

# **The Bridge to the New Testament**

**A Comprehensive Guide to the  
Forgotten Years of the  
Inter-Testament Period**

**Denny Sissom**

Testament Press

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**To Cindy, my first wife.**

Safe in the arms of Jesus.

Always in our hearts.

Testament Press

# Acknowledgments

***“A good wife is the crown of her husband.”***  
**(Proverbs 12:4)**

Cindy, my first wife and the mother of my children, was one of the kindest people I have ever known. She passed away at the age of 36 on February 9, 1998, exactly two years to the day from when she was diagnosed with breast cancer. May God enjoy her sweet spirit as much as I did. To her wonderful parents, Walter and Lois, and her brothers, Mark and Paul, I send all my love. Special thanks go to Walter for his hours of dedication in editing and cross-referencing my references!

I want to give special thanks to Shelley, my second wife, who has been a constant strength to me in the writing of this book. There were many mornings, nights, and weekends when she was spouseless, and she had to put up with my grumpiness when I was trying to get that *last little bit* done before going off to my real job every morning. Her support of this project and her faith in me has been unwavering. She has always been there with encouraging words during those times when it seemed like I could not do it. For her excellence in editing, layout and design help, patience during a long and arduous process, and willingness to go the extra mile and pick up my slack while I was writing, I am genuinely grateful.

***“Like arrows in the hand of a warrior are the sons of one’s youth. Happy is the man who has his quiver full of them.”***  
**(Psalm 127:4-5)**

Words cannot adequately describe how much I love and how proud I am of my boys, Daniel and Nathan. I am so thankful and blessed for the fine young men they have grown up to be. They each had incredible courage in facing their mom’s death and dealing with their dad who had *no idea* of how to raise them as a single parent!

As the writer of the Psalms would attest, my arrows doubled when I married Shelley. Her daughter and son, Kristin and Brian, are two of the most thoughtful and helpful people with whom you could hope to be acquainted. For all

their help in so many different ways and the kindness they have shown me, I am thankful.

***“Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.”***  
**(Exodus 20:12)**

And finally, to my mom and dad, thank you for raising me with the courage and conviction to pursue my dreams. As a kid growing up, I could not have asked for better parents or better examples. As an adult, I could not ask for better friends. To my mom, thank you for all the taxi driving, den-mothering, and the million-and-one additional things you did, but mostly thank you for your encouragement and your love. To my dad, one of the most amazing and accomplished men I have ever known, thank you for your in-depth knowledge of the Bible and the inter-testament period (and for helping me keep my facts straight!). Thank you for consistently telling your Bible class about this book and then passing along to me their kind words and encouragement!

## Preface

One of my favorite books, when my kids were growing up, was the “Where’s Waldo?” series, where you search for the small, hidden Waldo character among all the clutter on each page. There he always was, peeking out from behind a garbage can or something else, waving at you. It was mindless entertainment but also a challenge to look beyond the obvious.

Something else that employs a hidden-in-plain-sight challenge can also be seen in what I like to call “flat houses,” more accurately known as “Shelia’s Collectibles.” Each piece is a three-dimensional depiction of a home or building often made up of two pieces of wood, cut out, and glued together. There is no other way to explain them—they are just cool. If you have seen one, you know what I mean. One of the neat things about Shelia’s flat houses is that she has hidden a skeleton key on the front of each house. Most are hard to find—overall, I have probably spent hours searching for them.

Just like Waldo and skeleton keys, there are words on the front cover of this book that have been intentionally subdued, interwoven into the blocks and mortar of our *Bridge to the New Testament*. The words are downplayed because the *creation* of history is, at times, rather subdued. Countless small events worked together over the years to become significant events. Individuals with big egos created kingdoms and empires with the history to go along with them. Fledgling gatherings of people founded the institutions upon which they built their societies. Herein lies the purpose of this book—to explore the seeds of seemingly inconsequential events in the inter-testament period and their profound effect on the New Testament. So, take a moment and see if you can find these words on the front cover:

*Pharisees*  
*Sadducees*  
*Herod*  
*Temple*  
*Maccabees*  
*Hasmoneans*  
*Roman Empire*

Each word is there, crucial in the construction of the history of the period. Each of these people, places, and institutions is essential to our understanding of the New Testament, yet many of these did not exist in the Old Testament.<sup>1</sup>

Two good examples are the Pharisees and Sadducees that appear in the New Testament, seemingly out of thin air. The purpose of this book is to show the connection to what we read in the New Testament and how it began in the history and culture of the inter-testament period. Events that happened during this time bridge the gap between the Old and the New. The depth of understanding of our *Bible* study can be greatly enhanced by our *inter-testament* study.

I have taught Bible classes for many years of my teenage and adult life with a predominant emphasis on the history of ancient times, mainly associated with the Old Testament. From the creation of the world to the rebuilding of the Temple by Zerubbabel and the reconstruction of the walls of Jerusalem by Nehemiah, nothing has piqued my interest as much as what happened after these events—the subject of the inter-testament period. The idea for this book came about after I had taught a class entitled “Between the Testaments” at my local church in 1994. I thought the material was interesting and certainly “under-taught” in our churches, and I discovered that the literature was lacking to use for class preparation. I fervently believe that this period is under-studied, under-appreciated, and under-acknowledged in its importance. A real understanding of the New Testament and its people is difficult without understanding what happened during this inter-testament period.

Therefore, I set about to change that, and this is why you and I have come together. However, little did I know how big of a project this would turn out to be! It reminds me of something Linus Torvalds said, who was the “father” of the computer operating system, Linux. He stated that “If I had known what I know today when I started, I would never have

<sup>1</sup> If you are having trouble seeing the words, our website has them greatly enhanced. Check it out at [www.TheBridgeToTheNewTestament.com](http://www.TheBridgeToTheNewTestament.com), and click on the “Fun Things” link on the left.

had the chutzpah to start writing my own operating system: You need a certain amount of naïveté to think that you can do it. I really think that was needed for the project to get started and to succeed. The lack of understanding about the eventual scope of the project helped, but so did getting into it without a lot of preconceived notions of where it should go.”<sup>2</sup> *Yeah, what he said.*

At the outset, I decided to include many explanatory charts, graphs, tables, and maps in the book. These details require more time and accuracy than when just writing of these events. One example is the discussion of the activities of Aristobulus II, Alexander II, and Antigonos II in Chapter 7. It is quite easy to state that Alexander II escaped Roman captivity in 57 BC and rebelled against Rome, Aristobulus II and Antigonos II escaped in 56 BC and rebelled, and Alexander II again revolted in 55 BC. The simplicity of these statements obscures the nuances of the history. Josephus does not state that Alexander II rebelled along with his father and brother or rebelled after them—just that he rebelled. We do not know for sure when Rome captured him or when he was released. Putting these same events into a graphical timeline requires one to decide how to interpret the limited facts that may be available. This example, certainly, may be multiplied by many hundreds more throughout this book. Therefore, if I had written a book with just *words*, like most books, it likely would have been done years earlier, and it would probably contain many fewer pages. Obscuring the nuances of history is against my upbringing, education, and career as an engineer that led me to make hard decisions regarding the details. After all, the engineering world is not very tolerant of nuances. Just ask the engineers who built the *Mars Climate Orbiter* spacecraft that burned up in the Martian atmosphere due to a simple unit conversion error.<sup>3</sup>

With this level of explicit detail, there are bound to be errors and oversights. More often than not, literary sources contradict each

“Why do writers write? Because it isn’t there.”

