

Martin Goodman, 'The Image of Herod in Modern Israel'

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Transcript

Professor Yaacov Yadgar

Wonderful. Good. Good afternoon. Welcome everybody. It's a it's it's. It's a great honour and a true pleasure to present the speaker today, Professor Martin Goodman, a friend of the establishment. Professor Goodman is emeritus professor of Jewish studies here at Oxford and and emeritus. Fellow of Wolfson College, he also supernumerary fellow of and. I'm sorry and former president of the Oxford Centre for him for injury studies. Among his works on Jewish history and Roman history, we may count Roman Jerusalem. The magisterial history of Judaism and the recently published Herod the Great Jewish King in the Roman world, which instigated the invitation to Martin.

To present to present his work today, the title is the reception. The image of Helen in modern Israel. Martin, thank you for doing this.

Professor Martin Goodman

Well. Thank you very much. Yeah, this is the first time I've addressed this seminar for reasons to do with my complete lack of knowledge of the modern world. It's quite fun finding out more about the modern world in order to come and and talk to you today. Everyone should have a copy of handouts. Yeah, yeah. And I I which, which, which and I'll, I'll sort of roughly follow the handout is we got it, we. I wish. Got it here. I'm Harriet was a. Herod was a real person. It's actually almost certainly by far the best known Jew from the ancient world. Though we have far more evidence about him than for any other Jew come on to why in a moment. But it means that uh and try to write a a a life. A biography of him, the problem, unusually for an ancient historian, was what to leave out. And and not where to find material to write about. Who was he born in 73 BC? He came to prominence. During the great upheaval in the Mediterranean world of the Roman civil wars, from 49 down to 31 BC, which ended up in the great victory of Octavian, the the future Emperor Augustus. And in the middle of those civil wars in 40 BC. Herod was appointed king of Judea. By the Roman Senate. So the appointed by the Roman state to rule over the Jews at a time of turmoil took three years. For him to take control of his Kingdom with the help of Roman

legions, so the actual fighting was done by Romans. Herod's main job was making sure that the Roman legionaries didn't destroy his new capital, Jerusalem, as they conquered it. He then ruled down to four BC, so it's a long period of rule, 33 years in the middle of which, at the end of the civil wars, the Roman state changed from a Republic and to an empire. Disguise subtly uh, by Octavian, who was given the name Augustus or the revered 1? By claiming to have restored the Republic is what you do when you're getting rid of a Republic. Ending up, therefore, with one man rule. Ruled by Augustus. And it was. Augustus and the relationship between Herod him and Herod that led to both hurried remaining in power down to his death in four BC, and the problems that mainly afflicted him. In 23 BC, Herod was given authority by Augustus to name his heir to his power from among his sons. And that led from 16 down to four BC with continual problems with these Sons as they conspired against themselves, each other and against Herod as to who was to succeed him to power. And seven BC, he executed two of them, Alexander and Aristobulus, in four BC, he executed a further one. His oldest son, Antipater. And when he died, uh, there was a considerable amount of rejoicing. In among his subjects. So that's his. Life in very short version, even shorter than the biography. Uh, various scenes. Uh emerged from it. One is the extent to which he rose to power from a humble base. He had not come from a royal background, not expected to have monarchical rule at all. The second was his Jewish identity. His father, Antipater, with an Ajman from the area around Hebron, South of Jerusalem. The ageing means had been converted to Judaism about 50 to 60 years previously, in the one 20s BC, so he'd be third generation uh Jewish. His mother. With a Nabatean Arab. Though her non Jewishness in origin is not something that the ancient sources ever discuss, which is an interesting fact in itself. Uh. The Jewish identity then, as one of the themes, his relations with the previous Jewish dynasty of the Hasmoneans, a priestly, uh, uh, rule uh. Who combined uh control of? Judea and the Jewish Kingdom following the standard methods of rule in the wider Hellenistic world, the world that had emerged in the Near East after the conquest of Alexander the Great, so ruling as a Greek rulers combined that with the. Role of high priest in the temple. The husbands were a priestly family. And that included uh Herod's first great patron. Uh, the high priest. Hurrucanes uh, who had been the patient also of his father and Tippet and his wife Mariami. More on her in a moment. Uh, with whom Herod had been allied by his father, Antipater, as a sort of, uh, great tribute to his potential. Uh, before he became king of Judea, linking him to the Hasmonean. Dynasty. I've ever seen the relations with the Romans. Who had put him in power and 40 BCE? And were to keep him in power. But were to do so on their own terms. And were to be celebrated by Herod, by Romanism. The geography of the Land of Israel, so Khazaria Cesaria is named after Augustus. So was Sebaste or Sebastian. On the site of Samaria, and so on. The treatment of his subjects, as I said, rejoiced on his on his death in four BC. Controlled by a police state and the use of

