

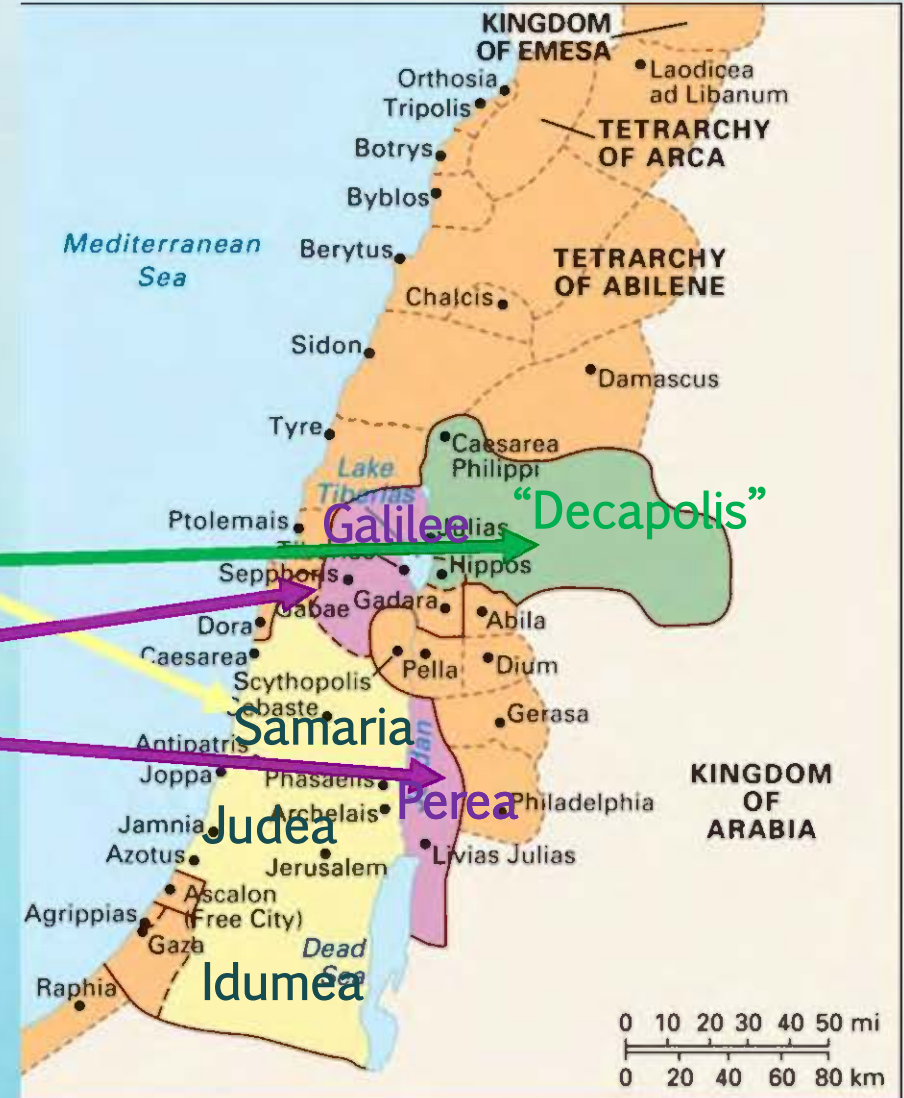
Israel in New Testament Times

Roman & Jewish Governance

To AD 70

Palestine During Herod the Great & His Sons

- Archelaus
- Philip
- Antipas

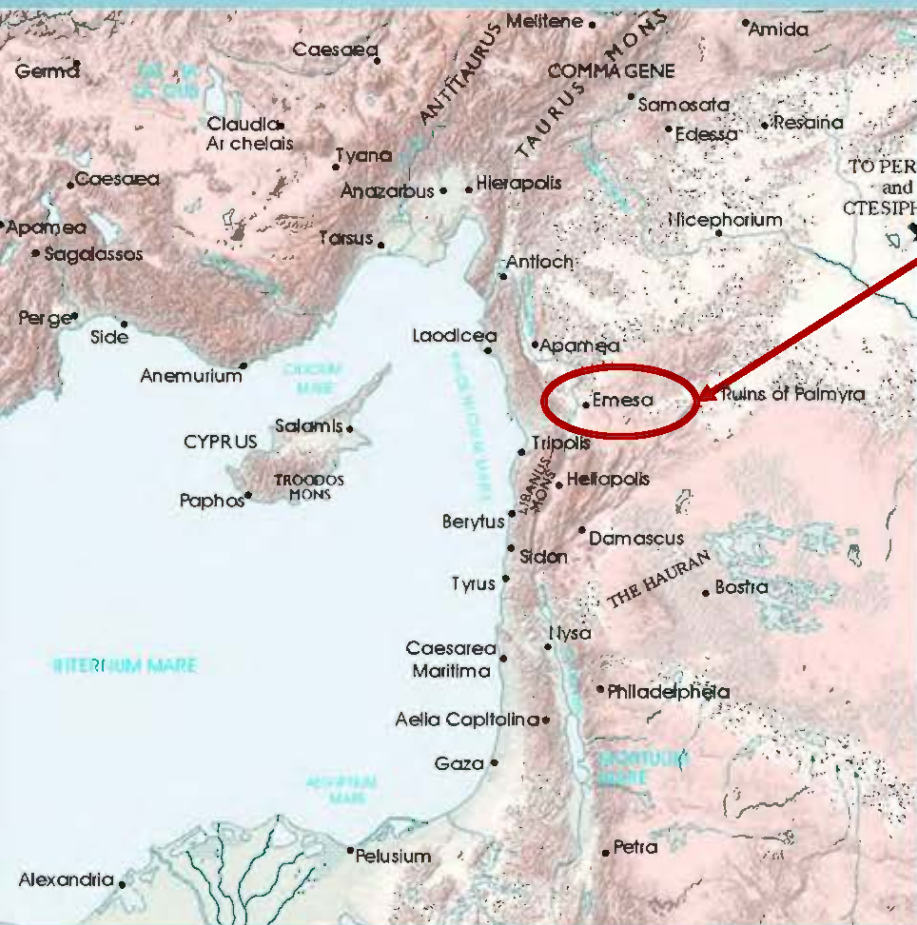


Herod the Great's Further Progeny

- Herod Agrippa I (Herod II*; Agrippa I)
 - grandson of Herod I and Mariamne I)
 - brother of Herodias
 - several Roman emperors granted him increasing territories so that his kingdom became larger than that of Herod the Great
 - beheaded James (Acts 12.1, 2)
 - eaten by worms (Acts 12.23)

Herod the Great's Further Progeny

- Herod Agrippa II
 - 2 sisters (both of whom figure in the story of Paul in Caesarea)