Thomas Berger  
American novelist

“Do not go where the path may lead; Go instead where there is no path and leave a trail.”

Ralph Waldo Emerson

other on dates, times, and events. Even ancient authors and sources, such as Josephus (and his *Wars of the Jews* and *Antiquities of the Jews*) or Apocryphal sources (such as *I Maccabees* and *II Maccabees*), contain inconsistencies or errors that are difficult, if not impossible, to reconcile. Furthermore, my opinions or misconceptions may obscure or color my understanding of an event, or I may have misinterpreted an event that I have retold or put on a timeline. So, if you, the reader, find an error or errors, please let me know so they may be corrected in a subsequent version.

We also must contend with changing theories over the years (or even a few months) concerning archaeology and historical events. An example of this is the remains of a man that was crucified between 180 BC and 70 AD (see Chapter 15, *Crucifixion* and Figures 15-3 and 15-4) but not discovered until about 50 years ago in 1968. I had originally written at length about the events and described how this man had been crucified, all based on an article from *Biblical Archaeology Review* in 1985.<sup>4</sup> A new analysis of the same remains provided a completely different method of how the man was crucified in an updated article—also published in *BAR* later that same year—and

<sup>2</sup> Stephen Cass, “Linux at 25: Q&A with Linus Torvalds,” IEEE Spectrum, <https://spectrum.ieee.org/computing/software/linux-at-25-qa-with-linus-torvalds> (accessed June 4, 2016).

<sup>3</sup> Wikipedia contributors, “Mars Climate Orbiter,” Wikipedia, The Free Encyclopedia, [https://en.wikipedia.org/wiki/Mars\\_Climate\\_Orbiter](https://en.wikipedia.org/wiki/Mars_Climate_Orbiter) (accessed May 29, 2016).

<sup>4</sup> Vassilios Tzaferis, “Crucifixion—The Archaeological Evidence,” *Biblical Archaeology Review* 11:01 (Jan/Feb 1985): 44-53.

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completely discredited the previous analysis.<sup>5</sup> As new evidence is discovered and analysis is done, our understanding of these events can change.

If you are interested, all the charts, maps, and tables in this book are available for purchase from the website [www.TheBridgeToTheNewTestament.com](http://www.TheBridgeToTheNewTestament.com). They will make a great addition to your class materials if you wish to teach this subject in your church or school. The site also contains other teaching and learning materials where you

may purchase large-format posters, answer books, or additional copies of this book. I am also available to come to your church, school, or community event and conduct a seminar, lecture series, preach, or teach one or more classes. Contact information is on the website as well.

I hope you enjoy reading *The Bridge to the New Testament* as much as I enjoyed writing it. May God bless you in your studies!

Denny Sissom  
December 2019

Testament Press

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<sup>5</sup> Shanks, Hershel, "Scholars' Corner: New Analysis of the Crucified Man," *Biblical Archaeology Review* 11:06 (Nov/Dec 1985), 20-21.



# Chapter 1

## ▪ Introduction ▪

“NO, NO, NO, not Jesus Christ!” He responded obstinately and louder than I ever could have imagined, nor was I prepared for his reaction in the first place. It came unexpectedly, and I knew I had been set up by his question.

Several years ago, I worked in my company’s international division, and I would often brief and train our allies from many different countries—Egypt, France, England, Italy, and South Korea. However, I spent most of my time with customers from the United Arab Emirates (UAE), a small country that is across the Persian Gulf from Iran. The people I met and worked with were a lot like co-workers in any place of business in many ways; most were very pleasant to be around while some were not. During one of my times in the UAE, I was training a student who always seemed to want to pick a fight. One day, unexpectedly, he asked me, “Do you believe in Jesus?” “Jesus Christ?” I replied, “Yes, I believe in Jesus Christ.” “NO, NO, NO!” he screamed, “not Jesus *Christ!*”

Do you know what he was saying to me? He was saying, in very clear terms, that to him, Jesus was *just a man*, a historical figure. No matter the religion or background, people typically believe in the *man* Jesus, but their faith in Jesus as the *son of God* stops precisely along religious lines. It is certainly expected for there to be this almost universal belief in Jesus—the historical evidence of Jesus is just as strong as the historical evidence of Julius Caesar, Herod the Great, George Washington, or Abraham Lincoln. That is why you and I can go into a

synagogue or mosque and see that people everywhere believe in Jesus, *the man*.

Jesus has had a historical impact on the world unlike any other. To those of us who believe in Jesus as the Son of God, we can see that God had a specific, methodical purpose in giving us the Bible, its history, and the story of its people. The theme of the Old Testament demonstrates to humanity that there is one God and reveals the building of the Hebrew *nation*. One of the reasons God formed this *nation* was for bringing *in flesh*, his son, into the world. To support his purpose in bringing Jesus into the world, God nurtured and sustained the Jewish nation. He protected it from starvation, slavery, threats from within and without, and countless other trials throughout the ages. God told Abraham that he was going to bless him and bless his seed. He kept that promise throughout the entire messianic line of descendants from Abraham to Isaac, Judah to David, Solomon to Boaz, and Ruth to Mary.