fortresses scattered around his Kingdom, places like Masada as a place to hide away in comfort from opposition by his own subjects. His not. Places worried about external threats for the possibility of uprisings again. And the complete collapse of the state after his death in four BC, when there were uprisings all over the Kingdom that he had ruled from north to South. And then finally, the treatment of his family. Clearly did not get on that well with some of his sons. Given what happened to them just describes three of them executed. But also the unusual choice, very unusual choice, both in the wider Greek world and in the wider Roman world and in the wider Jewish world, are being married at the same time to nine different wives. Shortly before his death, so this exceptional polygamy was unique to her. How do I know so much about this? Well, the narratives come from the Jewish historian Josephus, who wrote at the end of the 1st century CE. Two accounts of the life of Herod, one in his account of the Jewish War against the Romans of 66 to 70, see and then a much, much longer version in his antiquities of the Jews. 20 books of the whole history of the Jews written by Josephus are two and a half of those books were devoted to the career of Herod, so hugely out of proportion that despite the fact that Herod had died before Josephus was born and about just under 3/4 of a century, about 75 years before Josephus started writing the antiquity. So the reason why Josephus could write it in such detail was because he had access to a first hand account of Herod's life from the historian and polymath Nicolaus of Damascus, who came unsurprisingly from Damascus. Not Jewish, but a member of Herod's court. And had written a universal history in 144 books. Which at least there's a universal history from scratch down to his own day, of which at least two books dealt with Herod. They may have dealt with other things, but we know that we have citations from two different books. 123 and 124 I think of the 144 books. Sir Nicholas's contemporary account. Written both at the time that the Herod was alive and just after his death. And I start after his death isn't quite important because it meant that at least some of the judgments could be made without the pressure of writing within the Royal Court. So some of his judgments are not favourable to his royal patron. Greek and Roman authors say things about Herod not as much as you might think. So if we didn't have the Josephus accounts, we would know that he was an important figure in the eastern Mediterranean. We would not be able to piece together much about his rule. We would know that he put his sons to death. We would know that he had a close relationship, very close relationship with the Emperor Augustus. And then archaeology, all the buildings that are identified as Herodian in the land of Israel, that are a major part of what a tourist coast. Look at our most obviously the Temple Mount. And the area around the Coteau and to the South of the Temple Mount, the rebuilding of the temple by by Herod and the. Uh, places like Caesaria or Masada or the great Herodian rebuilding of the palaces in Jericho, and Macarius and elsewhere. So lots of buildings that one should be aware a bit here that. Identification of buildings as Herodian is done by building style. And some of the buildings in Heredia