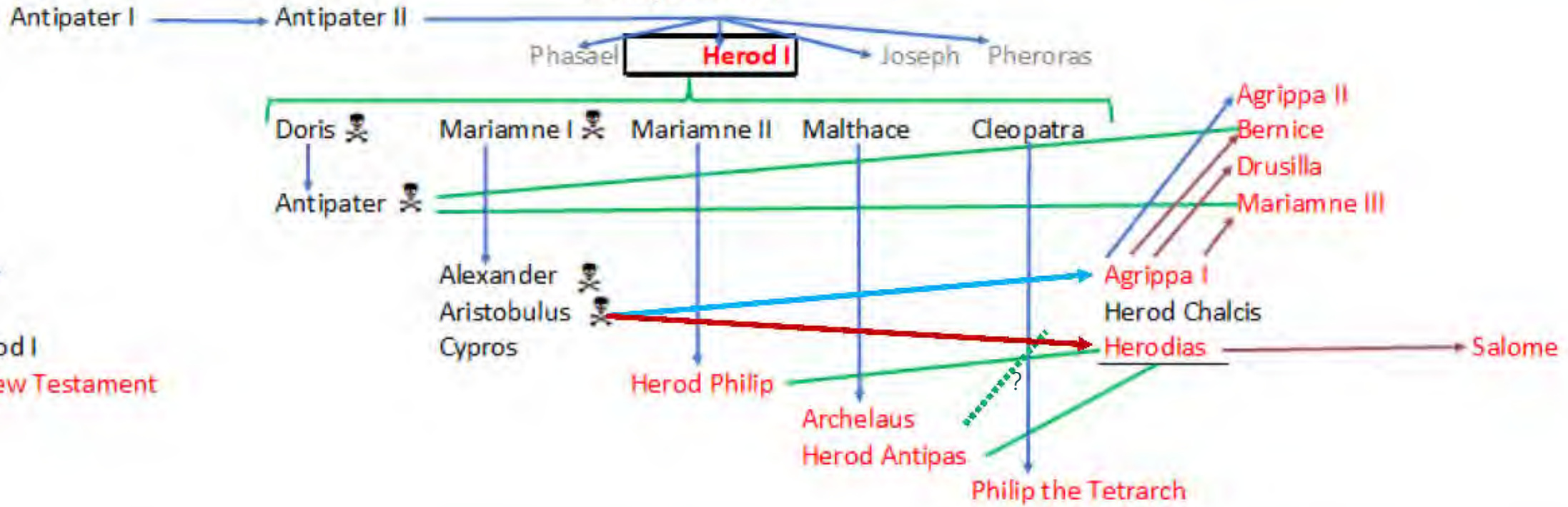


Drusilla

Bernice



Family of Herods



- son
- daughter
- wife
- ☠ killed by Herod I
- mentioned in New Testament

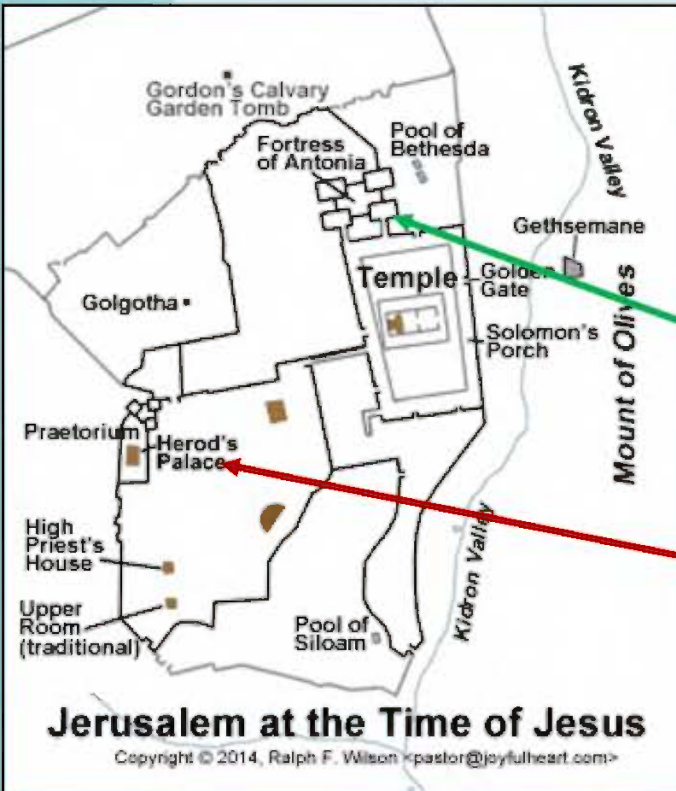
Roman Emperors of 1st Century

	Reign	
Augustus	31 BC - AD 14 (birth of Jesus)	} Capable leaders
Tiberius	AD 14 - 37	
Caligula	37 - 41	} Succeeding rulers variously known for their cruelty and immorality
Claudius	41 - 54	
Nero	54 - 68	
Galba	June 68 - 15 January 69	
Otho	15 January - 16 April 69	
Vitellus	19 April - 20 December 69	
Vespasian	69 - 79 (Emperor in defeat of Jews)	
Titus	79 - 81 (defeated Jews in AD 70)	
Domitian	81 - 96	
Nerva	96 - 98	
Trajan	98 - 117	



 = Figure into the New Testament Story

Governance in Judea



- Caesarea was the official residence of the Roman governors
 - went to Jerusalem only for feast days or other “official business” (Acts 25.1)
 - there, he stayed at either the **Palace of Herod**, or the **Fortress of Antonia**, at the northwest corner of the Temple Mount
- Limited local governance
 - Great Sanhedrin, over which the High Priest presided
 - High Priest appointed by Roman governor
 - who kept his high priestly garments until needed for festivals (demonstrating the HP's subservience)

Syrian Legates Governed over All of Palestine

Publius Sulpicius Quirinius
(AD 6*-12)



