

Topics: The economic policy and the religion policy on Jews in Roman Empire between 63 B.C. and

The paper was focused on looking at how Roman treated Jews between Roman occupied the Palestine in 63 B.C. and the These two matters influenced how Jews reacted to different policies of Roman in different time.

In the Roman world, the Jew was perceived through two separate lenses: as a racial group and as a religious community. To explore the dynamics of treatment of Roman on Jews and its effects on interactions between Jews and the Empire, it is essential to grasp and compare the Roman and the Jewish conceptualizations of race and religion.

Romans and Jews held divergent views on race, akin to the differing perspectives embraced by the United States and China. In the Roman Empire, the notion of race centred more on cultural and social parameters rather than biological distinctions. Treatment of individuals concerning racial matters within the Empire was fluid, subject to changes influenced by one's societal standing and cultural heritage.

Conversely, following the destruction of the kingdom of Judah in 586 B.C.E., some Jewish people were forcibly relocated to Babylon, while others endured harsh conditions in their homeland. The Jewish concept of race during this period likely bore the imprint of their experiences under foreign rule, with some struggling to preserve their cultural and religious heritage. It seems that Jews regarded themselves as the chosen people of God, a belief fostering a sense of uniqueness. Although this idea of closeness was not solely predicated on biological lineage, it also encompassed shared sacred practices and rituals.

Romans have polytheism religions whereas Jews were monotheism. Besides, the main difference between Roman and Jewish religious practices is that Roman religion was largely influenced by Greek beliefs and was developed within single civic groups, while Jewish religion was shaped by their own unique history and traditions, and often involved struggles against Greek culture. Additionally, Roman religion focused more on ritual and communal worship, like imperial worship while Jewish religion placed a greater emphasis on personal relationships with their deity.

In the author's conception, the Romans were in turn subjected to three types of government: aristocracy, middle class rule, and the rule of the masses. Each of these periods presented definite changes in the social and economic order  
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The Jews living in Rome before the revolt in 68 B.C.E. were a diverse group, with varying levels of social and economic status. Some were wealthy and influential, while others were poor and working class. The Roman policies towards Jews also fluctuated, with

some emperors granting them special favours and others repressing their cultural practices. The Jewish population in Rome was estimated to be around 40,000, making up about 5% of the total population. They had a strong presence in the city, with Jews of every social class living there or visiting.

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Roman Imperial fingerprints are all over the pages of the New Testament. The scope of imperial rule and administration, is highly related to the religion and ritual in the conduct of government. In Roman's time, the term "emperor" is a more complex designation for Rome's political leader than "prime minister" or "president" of present day. In western cultural practices, the living emperor only generally restricted to posthumous worship. The emperor were much more elastic and evolved over time.

The early church was placed their narratives in the context of abject poverty and urban filth that were typical of ancient cities. Most of the people find it difficult to survive and most of the population lived at or just above subsistence. The average life expectancy of a person born in the Roman Empire in the first century was roughly 23 years for a man and 25 years for a woman.

The Roman Empire affected people differently: women and slaves did not experience it in the same way that men, freed persons, and citizens did. This fact is important when we remember that, according to Acts 22:25-29. It is more fruitful conceptualize Christianity in the Roman Empire as negotiated amid a dynamic set of social identities and practices.

The "empire" and "emperor" means in the first century are based on the verb imperare, which means "to command". Under Augustus these words gained new meanings, Imperator now meant one man, to rule the vast legions stationed throughout the Mediterranean basin, to rule entire provinces through proxy officials chosen by him and accountable directly to the emperor. As it was mentioned the bulk of the empire was situated around the Mediterranean Sea, that Romans called it "our sea".

Majority of leading Jews, like Philo and Josephus, all wrote in Greek. Regular provincial censuses allowed for universal taxation and, in many areas, resulted in the transformation of barter economies into monetized ones. The lands surrounding the Mediterranean are marked by great variation in climate and geography in an interconnected empire. There were conservatively estimated in the first century at 50-60 millions. Roughly 80-90% of these people lived on the land. Being preindustrial cities, they were not organized to maximize industrial production and the creation of liquid capital as the modern city is, but rather as centres for elite consumption, religious practices, political rule and legal regulation, the collection of taxes, and a means of collecting and shipping items. Urban cities, like those located in western Asia Minor,

with as many as 300,000 urban dwellers lived in, where the biggest city, Rome, with population of around 1 million.

However, a networked Mediterranean also allowed migration from one tradition to another as different practices and ideas came into contact with each other. From surviving Jewish literature as well as archaeological evidence, that they learned to negotiate their religious and ethnic commitments in ways that made it possible for them to live within foreign cultural milieus and retain their identity. There were 6-8 million Jews living in the imperial Diaspora did not all interpret and practices their religion in the same way. It was known that Jew Tiberius Julius Alexander was a provincial governor of Judea and Egypt under Claudius and Nero, even Jewish citizens served as city counselors

In Western Europe, Jews founded urban settlements mainly in the first two centuries AD, expanding into rural areas in Late Antiquity. Although founded by immigrants, these settlements must later have been maintained primarily by natural reproduction. In many places integration was considerable, with Jews holding magistrates in their cities. From the end of the 4th century, however, the situation changed: Jews lost their legal rights and were sometimes forced to be baptized. Given this, they reacted by increasing the use of Hebrew instead of Latin and Greek. These questions are investigated in light of the events of the year 418 in Menorca and the trilingual Jewish epitaph of Tortosa.

After the destruction of the Temple in Jerusalem in 70 CE, all Jews in the Roman Empire were required to pay an extra head tax of 2 denarii each year, which was the equivalent of the tax they had previously paid for the maintenance of the Temple. This policy was later rescinded by the Christian emperor Constantine.

That the later Roman empire was a period of stagnation, not to say X of decline and total collapse, in the economic as in other spheres has long been recognized. But it has been the contribution of such modern scholars as Frank, Rostovtzeff, and Heichelheim to show that the symptoms and causes of this stagnation are not to be sought solely in the anarchy of the third century A.D. They may be detected earlier, behind the facade of peace and prosperity in the second century, and have roots which reach back into the very beginnings of the Roman domination over the Mediterranean world. In order to avoid too great extension in time, as well as in space, the present discussion will be limited to the symptoms and causes of economic stagnation that may be detected throughout the Mediterranean world during the early Roman empire, the two hundred and fifty odd years that elapsed from the Battle of Actium in 31 B.C., which left Augustus master of the Mediterranean world, to the assassination of Severus Alexander in 235 A.D., which ushered in a half century of anarchy and eventually the totalitarian state of Diocletian and Constantine.