building style appear to come have been completed after Herod's deaths. So the earlier the people stopped building just because herods, of course, doesn't make much sense. And so so we can't say that all the buildings that are identified as the rodian were definitely built by him, but it's very, very remarkable. So, very impressive, uh, large blocks of stone fitted together using the latest uh techniques in imported from. Some things, like the use of arches to hold up the Temple Mount platform using architech arch building techniques that were being used in Rome in Augustus's time. Also, coins and inscriptions, Harris coins are surprisingly horrible and odd because other people at this time, uh, put a lot of effort in to producing very fine images on their coins. We have no image of what Herod looked. Which is significant. Makes him quite different from other local rulers of his time, and is almost certainly because he thought that was the wrong thing to do in the eyes of his Jewish subjects. Similarly, far fewer inscriptions than you'd imagine. The late 1st century BC is a time of what is described by nation historians as the epigraphic habit. Which is complete mania for putting stuff on stone, which is not going to be Ashley, and you'll find lots and lots of these things. There are hundreds and hundreds of thousands. Of personal honorific inscriptions from 1st century BC, 1st century CE around that kind of period, it was a mania for doing it and not by Herod. Most of his inscriptions are to be found outside the land of Israel, so again he didn't put his name on things. Uh again, curiously put other people's names on things didn't put his own names on things a bit like uh English stamps. He used not to say they were English. Everybody knew a stamp was English and the queen is the Queen Victoria. You didn't need to say this in English. Now you know it's obvious. So the same thing seems to be the case for Herod. He doesn't need to. To name what he was doing. So that's background. Enough about him. What happened about knowledge of him and attitudes to him after he died. While most traditions of our heroes were found about among Christians rather than Jews, and among these much the most powerful. Is the story of the massacre of the infants at the time of the birth of Jesus when he went down to Bethlehem with his parents. Oh, his parents went down to Bethlehem and then he turned up. Can't think of it. That's the whole point of her birth story. And and and and. And when Herod was worried there was another king of the Jews turning up and and had her her. Took action by getting rid of all children under the age of 2. And the area around Bethlehem now, now this story is found in just one gospel, the Gospel of Matthew. It's not found in the other gospels. It's not actually found another, uh, the Christian literature until the middle of the 2nd century, see. And it's different story from the story of the get the. Birth story that we get in the Gospel of Luke, but it's become very important within Christian traditions. And the story of of Herod as a sort of tyrant. He wants to get rid of any possible opposition to him. Uh King of the Jews. Is conflated in a much early Christian thinking, with stories about descendants of Herod elsewhere in the New Testament narratives. So son Antipas, who turns up at the time of the crucifixion. Or Herod Antipas, icons L. And the grandson. A

Griffith, the first who turns up at the time of Saint Paul. And so in the 40s sea. In cesaria. Uh. They're both called Herod, simply that name by the New Testament writers. Actually, Luke writing acts properly as well as uh gospel ascribed to Luke. And these other heroes are quite often confused with Herod the Great. In later traditions, including, as I discovered uh by uh newspaper editors in uh, reviews of my book, where they get on, they get on the Internet. And they want a picture of Harold to portray the story, and they all have end up with the wrong Herod. Particularly when it's a favourable review, it is a bit discourteous to write to the, to the editor and say you got the wrong.

Actually.

Chat. So the the this picture of him with the ultimate tyrant is found right through the Christian world in the. The mediaeval mystery plays. He's a stock tyr. Like Haman within the Jewish tradition within Emporium, which is where we get the the reference in Shakespeare to Hamlet telling the players not out, Herod, Herod, I don't. Don't overdo being a a a terrible stock. Current and then we can add the same traditions end up with a great deal of art. Lots of pictures of the massacres of the innocence uh that are found from mediaeval through into early modern and later periods. It's important, as is BD, for those who are following to note that Herod is not for trade by Christians as a Jewish king. In all these stories of him as a tyrant. Indeed, in the 3rd century, see we actually have a tradition by the Christian writer, sisters Julius Africanus. Who claims that Harris's father, Antipater was the son of a temple slave of Apollo in Ashkelon, so that that that he's distinctively not Jewish? There are theological reasons for these claims. Wanting to say that if there was a king of the Jews at the time of Herod, it's not Herod, it is Jesus. But the one effect of this is, is that when we look at anti-Semitic narratives in mediaeval early modern Europe, uh, arid doesn't get included. Is not a figure within these narratives, despite the infancy story. Right. It's only really from the early modern period that we start getting dramatic portrayals of Herod's colourful family life Trages novels offers. They're all based on Josephus. They're not not on the gospel accounts, so they pick up on the the terrible fate of his wife, Marianne, and so on. Now these traditions. Among Christians are completely separate from the traditions among Jews. There's no reference in the Dead Sea Scrolls. To Harrod, not that anyone can find. There is no reference in Palestinian rabbinic literature. From antiquity to Herod, nothing in the missioner apart from a reference to Herodian doves by the idea of of of having of rearing doves for food, is something that comes into the land of Israel in Herod's time. And it seems they were. No, it's herodian.