Roman “Governors” in Judea

Name	Reign	Category	
Coponius	AD 6–9	Prefect	
Marcus Ambivulus	9–12	Prefect	
Annius Rufus	12–15	Prefect	
Valerius Gratus	15–26	Prefect	
Pontius Pilatus	26–36	Prefect	
Marcellus	36–37	Prefect	
Marullus	37–41	Prefect	
Marcus Julius Agrippa	41–44	King of Judea	
Cuspius Fadus	44–46	Procurator	
Tiberius Julius Alexander	46–48	Procurator	
Ventidius Cumanus	48–52	Procurator	
Marcus Antonius Felix	52–60	Procurator	} Paul in Caesarea
Porcius Festus	60–62	Procurator	
Lucceius Albinus	62–64	Procurator	
Gessius Florus	64–66	Procurator	Jewish War
Marcus Antonius Julianus	66–70?	Procurator	

 =Figure in the NT Story

“GOVERNORS”

Pontius Pilate (AD 26 – 36)

- Served because of his patron in Rome, Sejanus, who was the prefect of the Praetorian Guard under Tiberius
 - Sejanus → executed for treason against Tiberius
 - Pilate became more conciliatory toward Jews
 - probably how the ‘friendship’ with Annas/Caiaphas developed
 - why the animosity with Herod Antipas was resolved [Luke 23.12]

Pontius Pilate

- Called himself a Prefect
- Character: bribery, executions without trials, extreme cruelty
- Removed from office and sent back to Rome by Syrian Legate Lucius Vitellius to answer to Tiberius because of belligerence against Jews and Samaritans
- Tiberius died before Pilate arrived; Eusebius (mid-third to mid-fourth centuries AD) reported that Pilate committed suicide

“Governors”

- Roman provincial rulers were Legates, responsible directly to either the Senate or the Emperor
 - The Legate appointed various officials to run local areas, including Prefects and Procurators
 - Procurator Felix (52 – 59; Acts 23-24)
 - Procurator Festus (59 – 61; Acts 25-26)
 - Procurator Florus (64 – 66)
 - his raiding of the Temple treasury was the final precipitating factor leading to the Jewish revolt of AD 66 – 73*, with the destruction of Jerusalem and the Temple

Jewish Governance

HIGH PRIEST

- Beginning at the time of Antiochus IV, the “true High Priest” (HP) came to an end
- First, a non-Zadok priest, Joshua, was appointed as HP by Antiochus
 - replaced by his Hellenized brother, Jason
 - subsequently replaced by a non-Aaronite of the tribe of Benjamin, Menelaus, who paid Antiochus for the position
- From this point forward, the position was essentially ‘bought’ from the governing power, both during the Hasmonean realm and the Roman rule (“it was a matter of cabal [conspiracy], crime, or bribery”)*

HIGH PRIEST

- Jewish *tradition* records 285 HPs in 279 years and explains this by suggesting that most died when they entered the Holy of Holies!
 - most authorities number 28 HPs between 37 BC and AD 70
- The “**chief priests**” of the New Testament probably came from the families of the HPs
- Final HP was Phineas ben Samuel (AD 67-70), who was put into place by the zealots during the Roman siege of Jerusalem

HIGH PRIEST

- Functions
 - officiated on the Sabbath days, new moons, and annual festivals
 - entered the Holy of Holies on the day of atonement to sprinkle the blood of the sin-offering and offer incense
 - he prayed and sacrificed for himself as well as for the people

High Priest	Dates	Notes
Joazar ben Boethus (restored)	? – AD 6	son of Boethus
Ananus ben Seth	6–15	" Annas " in the Bible
Ishmael ben Fabus (Phiabi)	15–16	
Eleazar ben Ananus	16–17	son of Annas
Simon ben Camithus	17–18	
Joseph ben Caiaphas	18–36	son-in-law of Annas
Jonathan ben Ananus	36–37	son of Annas
Theophilus ben Ananus	37–41	son of Annas
Simon Cantatheras ben Boethus	41–43	son of Boethus
Matthias ben Ananus	43	son of Annas

High Priest	Dates	Notes
Elioneus ben Simon Cantatheras	43-44	
Jonathan ben Ananus (restored)	44	son of Annas
Josephus ben Camydus	44-46	
Ananias son of Nedebeus	46-58	
Jonathan	58	
Ishmael II ben Fabus	58-62	
Joseph Cabi ben Simon	62-63	
Ananus ben Ananus*	63	son of Annas
Jesus son of Damneus	63	

High Priest	Dates	Notes
Joshua ben Gamla	63–64	his wife was of family of Boethus)
Mattathias ben Theophilus	65–66	
Phannias ben Samuel	67–70	Appointed by the Zealots

