

THOUGHTS FROM 'CROSSING GALILEE': SAWICKI

Food in Galilee

Food was bringing people together in new ways.

How you ate was a clear marker of who you were.

Villagers:

mush of cereal and beans from common pot. Plus Olives and Dairy.

Wine used sparingly to purify the water.

Festivals used slaughtered meat. Otherwise largely vegetarian.

Count on hospitality if you went travelling.

UNTIL THE CITIES WERE BUILT!

Judeans also living in Galilee!:

No such thing as a Jew within Palestine at that time – but many different groupings far too complex for us to register.

Herod's war vs. Hasmoneans after King of the Jews by Senate.

Assassination of Mariamme, his Hasmonean wife, her brother and sons

– Judean nationalists named daughters Mary – very uncommon before this.

(also Simon, John, Joanna, Judas, Salome)

The Baptist's name is made much of, although it had not appeared in the lineage before.

Antipas encouraged the entrepreneurial skills of Hasmonean Judeans in Galilee because of global market needs for Sepphoris and Tiberias, but reduced their political power.

Hasmoneans and later Herodians built fortified towns, agricultural villas and industrial installations.

(New experience to purchase food in the market from city vendors now that people were coming off the land)

Took over estates and had more plentiful and varied diet.

Trikline: Triklinai: Diners reclined on one elbow – an acquired skill.

– Feet knees, garments, speed, conversation for each course served.

(Jesus being revolutionary - ‘from the byways’ to share the Kingdom banquet?)

But Jesus did share banquets: So Jesus was not a simple villager.

In Galilee, non-Jewish or old Hasmonean admin family would have these skills.

Was Jesus Hasmonean?

1. Jesus looked still to Jerusalem, not as the Galileans did.
2. Jesus had self-confidence to speak publicly,
3. converse at table, was invited to meals,
4. Antipas wanted to meet him.
5. Wealthy business women wanted to support him,
6. could argue with learned emissaries from Jerusalem,
7. they wanted to engage him in conversation.
8. Did not learn this from Joseph, but Hasmonean maternal grandparents?

(Wives were outsiders in the house into which they marry. Whereas daughters can return to parental home. Sisters are always the ‘insiders’)

(Where is it that Jesus learns that there are no bastards in the Father’s Kingdom?)

No defects of lineage?)

In Israel young women were deemed virgins until they crossed to the other house, in Christian tradition, girls raped before martyrdom are honoured as virgins. If in Sepphoris Mary could have been abused by Roman Soldier under Then Joseph would have been acceptable second choice husband.

Food and The two Women: Luke 8:2-3. (Mark 15:40-1, Matt 27:58)

Mary and Joanna (with Susanna) alongside the twelve in Galilee, bankrolled the ministry of Jesus.

Joanna: wife of Chuza, Antipas’ chief of staff.

She would have provided hospitality at Tiberian palace.

‘Mary of Magdala’ Few miles north Magdala, fish sauce, fresh and salt fish.

Magdala is called by Josephus *Taricheiai* 'salt fish/pickle fish factories'.

Salt was sent from Dead Sea after Hasmoneans took Galilee.

Magdala refers to chimneys & towers.

Masada testifies to women who did business with great Herodian houses (jars with suppliers' names hence – 'Mary of Kypselos')

Family firms would send sister to negotiate with lady of the palace.

Must have been accomplished traveller to be called Magdala.

Also women wholesalers, say Greek texts.

Jesus travels the routes the trading women and Hasmoneans would have used.

Mark 7: 25 ff. Syro-Pheonician (dogs get crumbs).

Cross-cultural woman: between big grain ports of Tyre and agricultural centre of Syria. "This woman was a Greek" – *koine* the trade language of the Empire.

Traded grain for bread to Rome. Bread going in wrong direction.

"It is not right to take bread from the children's mouths and throw it to the dogs."

A sharp-witted 'business dealer' would have had the ready reply about the dogs.

Two Women – Much in common:

They also witness together the crucifixion and inform the disciples about empty tomb.

1. both apparently from nationalist Judean families (names) Chuza Idumean, married like Herod an Hasmonean family?
2. Joanna assisted Mary with international business connections
3. Mary assisted Joanna in hosting elite visitors (shipping and tourism rife!)
4. Luke says both cured of illness by Jesus (Tiberias health spa waters?)

Joanna may be the reason why Herod got to John the Baptist but could not get Jesus till Pilate sent him across.

Post resurrection:

Mary and Joanna only Christians who had international connections. How else would it and could it (finance) go further than Palestine?

That Hasmonean connection makes sense for me every morning and evening when I say the Benedictus and Magnificat.

The meeting of Elizabeth and Mary is the fraction of the wider family connection we see – but what lay behind that (Jerusalem connections, Temple worship, Levitical) and Hasmonean revolutionary family traditions of Jesus?