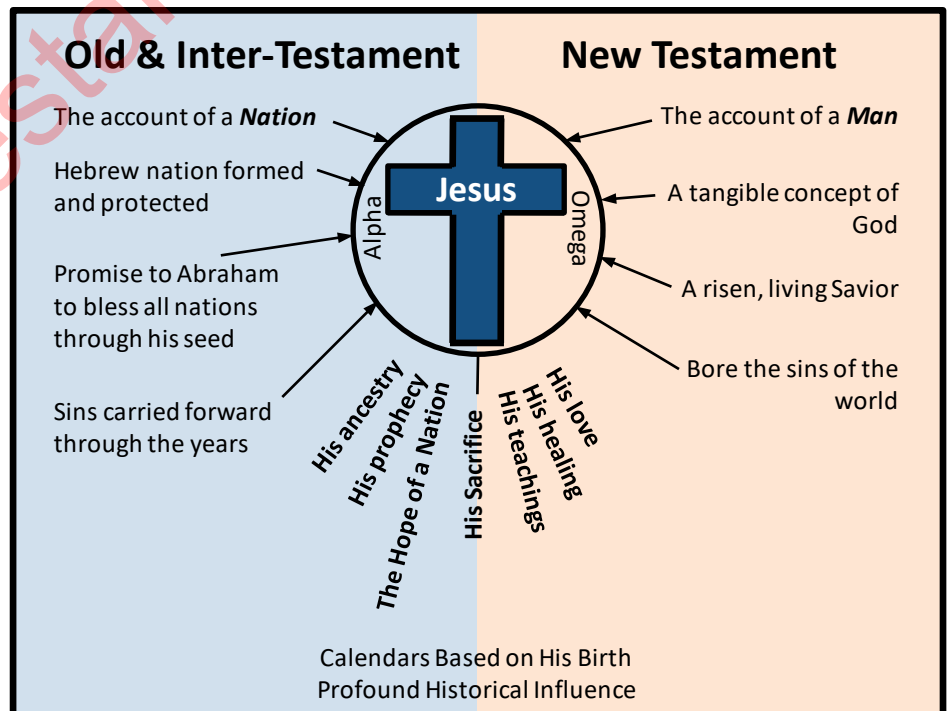


Figure 1-1. Jesus, the Center of History

Throughout the pages of the Bible, everything in the Old Testament points *forward* to Jesus, while much of the New Testament points *backward* to Jesus (Figure 1-1). Even though the literature of the inter-testament period is sparse with references to Jesus, it continues the history of the Hebrew nation up to the opening pages of the New Testament.

## The Bible

The Bible is an amazing book. Even though it is a collection of sixty-six writings, each book is completely unified and interconnected to the others. Despite persecution, criticism, abuse, and time, the Bible has survived intact. Its theme is the same from beginning to end—God’s effort to bring humanity closer to him. The Bible is an inspired collective of an estimated 40 writers over a period of about 1,500 years. There was a wide range of authors, with varying skills, occupations, and wealth—priests and scribes, teachers and prophets, kings and judges, landowners and slaves, poets and musicians, farmers and fishers, tax collectors and philosophers—all contributing to its pages. Some were highly educated, like Moses who grew up in Pharaoh’s house, Paul who sat at the feet of Gamaliel, and Luke who was a doctor. Many were from the working class, like Peter and John who were fishermen. Some books were written from prison by authors at the end of their life—others from opulent, luxurious surroundings by men who had anything and everything they could want. However, no matter the author or his background, no matter the individual events of which they would tell, they all tell the same underlying story.

Hebrew, Aramaic, and Greek were the original languages of the Bible, and portions of the Bible of today are in 3,350 various languages.<sup>1</sup> Events from the continents of Europe, Asia, and Africa have unfolded on its pages. Prophecy and oratory, poetry and hymns,

history and law, and sermons and parables—they all tell the story of God’s love. Once again, the underlying theme is the same—the Bible is an impressive book indeed.

Appendix A gives an overview of the sixty-six books of the Bible along with some other writings of the inter-testament period called the Apocrypha (we will study the Apocrypha in Chapter 13). We show each author, as best we know, their occupation, the timeframe and setting of the book, and the type of literature style.

## A Comprehensive Book

The Bible is a complete book from the beginning to the end of time, tied together in an all-inclusive package. It begins describing individual events, namely the creation of our world, and it wraps up in almost the same way with the description of a “new world.” Table 1-1 shows how the last three chapters of Revelation complement the first three chapters of Genesis (all NRSV). The first book tells us that man sinned, and God drove him out of the garden. In Revelation, we know that man will see God’s face again and will experience a new heaven and a new earth.<sup>2</sup> The Bible also answers life’s fundamental questions we have as God’s creation. It tells from where we came, why we are here, and where we are going (Table 1-2).

## The Larger Plan

God prepared people and events during the Old Testament and the 420-year inter-testament period to preserve his people and bring Jesus into the world. Throughout the Bible, people were in chosen positions for God’s purpose. Joseph is a good example of this. How did Joseph end up in Egypt in a position to save his brothers and the rest of his family from starvation? An unsavory series of events put him there—all part of God’s plan. Joseph had

<sup>1</sup> “2018 Bible Translation Statistics FAQ: Going Deeper,” *Wycliffe Global Alliance*, accessed April 1, 2019, [http://resources.wycliffe.net/statistics/2018\\_Statistics\\_FAQs\\_EN.pdf](http://resources.wycliffe.net/statistics/2018_Statistics_FAQs_EN.pdf). The data for the number of Bible translations varies dramatically depending on the source you read. This FAQ provides the latest numbers as of October 1, 2018. The complete Bible is in 683 languages, the New Testament is in 1534, and portions of the Bible are in 1133. Also, there are 7361 living languages today.

<sup>2</sup> Revelation 21:22, 21:1.

Genesis (NRSV)		Revelation (NRSV)	
1:1	<i>In the beginning when God created the heavens and the earth</i>	21:1	<i>I saw a new heaven and a new earth</i>
1:10	<i>The waters that were gathered together he called Seas</i>	21:1	<i>The sea was no more</i>
1:5	<i>The darkness he called Night</i>	21:25	<i>There will be no night there</i>
1:16	<i>God made the two great lights (sun and moon)</i>	21:23	<i>The city has no need of sun or moon</i>
2:17	<i>In the day that you eat of it you shall die</i>	21:4	<i>Death will be no more</i>
3:16	<i>I will greatly increase your pangs in childbearing</i>	21:4	<i>Pain will be no more</i>
3:17	<i>Cursed is the ground because of you</i>	22:3	<i>Nothing accursed will be found there any more</i>
3:1,4	<i>The serpent was more crafty than any other wild animal</i>	20:10	<i>The devil who had deceived them was thrown into the lake of fire</i>
3:24	<i>He placed the cherubim, and a sword flaming and turning to guard the way to the tree of life</i>	22:2	<i>On either side of the river is the tree of life</i>
3:23,24	<i>The Lord God sent him forth from the garden of Eden...He drove out the man</i>	22:4	<i>They will see his face</i>
2:10	<i>A river flows out of Eden to water the garden</i>	22:1	<i>The river of the water of life, bright as crystal, flowing from the throne of God</i>

**Table 1-1. A Comparison of the Beginning and End of the Bible**

Bible Tells Us	Reference	Verse (NRSV)
From where we came	Gen. 1:1	<i>In the beginning when God created the heavens and the earth</i>
Why we are here	Eccel. 12:13	<i>Fear God, and keep his commandments; for that is the whole duty of everyone</i>
Where the ones are going who are not in the book of life	Rev. 20:15	<i>Anyone whose name was not found written in the book of life was thrown into the lake of fire</i>
Where the ones are going who are in the book of life	Rev. 21:27	<i>Nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life</i>

**Table 1-2. The Bible Answers Some of Our Deepest Questions**

to travel a rough and rocky road on several occasions. His brothers were jealous of him, threw him into a pit, sold him into slavery, and told their father he was dead. Later in his life, Potiphar's wife falsely accused him of attempted rape, and Potiphar had Joseph imprisoned where he was almost completely forgotten—by all but God. Joseph probably wondered what was going on; after all, he was not a bad person, was he? Through all these events, God's plan became apparent as Joseph moved closer to the position where he needed to be, elevated high in the Egyptian government, to save his family. In a continuation of God's plan for saving his family, Joseph protected his brother Judah through whom Christ, the Messiah, would ultimately come to earth.