Jewish Governance

OTHER OFFICERS

- The Sagan (deputy to HP)
- Two chief treasurers and overseers
- Three under-treasurers
- Seven gatekeepers
- These 14 formed the “Council of the Temple”
 - not to be identified with the Great Sanhedrin (referred to as council in the NT)
 - regulated everything connected with the Temple
 - referred to as the “elders of the priests”

Jewish Governance

- In Jerusalem
- Met daily except Sabbaths and days of festivals
- Leadership
 - *nasi* (“prince”; i.e., president)
 - *av bet din* (“father of the court”; i.e., vice president)
- 69 sages (chief priests; elders) sat in semicircle facing the leaders
- Sadducees more represented than Pharisees

GREAT SANHEDRIN

- Judged accused lawbreakers; could not itself initiate arrests
- Two witnesses required
- No 'lawyers'; the accusing witness stated the offense in the presence of the accused, corroborated by at least one other witness; accused gave defense and could call witnesses

GREAT SANHEDRIN

- Jurisdiction
 - ritualistic and Temple matters
 - criminal matters, including trials of adulterous wives
 - solving difficulties relating to ritual law
- Lost authority to inflict capital punishment in AD 30
- Ceased with the destruction of the Temple in AD 70

Jewish Governance

- Smaller religious Sanhedrins in every town in the land of Judea
 - different numbers of elders
 - 71 required for judging a tribe, false prophet or High Priest
 - 23 required for capital cases
 - 3 required for lesser criminal and civil cases

Judaism in First Century Palestine

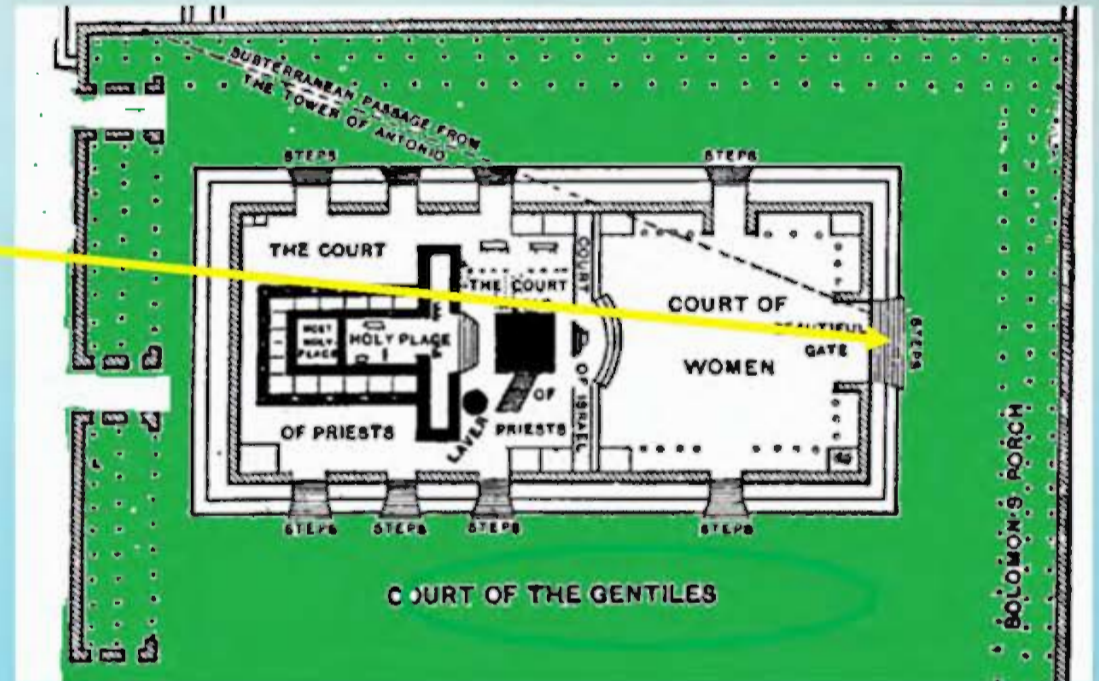
Temple

- Herod's renovations are sometimes called the "third temple"
- 81-year process (began in 19 BC, completed in AD 63)
- Reputed to have excelled even Solomon's temple in beauty

