

COMMON ABBREVIATIONS USED IN THIS WORK

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Legacy. For a man at once so sensitive and so precise, the vagaries of his career may have been the chief reflection, or perhaps the chief cause, of loneliness and discontent. Jerome was in many respects a failure and would have been astute enough to know it. After a brilliant education and probably the promise of an eminent career, his choice of engagement as a churchman resulted in a series of removals: first from Aquileia (where his association with the bishop's household was terminated by an obscure scandal), then from the region of Antioch (where his idealized yearning for a desert life foundered on his ill-suited temperament and other people's theological suspicions), from Constantinople (where he briefly made the acquaintance of Gregory of Nazianzus), and from Rome (where he had enjoyed the patronage of Pope Damasus but aroused the resentment of less fanatical and probably jealous rivals). His eventual sojourn in Bethlehem, in spite of scholarly achievements and monastic experiments, left him indubitably isolated: acquaintances in Italy grew distant and new engagements with Gaul and Africa proved less rewarding. His falling out with Rufinus, the antagonisms engendered over Origen, and his final focus on the Pelagian issue robbed him of support and tranquility. His constant wish to identify a role for himself as a *vir ecclesiasticus*, or man of the church, while providing a model for others, gave little satisfaction for himself. (Although ordained a priest at Antioch, he was never a convincing cleric.) Few Christians of his stature in his own time exerted, perhaps, as much influence at such a cost to their own equanimity.

[See also Augustine; Bible, *subentry* Christian Scripture and Other Writings; Church Fathers; Origen; and Translation, Ancient.]

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Philip Rousseau

JERUSALEM

During the period discussed here, two radically distinct cities occupied the space we now call Jerusalem: Second Temple Jerusalem (516 BCE–70 CE) and Roman Jerusalem, properly known as Aelia Capitolina (132–323 CE). These two consecutive urban entities (separated by sixty-two intermediary years during which the place, for the most part, lay in ruins) vary on almost every level of existence—from one era to the next, the topographical foundation, the city's layout and architecture, its municipal administration, and the ethnic profile of

its inhabitants, as well as the cultural and religious dynamics that shaped its identity, all changed enormously.

Topography and Early Beginnings. Ancient Jerusalem sprawled across the peaks, slopes, and valleys of two ridges branching southeast from the watershed line, a line running north to south, transverse the region that today comprises Israel and Palestine. The initial location and subsequent development of the city were determined by its water source—a spring called the Gihon (and later Siloam), flowing at the bottom of the eastern ridge, in the Kidron Valley. As early as the Bronze Age, residents of the area established the city of Jebus, the forerunner of Jerusalem, on the hill immediately above the spring. In the first half of the first millennium BCE, an Israelite city, dubbed by the Bible as the “City of David” or “Jerusalem,” replaced the former Canaanite city and became the capital of the local monarchy of Judaea. One of the kings in this dynasty, traditionally identified as Solomon, the son of David, established the cultic center of his kingdom on the peak of the hill north of the city and dedicated it to Yehu, the god of Israel. Over the generations, the sanctuary that Solomon built emerged as the most revered site of the Judaeans and the Jews who followed them, eventually becoming known as the Temple Mount. In 586 BCE, the rising Babylonian Empire destroyed the Temple and exiled many of Jerusalem’s residents. But these two foci—the spring and the sanctuary—would remain the basis for Jerusalem’s landscape, orienting its urban layout toward the southeast, whether on the axis between the Temple and the City of David in the First Temple period (c. 950–586 BCE) or in the Temple–lower city–upper city triangle of the Second Temple era.

Second Temple Jerusalem. When the Achaemenid Persians took over the Babylonian Empire later in the sixth century BCE, they allowed the deported Judaeans to return to Jerusalem and restore their demolished Temple. The year 516 marks the reestablishment of Jerusalem and the construction of the Second Temple on the exact same spot as the first. Despite its modest start as a small town on the slopes to the south of the Temple, the city continued

to grow. Starting from the lower city (the ancient City of David), Jerusalem developed westward in the Hasmonean period (the second and first centuries BCE) to the southwestern hill (the upper city), and later spread to the areas north and northwest of the Temple. Each new addition was fortified by a wall, so that by the end of the Second Temple period, three walls circled the expanding city. Archaeological excavations have unearthed many remains of the Second Temple city in various parts of modern Jerusalem: these include remnants of the three walls, along with their gates and towers; parts of streets, aqueducts, and reservoirs; private homes and their contents; ritual baths (*mikvaot*) and burial sites; but above all, the enclosure of the Herodian Temple.

King Herod (r. 37–4 BCE) contributed more than anyone to the configuration of the Second Temple city, mainly through a rebuilding of the Temple—by then nearly half a millennium old—and its surroundings, transforming the area beyond recognition. The final product—a compound of 144,000 square meters (about 35.5 acres)—ranks as the most impressive temple precinct of its day, larger than the sanctuaries of Bel in Palmyra and Jupiter in Damascus, and even bigger than the compounds in the acropolis of Athens and in Olympia.

The extraordinary architectural changes mirror the growing significance of the city and its Temple for Jews throughout the Roman Empire. Starting in the First Temple period, but reaching an unprecedented height in the days of the Second Temple, the sanctuary of the Israelite god and his worship in Jerusalem became the focus of the Jewish religion and thus the most defining entity for the Jewish people. Jews from all over the world poured into Jerusalem to worship their god. They showered the Temple with affection and gifts, even if some—like Jesus and his followers—took issue with the ways in which it was managed.