*You will notice as you read along that some of the more complex figures throughout the book will have a blue "Points to Ponder" sidebar close to them. They will point out some of the details of each figure that might be missed upon a cursory inspection.*

Another example is in the book of Esther where the Jews were on the verge of extermination at the hands of Haman. It was a good thing that Esther was the queen of the Persian court and was able to convince the king otherwise, or this slaughter almost certainly would have occurred. Because of her courage and because God placed her there, she was able to keep that from happening. These are just two

examples of how God placed people in important locations and times in history.

## Bible History

The history of the Bible is not particularly complicated if one examines just the major events that occurred. Figure 1-2 shows a concise overview of the history of the Bible. In the beginning was the Patriarchal Age in which God talked directly to the heads of each household. This period lasted until the time the Israelites crossed the Red Sea, and God gave them the Ten Commandments through Moses. The Mosaic Age continued throughout the ministry of Jesus (hence overlapping with the first part of the New Testament) and ended with His death on the cross. The dotted line at the end of the chart denotes that we do not know how long the Christian Age is going to last—only God knows. A close study of Figure 1-2 and the corresponding “Points to Ponder” will reveal many nuances that can make a difference in understanding the history of the Bible.

## Four Hundred and Twenty Years

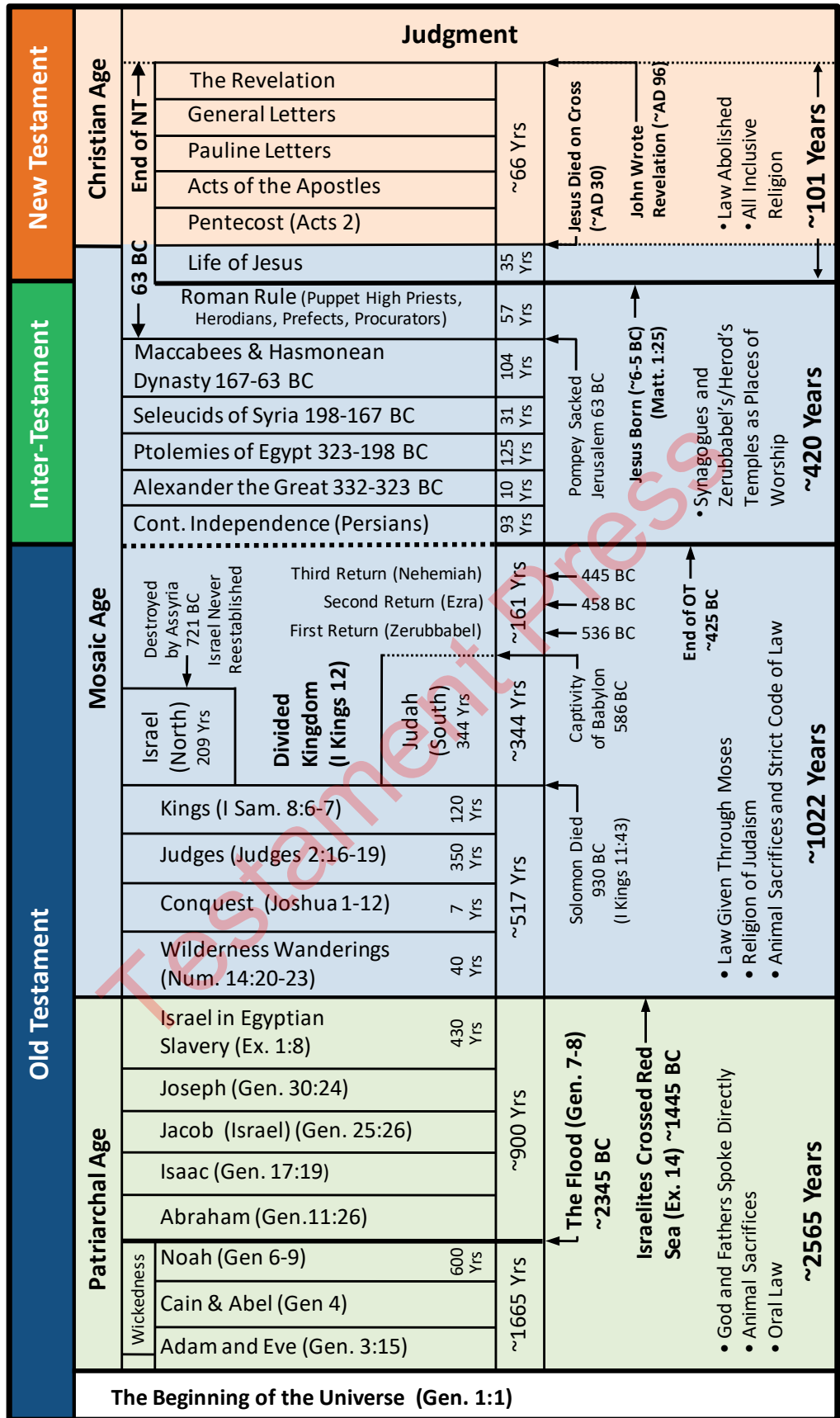
This book will cover Jewish history from the end of the Old Testament beyond the events of the New Testament. We will study

contemporary Roman events and will follow the Jews’ fate through their defeat by the Romans at Masada in AD 73. However, we will not just look at the history. We will study the culture, politics, writings, religious parties like the Sadducees and Pharisees, and Jewish professions and institutions. We will study all of these in the context of what we already know from the Old and New Testaments.