Temple

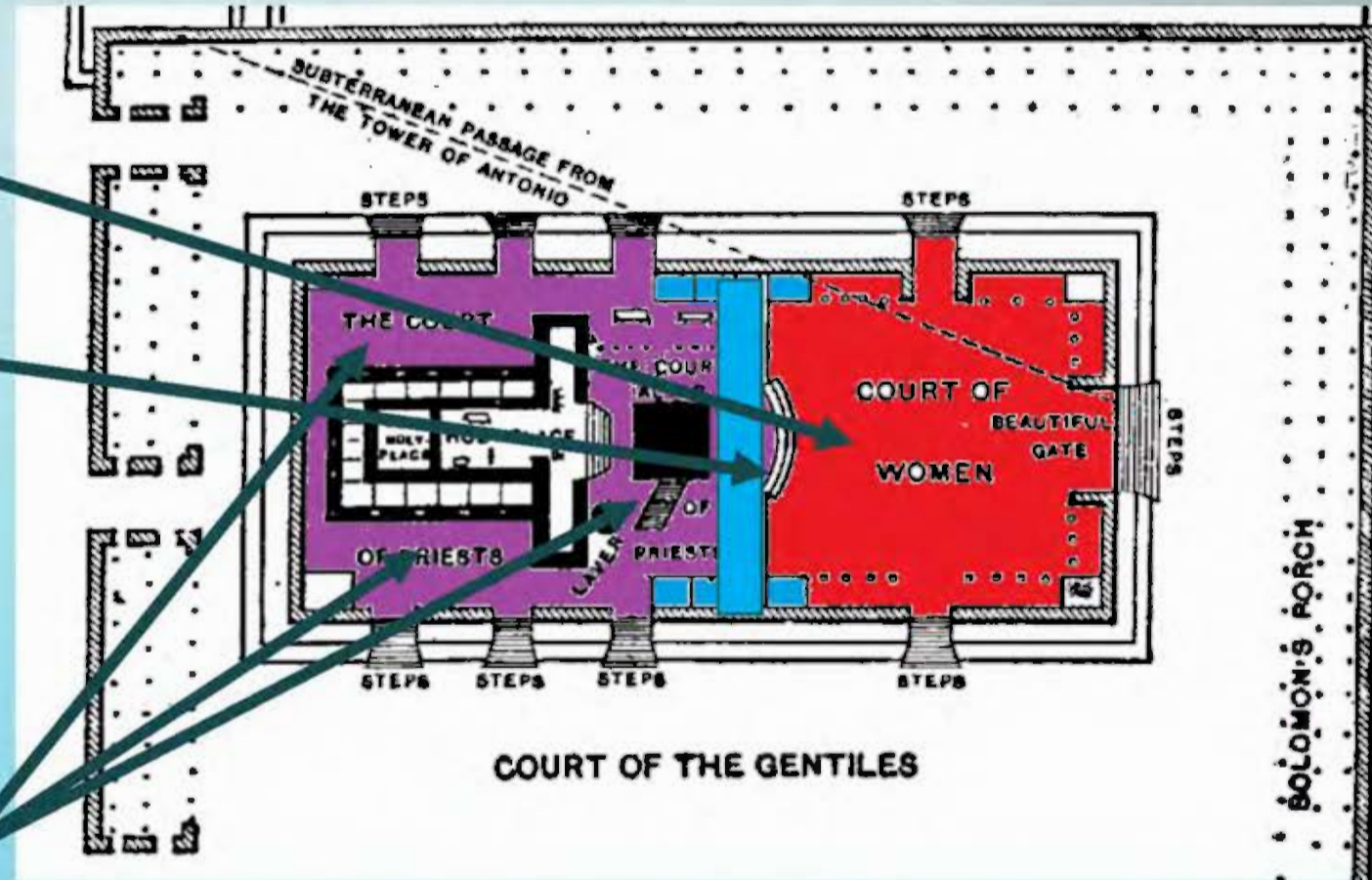
Court of Gentiles

- large open area
- probable site of the moneychangers
- steps to a balustrade and then to next courtyard
- sign on balustrade in Hebrew (Aramaic), Latin, Greek . . .



