

From the time of the destruction of the Second Temple in AD 70 to the aftermath of the Bar Kockba Revolt, the region of Jerusalem was not peaceful or prosperous.

However, after the final revolt was put down, in AD 130, the Romans entirely plowed Jerusalem under and rebuilt the city as Aelia Capitolina. Jews were, then, banned from entering the city except on the day of Tisha B'Av. From this time forward, Jerusalem (or Aelia Capitolina) experienced more peace and prosperity. By the 3rd century, it was much more stable.¹

The 3rd century saw relative administrative stability within the Roman Empire, but it was also marked by internal unrest, economic instability, and external threats across the empire, including in the Eastern provinces. Jerusalem, itself, was reasonably stable and after the Roman Empire split, and Jerusalem came under the protection of the Byzantine (eastern Roman) Empire, it continued to experience peace. The influence of Christianity in the Empires of Rome made Jerusalem something which was especially protected for the sake of pilgrimage after the fourth century.

The city remained an important center for Christianity, particularly through and after the Byzantine period, and continued to be a site of pilgrimage and religious significance. Indeed, the early Byzantine period (4th–5th centuries) saw relative stability and Christian pilgrimage flourishing.

¹ Aelia Capitolina was named in honor of Hadrian, whose family name was Aelius. Hadrian was the Roman General who put down the Bar Kochba Revolt and established the new Roman Colony on the plowed ruins of Jerusalem.