The period of 420 years, from the end of the Old Testament (around 425 BC) to the beginning of the New Testament (around 6 BC), is challenging to comprehend, given our relatively short lifespan. It is almost twice the age of the United States. Four hundred years ago was before we had any theories about gravity, electricity, probability, radioactivity, or relativity. Yes, a lot can change in 420 years, and that is the challenge of this book. How can such an extended period be covered in just a few hundred pages? Imagine trying to cover two periods of time, each equal to the entire history of the United States. One reason I have chosen to encapsulate as much material as possible in tables, graphs, and maps is to convey as visually as possible what happened during this period and how it affected and gave birth to the people, places, and institutions of the New Testament. The world certainly looked different at the beginning of the New Testament when compared to the end of the Old Testament. How can we understand the New Testament when

### Points to Ponder Figure 1-2

- *The wickedness of man did not begin until part of the way through the lives of Adam and Eve when they ate of the tree of knowledge.*
- *The kingdoms of Israel and Judah began at the same time (shortly after Solomon’s death) but ended at different times.*
- *Notice the dotted line at the end of the kingdom of Judah implying they were not completely destroyed like the northern kingdom of Israel.*
- *Roman rule began in the inter-testament period and continued throughout the remainder of the New Testament.*
- *Notice that the historical periods (Patriarchal, Mosaic and Christian) do not coincide with the Old, Inter, and New Testaments. The Mosaic Age overlapped the New Testament to the time of the cross.*
- *All dates and times are approximate. The section entitled “Time, Days, Dates and Calendars” will cover this topic in more detail later in this chapter.*



Time periods not to scale. All periods and dates approximate.

Figure 1-2. Historical Synopsis of the Bible and the Jewish People



we know nothing of what happened in the previous four centuries? It would be like trying to explain the story of the Declaration of Independence, for which the signers of that document were willing to die, without providing the facts and historical insight as to why they were signing it in the first place.

## Old Testament Overview

Where does one begin in writing a book like this? You start with the end of course—the end of the Old Testament. The last of the historical books of the Old Testament are Ezra, Nehemiah, and Esther (actually Ezra chapters 1-6, Esther, Ezra chapter 7-10, and Nehemiah if you want to look at them chronologically). There are the other books of prophecy and books

of poetry that come after these in our Bibles, but *historically*, the events of the Old Testament ended around 425 BC with the book of Nehemiah.

## Politics and Empires

At the end of the Old Testament, Persia was the dominant power over Judea. In fact, the Persian Empire established control over Judea about 114 years before the end of the Old Testament and extended their control approximately 93 years past the end of the Old Testament into the inter-testament period. The Jews,<sup>3</sup> particularly the Jews of the southern kingdom of Judah, were under the rule of the Persian Empire by being the conquered of the conquered. Babylon had conquered Judah in

### Why are the Jews Called Jews ?

*When the Israelites were divided into the northern and southern kingdoms, the northern kingdom took the name of the patriarch, Israel, who had previously been called Jacob. The southern kingdom took the name of the larger of its two tribes, Judah (the other tribe being Benjamin). Its inhabitants were known as Judeans (the term "Judeans" is first mentioned in II Kings 25:25). It was not long before the word Judean was shortened to Jew.*

*But, the Hebrew word for "Jews" is "Yehudim." Many years ago when Hebrew words were translated into English, it was common to transliterate the Hebrew letter "yud" or "yod" (rhymes with "node") as a "J." Here are some other "Y-to-J" transliterations from Hebrew to English:*

- *Ya'akov became Jacob*
- *Yiftach became Jephthah*
- *Yirmeyahu became Jeremiah*
- *Yasaf became Joseph*
- *Yahveh became Jehovah*
- *Yo'el became Joel*
- *Yonah became Jonah*
- *Yoshiyah became Josiah*
- *Yehudah became Judah*
- *Yehoshua became Joshua*
- *Yerushalayim became Jerusalem*
- *Yeshua (or Yeshu) became Jesus. Originally came from Joshua's Hebrew name, Yehoshua. When transliterated into Greek, Yeshua became Iesous (YAY-soos) and with the Y-to-J transliteration in English, became Jesus.*

<sup>3</sup> See the sidebar, "Why Are the Jews Called Jews?" Israel Drazin, "The Origin of the Name Jew," *The Times of Israel*, accessed February 19, 2018, <http://blogs.timesofisrael.com/the-origin-of-the-name-jew>. See also "Hebrew Glossary – J," *Hebrew4Christians*, accessed February 19, 2018, [http://www.hebrew4christians.com/Glossary/Hebrew\\_Glossary\\_-\\_J/hebrew\\_glossary\\_-\\_j.html](http://www.hebrew4christians.com/Glossary/Hebrew_Glossary_-_J/hebrew_glossary_-_j.html).

Pages 11-25 have been omitted

Name	When it Occurred	Notes and Examples*
Kalends	<ul style="list-style-type: none"> <li>The first day of the month.</li> </ul>	<ul style="list-style-type: none"> <li>The name from which we derive our name “calendar.”</li> <li>Probably originally the day of the new moon.</li> <li>A.d. IX Kal. Ian. = Eight days before the first (kalends) of January = December 22 (given a 29-day Pompilius-calendar month of December).</li> </ul>
Nones	<ul style="list-style-type: none"> <li>Fifth of the month if the month had 28 or 29 days (Jan, Feb, April, June, Aug, Sept, Nov, and Dec).</li> <li>Seventh of the month if the month had 31 days (March, May, July, October).</li> </ul>	<ul style="list-style-type: none"> <li>Since February had 28 days, it followed the short, 29-day-month schedule.</li> <li>Probably originally the day of the half moon.</li> <li>A.d. V Non. Mai. = Four days before the seventh (nones) of May = May 3 (given a 31-day Pompilius-calendar month of May).</li> </ul>
Ides	<ul style="list-style-type: none"> <li>Thirteenth of the month if the month had 28 or 29 days (Jan, Feb, April, June, Aug, Sept, Nov, and Dec).</li> <li>Fifteenth of the month if the month had 31 days (March, May, July, October).</li> </ul>	<ul style="list-style-type: none"> <li>Since February had 28 days, it followed the short, 29-day-month schedule.</li> <li>Probably originally the day of the full moon.</li> <li>The most well-known of the fixed points due to Julius Caesar’s assassination on the “Ides of March” (March 15, since March had 31 days).</li> <li>A.d. III Id. Qui. = Two days before the fifteenth (Ides) of Quintilis (July) = July 13 (given a 31-day Pompilius-calendar month of Quintilis).</li> </ul>
Pridie	<ul style="list-style-type: none"> <li>The day before one of the fixed points above (the Kalends, Nones, or Ides).</li> </ul>	<ul style="list-style-type: none"> <li>Because of the Pridie, Roman dates two days before one of the fixed points do not exist. So a.d. II Non. Mai. would “simply” be known as Prid. Non. Mai.</li> </ul>

\* All examples assume the Numa Pompilius calendar (see Table 1-8).

**Table 1-9. The Fixed Points of the Roman Calendar**

numbering! Quite surprisingly, this dating system remained in common use throughout Europe well into the Renaissance.<sup>39</sup> This is why William Shakespeare could write, “Beware the ides of March,” and expect his audience to know what he meant.<sup>40</sup>

When Pope Gregory XIII introduced the Gregorian calendar, the correction of the error in the Julian calendar happened in one fell swoop with the decree that Friday, October 15, 1582 (Gregorian) would follow Thursday, October 4, 1582 (Julian) (Figure 1-3). This transition caused quite a bit of confusion in dating anything, so years became denoted as Old Style (O.S.) for Julian dates or New Style (N.S.) for Gregorian dates. By the time the British (and American colonies) accepted the change 170 years later, the transition month looked like as shown in Figure 1-4.