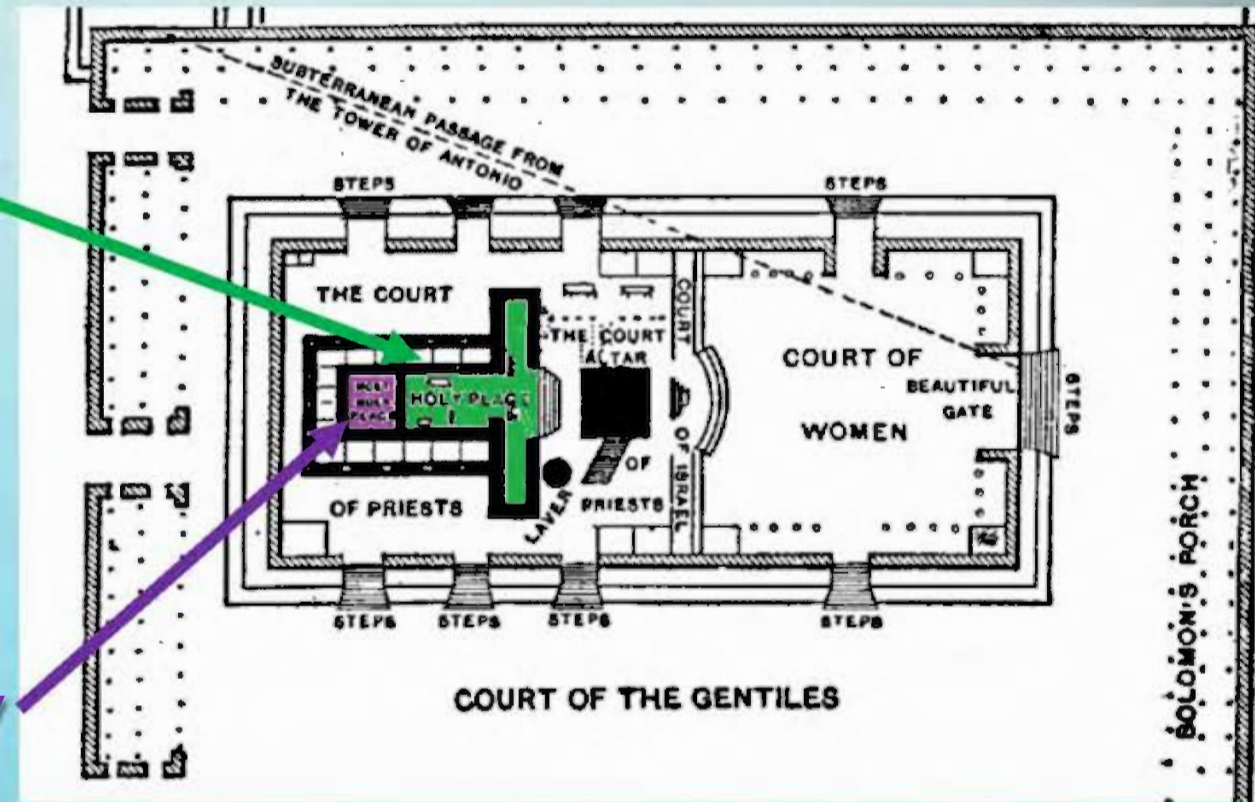
Temple

- doors into the **Court of Women**
- single doorway into the **Court of Israel**
- another parapet separated the Court of Israel from the **Court of Priests**



Temple

- another set of steps lead to a door into **Holy Place** wherein were the altar of incense, table of showbread, and candelabra
 - only priests **on duty** could enter
- curtain led to the **Holy of Holies**



Judaism in First Century Palestine

Five marks of religious practices

1. One true God, Yahweh

2. Election of Israel as the chosen people

3. Torah (instruction, law)

– shows his people how to live

– given to those who were already God's people

– keeping the law did not make them God's people but was the marker of being a member of God's people

– three key aspects (the 'boundary markers' that showed who truly belonged to God's people)

▪ circumcision, the Sabbath, dietary laws

Five marks of religious practices

4. The 'Given Land'

- seen as holy because God lived there among them
- present Gentile control rendered it unclean
- Jerusalem held a special place

5. Future hope*

- restoration of all 12 tribes
- conversion, subjugation or destruction of Gentiles
- renewed, purified Temple
- pure worship

Future hope

- Messianic expectations
 - 1) most predominant understanding was a military descendant of David to bring freedom from Gentile control
 - 2) some looked for a priestly figure to restore pure worship
 - 3) connected to the Pharisees was the hope for a prophetic figure to bring true interpretation of the Torah
 - 4) Qumran community looked for two figures: priest, prophet
 - 5) Samaritans looked for a prophet (Deu 18.18) who would also be a king