Yes.

Nothing in the Irish army passing the time with nothing passed in the mid regime. Where we do get the stories is in the Babylonian Talbot. It's a 5th or 6th century CE Mesopotamia, so

we're jumping right a long way down about 500 years after his death, before we start getting stories. Uh, not a lot of. Them. But they're there, so bubbly Baba Batra. He's a slave of the husband IANS. He was opposed to the rabbinic sages opposed by them, and went ahead and massacred those who opposed him. But to find that he rebuilt the temple on a glorious scale. So anyone who's not seen the temple in Jerusalem has never seen a beautiful thing. As the bubbly says, also in Sikar. 51 B. Uh. The stories of him as a slave of the Hasmoneans anti rabbinic seem to be a confused version of the accounts that they get in the Josephus narrative, not of Herod. In the case of killing rabbinic sages. But of Alexander Yanai. The husband in high priest and king who preceded him earlier in the 1st century BC. So Alexander and the anayo Alexander Jannaeus, the story is told in some detail, also occurs in the bubbly ascribed to him, and it looks like. These stories have got confused as they've been handed down over the previous five to six centuries. It's only the 10th century that a simplified version of Josephus's narratives came through to Jews in the writings of Yosippon, who is a Hebrew version of Josephus from South Italy's romanticised version of Herod. In which Harry is sometimes a villain and sometimes a hero. So when he's proclaimed. Was king by the Roman Senate in 40 BC, according to the second version, they sounded the chauffeur on the capital in Rome. That's a rather nice touch. So. So they it can be good things, but it's also terrible bad thing. And it ends up your slip on on his desk. Explain explaining that he was outstandingly wicked, worse than the classic villains are of Old Testament of Hebrew biblical history. It's the 19th century that the real Josephus, the Greek Josephus, actually mediated through Latin and then through uh German gets through eventually into Jewish youth through the Haskalah. As a source for scientific history. So the great accounts of Jewish history, by greats and others, and then novels and plays play on Miriam de Hasmonean. OK, the the great. Ludwig Phillipson in the 1860s went down really well. She she she was a tragic heroine and. And you started to do this, but they didn't. They didn't pick up, still didn't pick up. Anything about the massacre of the innocents or the Christian tradition that came down through the gospels that doesn't come through it, come through from either your syphon is still being red, still being read down to now. Either from yourself on the Hebrew version of Josephus or these versions of the the Real Josephus in, usually in translation. 20th century Zionist Thor Herod as a Roman quisling. He is, as Shalit, the great biographer of Herod, eventually was writing in the 1920s and 1930s in Vienna. Herod with a reptile for his acceptance of Roman rule. I don't know what reptile was in German anyway, but that's why it's translated. And you're reptile because Roman rule is equated to the British mandate is is giving. And and he should have stood up against it, like real prophet. Dues should do. Real professional should do. Which takes us over the. Page. What happens when the state arrives is what? I'm here for. That's background. Well, shall he change his mind? And so his great work order from Melich. Published in Hebrew in 1960, reissued in Germany in 1969, actually slightly extended. 2nd