### Jewish Calendar

Now that we have a feel for the Roman calendar, let us look at the Jewish lunar calendar. There are actually *two* Jewish calendars, Tishri years (Jewish civil) and Nisan years (Jewish religious).<sup>41</sup> Tables 1-10 and 1-11 show these.<sup>42</sup> There are two other lesser-observed new year’s days (besides Nisan 1 and Tishri 1)—Shevat 15, the new year for trees, and Elul 1, the new year for animal tithes.<sup>43</sup> Notice there is no difference in the *order* of the months (for example, Shevat follows Tevet in both), nor what *period* of the year in which they fall (for example, Kislev falls in November-December in both), yet only in the month with which they begin. This confusion is not unlike our fiscal business year that starts in October or our school year that commences in August or September

<sup>39</sup> Duncan, *The Calendar*, 42.

<sup>40</sup> William Shakespeare, *Julius Caesar*, 1601.

<sup>41</sup> Kevin Howard & Marvin Rosenthal, *The Feasts of the Lord* (Nashville, TN: Thomas Nelson, 1997), 40-41.

<sup>42</sup> “Jewish Holidays: A Primer,” *Patheos*, accessed April 23, 2013, <http://www.patheos.com/Resources/Additional-Resources/Jewish-Holidays-A-Primer>.

<sup>43</sup> John J. Parsons, “The Jewish Calendar,” *Hebrew4Christians*, accessed May 5, 2013, <http://www.hebrew4christians.com/Holidays/Calendar/calendar.html>.



October AD 1582						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	Julian Dates Gregorian Dates					

**Figure 1-3. Transition from the Julian to the Gregorian Calendar in October 1582**

September AD 1752						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
Julian Dates Gregorian Dates						

**Figure 1-4. Transition from the Julian to the Gregorian Calendar in September 1752**

versus our calendar year that begins in January. Since the Jewish calendars are lunar-cycle based and would drift over time with the seasons, they (and others who use lunar calendars) would synchronize their calendar with the heavens by inserting a month (in this case Adar I) seven times every 19 years. And we thought leap days and leap seconds were inconvenient!

Note that during leap years, Adar I has 30 days, but during non-leap years, Adar (Adar II) only has 29. So, what if you are a Jew and you were born on the 30<sup>th</sup> of Adar I? It is the same problem for someone who is born under the Gregorian calendar on February 29 of a leap year. Other than celebrating a birthday only seven times every nineteen years, this born-in-a-leap-year Jew would typically celebrate on Nisan 1 during non-leap years.

The number of the year also differs between the Jewish and Gregorian calendars. To determine the equivalent Jewish year, one must add 3761 to the Gregorian year, and this would be how many years ago the world was

created, according to rabbinic calculations. Therefore, the Gregorian year 2017 AD is equivalent to the Jewish year 5778, and “ticks over” to this value on Tishri 1.

### BC vs. BCE and AD vs. CE

Throughout this book, you will see BC (“Before Christ”) and AD (“Anno Domini,” the year of our Lord) used exclusively. These were updated in the mid-19<sup>th</sup> century AD to the more politically correct BCE (“Before the Common Era”) and CE (“Common Era”) to separate dating nomenclature from the birth of Christ. Except for the nomenclature, the two forms are equivalent; in other words, AD 1 is the same as CE 1 and 5 BC is the same as 5 BCE. We will also use the slightly preferred nomenclature of writing year numbers *before* the BC and *after* the AD (e.g., 5 BC vs. AD 1). Note that there is no “0” year between 1 BC and AD 1, but there is a zero *moment* between 1 BC and 1 AD. Even though you will see it in our charts and figures, it will always be enclosed in quotes to denote the transition between the two and makes the charts easier to read (and create).

## Geography

Before we delve too deeply into the geography of the holy lands some 2,000 years ago, we will first examine what the region looks like today (see Map 1-1). You will notice that many of the nations have survived through time and were the same back then as they are now—Egypt and Syria are two prime examples. There Israel remains also, between the two countries to which we will dedicate two chapters.

As you attend Bible-study classes, have you ever wondered what the difference is between Judah and Judea (and even Judaea), or Syria and Assyria? Is it just that the teacher stutters or perhaps mispronounces something (maybe he usually pronounces the first “o” in opossum)? On the other hand, it could be that you have wondered what the relationship is between the Middle East and Judea, or Israel and Judah. Well, let us see if we can shed some light on these issues.

Month	Jewish Name	Length	Gregorian Months
1	Tishri	30	September–October
2	Cheshvan	29 or 30	October–November
3	Kislev	29 or 30	November–December
4	Tevet	29	December–January
5	Shevat	30	January–February
6* in leap years	Adar I (added only in leap years, does not exist otherwise)	30	February–March
6 in non-leap years, 7* in leap years	Adar (called Adar II in leap years)	29	February–March
7 (or 8*)	Nisan	30	March–April
8 (or 9*)	Iyar (or Iyyar)	29	April–May
9 (or 10*)	Sivan	30	May–June
10 (or 11*)	Tammuz	29	June–July
11 (or 12*)	Av	30	July–August
12 (or 13*)	Elul	29	August–September
* In Leap Years			

Table 1-10. Jewish Civil Calendar (Tishri Years)

Month	Jewish Name	Length	Gregorian Months
1	Nisan	30	March–April
2	Iyar (or Iyyar)	29	April–May
3	Sivan	30	May–June
4	Tammuz	29	June–July
5	Av	30	July–August
6	Elul	29	August–September
7	Tishri	30	September–October
8	Cheshvan	29 or 30	October–November
9	Kislev	29 or 30	November–December
10	Tevet	29	December–January
11	Shevat	30	January–February
12 in leap years	Adar I (added only in leap years, does not exist otherwise)	30	February–March
12 in non-leap years, 13 in leap years	Adar (called Adar II in leap years)	29	February–March

Table 1-11. Jewish Religious Calendar (Nisan Years)

## The Middle East, Palestine and Judea/Judaea/Iudaea

A few of the many definitions of the *Middle East* are:

- The region encompassing Western Asia and Northern Africa
- The area between Arabia and India
- The area surrounding the Persian Gulf
- Bahrain
- Cyprus
- Egypt
- Iran
- Iraq
- Israel

The term *Middle East* is relatively new in origin, dating to around the mid-1800s. As such, we really can define it only regarding the group of relatively modern-day countries. They are:<sup>44</sup>

<sup>44</sup> Wikipedia contributors, "Middle East," *Wikipedia, The Free Encyclopedia*, accessed April 14, 2013, [https://en.wikipedia.org/wiki/Middle\\_East](https://en.wikipedia.org/wiki/Middle_East).

