND THE KINGDOM

(New York: Grosset/Putnam, 1997)

Page 25:

Fishing industry definitely impoverished locals who would fish only between sowing and harvest. Long-distance trade impossible; ate fish immediately. Hellenistic and Roman period introduced salt processing and sauces (garum). Approaching industrial scale. During Antipas, Magdala called “Town of Salt-fish” (Taricheae)

Page 32:

Baptism by John. Dead Sea Scrolls in Rule of the Community (and Josephus’ comments on Essenes) indicate that baptismal washing meant 1. Membership of a community and 2.”the bather had rejected the entire complex of economics, political institutions, and cultural expression that was being carried on in mainstream society.”

Page 49 & 52:

Healing as Sign: “Go tell John what you see, the blind receive their sight and the lame walk, lepers and cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them.” (Matt 11:4-5) - this must mean something to John!

Page 96:

The new Moses: “The waves of the Sea of Galilee might not exactly be the Red Sea and the loaves and fishes might not be exactly manna, but the point was succinctly and symbolically made that Jesus was leading Israel on a new Exodus from the bondage of another tyrannical pharaoh, right now in current times. And just as Moses had conveyed a precious law code to the people, Jesus – as a new Moses – was restoring the essence of the Covenant.”

Page 67:

Water in Jerusalem: Pilate introduces aqueduct by taking funds from Temple. Uprising put down violently, but Jerusalem no longer public health disaster.

Page 101:

Jerusalem divided: Josephus and later Rabbinic literature tells us that Lower City (Valley of Cheese-makers) were bulk of populace and very poor – selling urban population pushed from villages through dispossession of family holdings.

Page 71f:

Triumphal Entry: 38CE Agrippa entered Alexandria, local youth mocked it by crowning local simpleton and shouting Aramaic “Marin” (Our Lord!)

Page 103:

Villages in the City: “a conscious attempt to create a “village” in the streets and slums of the city – which had become the new home of so many former Israelite peasants who had been forced off their land.”

104:

“the ideal of a covenantal village-in-the-city might prove successful in establishing economic autonomy and resistance to the empire *everywhere* in the Jewish world.” A different set of memories and ideas.

Page 110:

Appointment of the Seven: “fully consistent with the first-century practice of appointing seven magistrates in every Judean town and village, which was drawn from the Deuteronomic injunction to “appoint judges and officers in all your town which the Lord your God gives you (16:18).” Another indication of Village in the City.

Hellenistic Jews in Jerusalem knew minority status across the Diaspora in a way the Jerusalem Jews did not. Was this the complaint?

“Ekklesia” with these established in each city, the renewal of Israel could get under way.