edition in 2001. Described Herod as an astute ruler. Who'd been clever and the way in which he negotiated Roman power for the benefit of all Israel. I had become realistic. And Danny Schwartz has written about this, including the article I've given you here, which is actually an English translation of his introduction to the second edition of Charlie's in 2001 in German. Danish Schwartz argues that this is awareness of the need to be realistic in place of what had happened during the Holocaust, and so whether that was the reason for his change. It was a definite change. He decided that that Herod was, after all, sensible in what he did and was a great statesman. The book then published in 1960. God shall eat the Israel prize. And also got huge opposition. The reviews were intensely critical. They thought he no, you can't say this about how everybody knows he's a tyrant and he's wicked and he goes around killing people anyway. He's not really Jewish. Those were those were the those were the the criticisms, and Israeli school books continue to say. He's not really Jewish, he's not really one of us. And and he's wicked. Right? So, so. So they kept to the basically the the, the, your syphon. Yeah. Your syphon for you. Manahan Sterns, from the world of Jewish History in Hebrew University, did his best to try to get a more balanced view. Uh market orders that were series of lectures given to the army and then issued as a. As a booklet I hardly ever seen it cited. I I don't. I I'm very sad, really, because it's a wonderful story and but he's far too balanced and and that's not what people were looking for with somebody about about their strong emotions. Much more widely read. Is Aria Kasher and Eliezer Wisdom Aria Kasher Jewish history in Tel Aviv? At a list of a psychiatrist analysed King Herod, a persecuted persecutor, a case study in Psycho history and Psychobiography. In 2007, first in Hebrew and then in English. The claim was that Harrah's feelings of inferiority led into paranoia, and that in turn led into megalomania. And this is all carefully traced in terms of the way in which these kinds of of of illnesses. Can take over and described by Josephus the the, the, the. The entire study is actually a study of the depiction, I guess of uh persecuted, persecuted persecutor by Josephus. I said that's what they said it was. They would have been on much stronger ground than their claim that this is who he was. And which is not quite the same. It was a bestseller this work. The response by Edward Netzer. It's based on the archaeology, so I heard that said. Had in 2007 same time as this book came out finally to his satisfaction after having been digging in Herodium since 1972. Found her two. Suddenly found a 2 and uh somebody really important. And the fact there's no name on it actually is probably quite a good reason to think it's Harold's too, because exactly how he seems to have operated. So probably right anyway, he was certainly certain he was right. And and he responded to the Kushan wisdom book to say, look, this is not megalomania, all this building, it's entirely rational. It provided a economic boost to Judea. It linked Judea to the Roman overlords. Through whose power the Herod was ruling in the 1st. And and, uh, the uh commissioning of these great works, uh provided a great deal of employment and and all these things are. True. And and we know from a

much later on in the Herodian dynasty, Herod's great grandson. Preferred second is said to have commissioned the paving of the city of Jerusalem in the year 62 C in order to provide employment. Once work on the temple, repairing it have come to an end because otherwise people are going to be without work. It's a very early and unusual example of coming up with a work scheme just in order to give people. The salary.

Kenzian economics.

So. So yeah, so that was the claim from in message response. But Nessa's discovery of this tomb. Led to the Great exhibition of 2013. Based on the discoveries of Herodium. The exhibition was planned in 2009. It took four years to be set up. And it proved to be uh, at least as far as I know. Still up to now. Uh, the most often visited the most popular exhibition that the Israel Museum has ever put on. Absolutely huge crowds went to it and what it was doing was celebrating Herod as a master builder. Hi, Danny Schwartz. In the book that accompanied that uh exhibition attempted a matter of perspective on it. So you know, you know it is true that he brought lots of things, but he's not without his problems. But I don't know how much people. Paying attention to the attempted violence and Yakov Shavit, writing in 2016, described the move of Herod by 2016 from being a monster to nearly a national hero.

No.

And and and it's not far wrong that there's a major change in the way in which have been deflected. So what's happened more recently? At session D. Well, the idea that Herod was a heroic builder is presumably what's behind Israel cuts. Finance Minister in August 2020, he claimed he is going to build up the Israel more than Herod ever did. Now that's where the the Herod comparison comes from. Yeah, and. And then by 2021, we're told in Israel cuts who compared himself to Herod? Is refusing to cut benefits. For those and, these are COVID benefits. Even though they're destroying the economy. So. So this claim to be like Herod is being used against him because he's claiming that of being like Herod. And this is really good for the economy. Uh by April 2021? No, no, sorry. By 4th of September 2020. Three, he is in charge of energy and infrastructure. He's on changing his job, of course, and and uh, when people want to protest against what he was doing, they were standing outside his house early in the morning, shouting wake up Herod, to which she replied that I'm awake. Anyway, and I'm working really hard for the people of Israel. So, so this depiction as as the road builder you know being used as a badge of honour by cats. And and it's worth thinking of this. How odd. This is to the outside world. Our heritage is specifically Jewish builder brings us into all kinds of issues of the politics of cultural heritage and most obvious, of course, is the Western Wall and the southern southern wall. Excavations around the temple Mount. This is a Jewish building. Of course, it isn't just the