- Jordan
- Kuwait
- Lebanon
- Oman
- Palestinian Authority
- Qatar
- Saudi Arabia
- Syria
- Turkey
- The United Arab Emirates
- Yemen

With these definitions, the Middle East encompasses some 2.7 million square miles. For comparison, the United States has about 3.7 million square miles.

*Palestine*, on the other hand, is most generally thought of as the region of land between the Mediterranean Sea and the Jordan River. The genesis of the term is Egyptian and goes back as far as the twelfth century BC; general use of the term by the Greeks goes back to the fifth century BC.<sup>45</sup> It is a territory about the size of the state of Vermont, and by the time the New Testament began, it consisted of three major regions—Galilee in the north, Samaria in the middle, and Judea in the south.

The Biblical southern kingdom of *Judah* had come to be named *Judea* after the return from the Babylonian captivity. The *region* of Judea became the Roman *province* of Judea in 63 BC when Pompey took over.<sup>46</sup> In AD 6



**Map 1-1. Modern-day Mediterranean Countries**

<sup>45</sup> Wikipedia contributors, "Palestine (region)," *Wikipedia, The Free Encyclopedia*, accessed April 4, 2019, [https://en.wikipedia.org/w/index.php?title=Palestine\\_\(region\)](https://en.wikipedia.org/w/index.php?title=Palestine_(region)).

<sup>46</sup> Stephen M. Wylen, *The Jews in the Time of Jesus, An Introduction* (New York: Paulist Press, 1995), 69.

when the Roman prefects took over, the regions of Judea, Samaria, and Idumea were combined into a new, larger Judea; sometimes this is denoted *Judaea* (or even *Iudaea*) in the literature to distinguish it from the smaller region previously known as Judea.<sup>47</sup> We will use the term *Judaea* throughout the book to denote the Roman *province* after AD 6 and the term *Judea* to denote the smaller Roman province and geographical *region* before AD 6.<sup>48</sup> The capital of the new province of Judaea (after AD 6) was Caesarea Maritima instead of what up to then had been Jerusalem.

The term *Coele-Syria* ("hollow" Syria) was also used to describe the area during the time when the Ptolemies in Egypt and the Seleucids in Syria contested it. We will cover this history in Chapters 4 and 5.

There is yet another term that can be introduced here—*Levant*. The *Levant* is the land bordering the eastern shore of the Mediterranean Sea. In general, it includes much of modern Syria, Lebanon, Israel, Jordan, and the Palestinian territories. The first use of the word dates to the end of the 15<sup>th</sup> century AD.

## Assyria, Syria, and Samaria

Named after its original capital city of Assur (or Ashur), the *Assyrian Empire* existed during Old Testament times. The Assyrians were the ones who conquered and assimilated the Biblical northern kingdom of Israel, as we will see in the next chapter. Around 612 BC, the Assyrian capital of Nineveh fell to the Babylonian Empire, and by 605 BC, the Assyrian Empire no longer existed as an independent entity. The remnants of the old Assyrian Empire were ruled by the Babylonians from 605 to 539 BC. The region was then seized by the Persians in 539 BC, and they controlled it until it was conquered by Alexander the Great in 330 BC. Renamed *Syria* during this period, the region peacefully transitioned to become a part of the Seleucid Empire after Alexander's death. The Parthians controlled the region from about 150 BC to AD 116. This

was when the Romans, under Emperor Trajan, took over the territory and renamed it (back) to the Assyrian Province. The Syria of today is a portion of this area.

*Samaria* is a name of Biblical origin and comes from the name of the original owner (Shemer) of the hill on which the Israelite capital of Samaria was built during the time of the divided kingdom, as we read about in I Kings:

*He (King Omri of Israel) bought the hill of Samaria from Shemer for two talents of silver; he fortified the hill, and called the city that he built Samaria, after the name of Shemer, the owner of the hill.*<sup>49</sup>

This area is now known as the West Bank (of the Jordan River). As mentioned before, Samaria was the central region of Palestine during New Testament times, and the Jews, in general, hated the people to their north (and vice-versa).

You might be wondering why Samaria is in the section with Assyria (and Syria). The *modus operandi* of the Assyrians was one of the primary reasons the Jews (who were remnants of the southern kingdom of Judah) hated the Samaritans (who were remnants of the northern kingdom of Israel). The Assyrians carried many of the original Israelites off to other lands and repopulated Samaria (what was once Israel) with Assyrians and people from other Assyria-conquered nations. These people then intermarried the remaining Israelites, and over time, they were looked upon as "half-breed" Jews. In New Testament times, when we see this hatred between the two peoples, it is partially due to this history of Assyria that these attitudes developed. We will cover the Assyrians more in Chapter 2.

## Israel and Judah

Following the period of the judges in the Old Testament, a series of kings ruled over the Jews—namely Saul, David, and Solomon. After

<sup>47</sup> Bo Reicke, *The New Testament Era, The World of the Bible from 500 B.C. to A.D. 100* (Philadelphia: Fortress Press, 1974), 134.

<sup>48</sup> Most of the literature does not distinguish between Judea and Judaea and simply use the terms interchangeably.

<sup>49</sup> I Kings 16:24 (NRSV).



Solomon’s death, this united Jewish kingdom was divided; ten of the original twelve tribes became the northern kingdom of Israel and the remaining two became the southern kingdom of Judah. More details of this may be found in the next chapter.

Earlier, we mentioned that the Assyrians conquered the northern nation of Israel. But what about Judah, the other half of the divided kingdom? The Babylonians, who also happened to defeat the Assyrians, ultimately conquered Judah. Like the Assyrian Empire, the Babylonian Empire (named after its capital city, Babylon) existed during Old Testament times. The Babylonian Empire fell to the Persian Empire in 539 BC, when the city of Babylon came under their control. It remained under Persian control until the seventh century AD when Islam began spreading across the whole region.

It has been difficult for me in the past to remember the details of the divided kingdoms of Israel and Judah, but not anymore. The best way that I have found to keep all of this information straight is to alphabetize it. When I visualize a map of the divided kingdom, I see in my mind’s eye one of them in the north and one in the south. However, which is which? Well, that is where the alphabet comes into play. I know that the two kingdoms were Israel and Judah. Since it turns out that *Israel* comes before *Judah* alphabetically, then Israel goes first, at the top (north) of the map. Furthermore, alphabetically, *North* comes before *South*, so the northern kingdom is *Israel*, and the southern kingdom is *Judah*. If you cannot keep straight if *Babylon* or *Assyria* conquered Israel, just remember that *A* (*Assyria*) comes before *B* (*Babylon*) so Assyria

goes to the top of the map to *Israel*, and *Babylon* goes to the south. The same applies to the first kings, *Jeroboam I* and *Rehoboam*, and the capital cities, *Samaria* and *Zion* (OK, there is a little cheating here, since *Zion* is a substitution for *Jerusalem*, but you get the idea). Even the number of tribes works out correctly (just be sure and use the number spelled out)—ten tribes in the north and two in the south. Map 1-2 shows the Biblical kingdoms of Israel and Judah, and Table 1-12 enumerates their “alphabetic history.”