Aelia Capitolina. In 70 CE, following a four-year Jewish revolt, the Roman army under the soon-to-be emperor Titus destroyed the city of Jerusalem and burned its Temple to the ground. Very little is known about the history of Jerusalem in the next



Booty from Jerusalem. The menorah and other cult objects from the Temple in Jerusalem carried in triumphal procession after the fall of Jerusalem in 70 CE. Arch of Titus, Rome. PHOTOGRAPH BY ROBERT B. KEBRIC

sixty-two years, but in the early 130s the emperor Hadrian embarked on a new building project in Jerusalem, establishing a colony and naming it Aelia Capitolina, after himself and his most revered deity, Jupiter. This new city, although situated adjacent to the old, by then ruined, city of Jerusalem, represented a new urban entity. The Roman engineers decided to shift the center of the colony to the northwest, establishing its forum and its new civic temples—the main ones being dedicated to the Capitoline Triad and to the goddess Venus-Aphrodite—on a hill outside the confines of the ruined Second Temple city. (Incidentally, Christians came to identify this northwestern hill, now the center of Aelia, as Golgotha, the site of Jesus' crucifixion and burial, although when this tradition began to emerge remains uncertain.) The massive Herodian compound, home of the two Judaeen Temples, was left abandoned, outside the borders of the new colony. Similarly, the main arteries of Aelia, depicted by a later artist on the mosaic floor known as the Madaba Map, show that Hadrian's builders mostly neglected the ancient roads and created a new spatial organization for the city.

Veteran soldiers, mostly from the Tenth Legion, were the main residents of the new colony, along with a small Christian community. The city grew slowly. Jerusalem was clearly not a large urban center and, certainly from the point of view of Roman imperial administration, not an important one, and its theological significance for contemporary Christians is uncertain. Although some groups—such as the one associated with James, the brother of Jesus—embraced the city and laid claim to some of its sites (most notably the Temple Mount), for many others it was no longer as important as in the days of Jesus and his disciples. Geographically, too, the hub of Christian life shifted from Palestine and Jerusalem across the Roman Empire and beyond; other places now mattered more to the members of the emerging new religion. This process dramatically altered once again in the early fourth century, with the ascent of Christianity to imperial power under Constantine, when once again Jerusalem became a major component of Christian experience.

Although few Jews resided in Aelia, many, if not all, continued to cherish the memory of its past splendor. In 132–135 CE the Jews of Palestine rebelled

once again, determined to take control of Jerusalem and restore the Temple (this upheaval is named after its leader, Bar Kokhba). The Roman army suppressed the uprising, but Jerusalem, although now stripped of its Jewish identity and bereft of its Temple, maintained its spiritual and conceptual vigor, and its memory continued to play a pivotal role in Jewish practice, through prayers expressing longing for the Temple's restoration and in numerous prescriptions meant to celebrate the city's importance and preserve its relevance. Jewish literature from this period reflects the enormous amount of attention that Jews continued to bestow upon Jerusalem and its long-gone Temple.

[See also Constantine; Jews and Judaism; and Judaea.]

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JESUS

(c. 4 BCE–30 or 33 CE), a teacher and prophet from Nazareth in Lower Galilee. Jesus was regarded by his

first followers as Messiah (anointed one, or Greek *Christos*), he was crucified by order of Pontius Pilate, the Roman governor (prefect) of Judaea, and he was believed by his disciples to have been raised from the dead by God on the third day after his death. Jesus can therefore be regarded as the founder of the resulting movement that initially appeared as a sect within Second Temple Judaism ("the sect of the Nazarene," Acts 24:5) but soon spread among non-Jews. By the early second century the sect had come to be known as "Christianity," and under the emperor Constantine it became the state religion of the Roman Empire.

The Sources. Jesus is mentioned briefly by non-Christian sources dealing with the first century—the Jewish historian Josephus (*Antiquitates* 18.63–64; 20.200), Tacitus (*Annales* 15.44), and probably Suetonius (*Claudius* 25.4)—but the main sources are the writings that now form the Christian New Testament. The New Testament writings, even the letter of James, all written in Koine Greek, presuppose belief in Jesus. "Christ" had already become a proper name (Jesus Christ) by the time the earliest were written—no later than about 50 CE. And Jesus' death and resurrection were evidently at the heart of earliest Christian faith, as the letters of Paul, Hebrews, and 1 Peter particularly demonstrate. But apart from the Gospels, little information is provided in the other New Testament writings about Jesus' own life and teaching.

The New Testament contains four Gospels—or, more precisely, four writings traditionally known as "the Gospel according to X." The "gospel" format is the same in each case: an account of Jesus' mission and teaching, in a fairly loose narrative form, beginning with his baptism by John the Baptist and climaxing in his trial, torture, and crucifixion, and with accounts of his tomb being found empty and his being seen alive by his close disciples. Although early twentieth-century attempts to classify the Gospels' genre shied away from calling them biographies (*bioi*), it is now more widely recognized that "biography" is the nearest and most appropriate classification (Burridge).

Three of the New Testament Gospels are very similar in character—Matthew, Mark, and Luke.