Jewish building, it is also very much an Islamic building. But so 2 the escalations at Herodium began in 1972, so fairly soon after this site came under Israeli control, though not within Israeli territory, excavations began there in non tentative. The Hebrew university. It's now a national archaeological park and and it is a major tourist centre. They're quite actually difficult to get to unless you're in a coach. Method. Yeah. Is definitely a Jewish tonight you'd think built by the Hasmoneans originally and then rebuilt by Herod. Now of course, the main the Jewish element of that in the eyes of the way the why the Jewish public is not so much herods. Use of the site as the use of the site by its defenders against Rome, a load of extremely unpleasant. That uh, who died pretty horribly and the first part of that is not part of the national myth, and that that's how they're described by Josephus, who's the only person who tells us anything about the siege of Masada in Hebron. No, the the, the the identification of the the great masonry around the tombs of the Patriarchs. At Hebron, is, is, is, is. That's how it's identified with Herod because it's got Herodian type building. Uh, it's pretty certainly the case. That it was Harrod who built it, whether he did so in order to stress his idumean roots. Or just their importance as a Jewish site that's harder to tell. Again, of course, there's no inscription because he didn't put. Up. Inscriptions. And then uh, for for good Jewish building. Are on striking claims about and feed on agree payon. Being made in the Conference settlement brings security, sponsored by Nicholas Raili with 12 cabinet ministers present on the 28th of January of this year. On what name to give when Jews moved back into Gaza? Should that happened to Ohh Shatty uh, the beachside camp in Gaza? Should be called agraphia. On the grounds that Herod the Great gave the Flexis name when he founded it, and that's anyway the the account of this conference on Wikipedia. It's wrong and all sorts of lines actually, and one is that it's actually the site is the Hellenistic Foundation that proceeded Herod called Anthedon. Conquered by Alexander, Janez, and the spreading of Hasmonean, far from this Jewish centre into the coastal areas in the 80s BCE. Given its freedom by Pompey the great in 63 BC. Handed back to Herod by Augustus and 30 BC as a gift. Upon which he, Augusta, he Herod called it agropyron after the name of Augustus's closest associate Marcus with Saini and the Gryphon. So his named aggression as as the Roman name. That's much like Cesaria and Sebastian is are are Roman names. Interestingly, the name didn't catch on. So and they don't remained there down to Byzantine times. Another 5 or 6 centuries went on issuing coins. The clients issued in the names of Anthedon. So the name that was given by arid and catch on. Possibly because uh. Gryphon died in 12 PC. And so the significance of the name. Was no longer. Remembered. There are counter claims that the Herodian buildings are part of a Palestinian. A cultural heritage. So Jonathan Cook got this from Al Jazeera on the 1st of March 2013. This thing on the removal of artefacts from Herodium. For the Israel Museum exhibition, of course, they're being taken from Area C under the Oslo Accords, the funeral museum was that they were being. Borrowed. For the purposes of the exit. And that

they would in due course go. Back. To Herodium, though not quite sure anyone's going to do that with the sarcophagus of Herod, but it's interesting that as a Palestinian cultural heritage there, there's no whatever here it is, is not, obviously Palestine. But it is part of the site as part of the of the present area. Alongside is the continuing image of Heroes of the paranoid tyrants, and I owe this to Esther. The linked to the Asaf by the sketch about Herod planning the commemorations to be held after his death. What do you mean? Yeah, what do you mean that they. They they hate me. Why? Why? I want a really proper celebrations of my wonderfulness. And uh, the truth is they really don't like you, so it's gonna be difficult to get them to behave properly on your desk. I'd love to know. I would love to know. That's my could or a surprise or whether this is based in any way on the stories told by Josephus and the antiquities. Of Harrah's plan. That 10,000 Jews who were being kept in the Hippodrome in Jericho. Should be put to death when he had died. So to make sure that there were people in the land of Israel who were in mourning on Harrah's death, they they might not be crying for him. They'd be crying for somebody else. Now this is a classic case of a story of something that was planned but not fulfilled. Meaning we don't actually have any idea whether he really planned this. Well, we're told by Josephus is that Herod's sister follow me and her husband, who's been given the job, to put these 10,000 to death. When Herod did finally die, decided this was not a good idea. And so they countermanded the order and they let them go. Free. I got no idea whether this is a real story story about a real event or not. What is significant, of course, is that people told the story and it came down to Josephus. So people could imagine. That and, and I'd love to know whether that got down to ourselves either, or indeed any of his audience, I don't know over the page recent references to Herod by non Israelis. We've got Tony Badran, and that's how you described him writing in the tablet, which is an online conservative magazine on Jewish news and culture founded in 2009 in the states. Uh, talking about uh, Israel now as a puppet state of the United States, in much the same way as Herod was a prophet of the Roman state. And it's quite a sophisticated and actually quite long. Analysis and the first one I've the only one I've seen actually making that kind of comparison. Rather different are the defections of Netanyahu, according to people who don't like him. Gustavo Pedro, the President of Colombia. According to Anadolu, the Turkish news outlet. Uh, he said on the 20th of November 2023. That Netanyahu is a crazy man who killing many people in Gaza in the style of Herod. Leading to the slaughter of the innocents. That, I think is the. 1st. Case I've found. Of the Natalia, who indeed any Jewish leader. Being described as acting like Herod. It's not the last one. Nicolas Maduro Maduro. On 28th of May this year, talking about Netanyahu as the heroes of our era. So it's become a hero type figure, someone who goes slaughtering of the innocence. That's what this is about. George Galloway characteristically goes full tilt at it. We're seeing biblical scenes in the Holy Land, the slaughter of children, not just the first born. With Benjamin Netanyahu as Herod, and he

got himself a bit confused between the 1st. And the story in the Gospel of Matthew says mixing up the pharaoh put into death boys. By infants, the 10th plague and the first born of the Egyptians and then the gospel account, which is children under the age of two in the area around Bethlehem. I don't think it makes any difference to Galloway. The point is that this is horrific and that Netanyahu is a latter day latter day Herod. Well, these are politicians. I think it's in some ways maybe.

Right.

More significant is to find the same kind of rhetoric appearing among those who are not politicians, but who evenly seeing what's happening now with the same kind of the same kind of lengths. So, Bill Lauren, who is a Jesuit in the University of Melbourne. Actually I checked. He must be very retired because he's born in 1937, so he's in his late 80s. Yeah. But but but know that this website pearls and irritations. Run by John Manadu, who runs a think tank in Australia. Actually very influential. Uh, writing Christmas last year on Herod as Benjamin Netanyahu's 1st Century predecessor. Again, that's something quite, quite new, I think. And and then rages. I don't know. You pronounce it, we land. On Netanyahu, with the reincarnation of Harrod. And the design is terrible. Erode, Zionist. Originally in Spanish in La Cryptomeria Para, which is an independent French investigative online newspaper. Again very influential, founded in 2008. Funded by subscribers where the club. Is a collaborative forum which is edited by the subscribers.

OK.

What's interesting is, is is that the the rhetoric, it clearly makes sense in current circumstances. Uh, almost late Monday today, which really should end up as it does with the question mark. What are the implications of the the mismatch? Between Israel cat saying I'm the new Herod. And this attack upon Netanyahu as the new Herod, between the internal picture in Israeli society and the picture from outside the family, doesn't occur to cats. That calling yourself Harrod. It's like calling yourself Haman. Because. Through the last 2000 years, that particular element of the Christian traditions of our heroes has failed to come through to the Jewish traditions in the way that the other traditions, both that came through Josephus have, and if this is a. An issue here? How many other issues are there where there is a cultural blindness within Israeli society? To what things look like from outside? I shall stop.