It also might be advantageous to get a feel for how far it was between major landmarks in the Bible. Living in the United States, we are used to the fact that it takes hours to get from one state to another or even hours to get across one state. In general, during New Testament times, towns and cities were relatively close to each other, but it still took hours to get from one place to another by walking. Table 1-13 illustrates how long it might take to walk between a few select Biblical towns and cities, approximately rounded up or down to the nearest hour.

When I was in the Boy Scouts, I would allow a couple of hours to do a five or six-mile hike, which is not far off from the value that Google tells me—3.1 miles per hour.<sup>50</sup> So using this rough rule-of-thumb, it would have only taken maybe an hour and a half to walk from Jerusalem to Bethlehem.

All times shown are calculated from straight-line distances *as the crow flies* and do not take into account the indirect paths that people would have had to have used. Also, many of the cities’ locations are not known precisely, so keep that in mind as you peruse the

Attribute	The Kingdom of Israel (fell in 721 BC)	The Kingdom of Judah (fell in 586 BC)
Location	North	South
Kingdom	Israel	Judah
First king (after division)	Jeroboam I	Rehoboam
Number of tribes	Ten	Two
Capital	Samaria	Zion (Jerusalem)
Conquered by	Assyria (subsequently conquered by Babylon)	Babylon (subsequently conquered by Persia)
Last king	Hoshea (Hosea)	Zedekiah

Table 1-12. The “Alphabetic” History of Israel and Judah

<sup>50</sup> “How many minutes does it take the average person to walk one mile?” *Quora*, accessed May 3, 2013, <https://www.quora.com/How-many-minutes-does-it-take-the-average-person-to-walk-one-mile>.



Map 1-2. The Old Testament Kingdoms of Israel and Judah

table. Where the table shows a body of water, the distance given is to the closest shore.

Map 1-3 illustrates what we have been discussing. Since many nations controlled the region during the inter-testament period, we have not yet drawn any political boundaries, but these will be shown as we continue through the history. You will also note that some towns (solid dots) are doubly named—Strato’s Tower/Caesarea is one example. Not only did Herod the Great go on a building spree when he took over Judea (see Chapter 8), but he went on a renaming spree as well. Several towns were

renamed by Herod and other rulers during the period (see Table 1-14) or were perhaps just known by different names (in Hebrew vs. Latin, for example). The old (or first) name is shown in red, while the newer (or second) name is shown in dark blue.

## Josephus – The Jewish Historian

Before we get into the specific history of the inter-testament, we first need to give credit

Cities, Towns and Landmarks	Beersheba (Judaea)	Bethlehem (Judaea)	Caesarea (Samaria)	Caesarea Philippi (Trachonitis)	Capernaum (Galilee)	Dead Sea (Judaea)	Emmaus (Judaea)	Hebron (Judaea)	Herodium (Judaea)	Jericho (Judaea)	Jerusalem (Judaea)	Joppa (Judaea)	Masada (Judaea)	Nazareth (Galilee)	Samaria (Samaria)	Sea of Galilee (Galilee)
Beersheba		12	25	44	37	10	14	7	12	18	13	16	10	31	18	34
Bethlehem	12		17	33	26	6	7	6	2	7	1	11	9	21	8	22
Strato's Tower	25	17		23	17	19	11	21	18	18	15	10	25	10	9	15
Caesarea Philippi	44	33	23		7	30	31	38	33	29	31	32	40	14	26	6
Capernaum	37	26	17	7		23	25	31	26	22	25	26	33	8	19	0
Dead Sea	10	6	19	30	23		13	5	4	2	5	16	1	20	10	19
Emmaus	14	7	11	31	25	13		11	9	13	7	4	15	18	5	21
Hebron	7	6	21	38	31	5	11		5	11	7	14	5	26	13	27
Herodium	12	2	18	33	26	4	9	5		6	3	13	7	22	9	23
Jericho	18	7	18	29	22	2	13	11	6		6	16	21	19	9	18
Jerusalem	13	1	15	31	25	5	7	7	3	6		11	10	19	7	21
Joppa	16	11	10	32	26	16	4	14	13	16	11		19	18	8	23
Masada	10	9	25	40	33	1	15	5	7	21	10	19		29	16	29
Nazareth	31	21	10	14	8	20	18	26	22	19	19	18	29		13	6
Samaria	18	8	9	26	19	10	5	13	9	9	7	8	16	13		16
Sea of Galilee	34	22	15	6	0	19	21	27	23	18	21	23	29	6	16	

**Table 1-13. Approximate Walking Time, in Hours, between Select Biblical Towns and Landmarks**

to the man without whom we would know little of this period. Titus Flavius Josephus (born Yosef ben Matityahu) was a Hellenist Jew who lived from AD 37-100, just a few decades after the end of the inter-testament period. He authored two major works—*The Wars of the Jews* (which we abbreviate as *Wars*) around AD 75 (containing seven books) and *The Antiquities of the Jews* (which we will shorten to

*Antiquities*) around AD 94 (containing twenty books). *Antiquities* is where we find a significant amount of information on the Maccabees, Hasmoneans, and Herodians. Although there is some information on these people in *Wars*, it is mostly a history of the Jewish peoples' conflict with the Romans between AD 66 and 70 as well as the destruction of Jerusalem and the Temple at that time.





Map 1-3. Palestine during the Inter-Testament Period



Sometimes in the literature, you will see *The Wars of the Jews* abbreviated as *BJ*, which is short for the Latin term “Bellum Judaicum.” *The Antiquities of the Jews* sometimes is abbreviated as *AJ*, which is short for the Latin term “Antiquitates Judaicae.”

Josephus did a good job of introducing himself in his treatises. He was the son of Matthias, a priest from Jerusalem, and an unnamed Jewish woman of noble birth. During the wars with the Romans, Josephus was a commander of the Jewish Galilean forces.

Things did not go well for the Jews during this time in any of the provinces. In AD 67, the Romans trapped Josephus and forty of his fellow Jews in a cave. The Romans demanded surrender from the group, but they refused. The Jews established a plan by which they would kill each other, one by one, counting by threes until only one was left, who would then commit suicide. Josephus was the one remaining, although he chose to surrender to Roman forces after all the others had died.

Josephus was released in AD 69, and he ultimately became a Roman citizen around AD 71. This is when he adopted his new Roman

names, Titus and Flavius. He wrote his histories in Rome during the rule and under the sponsorship of Flavius Vespasian, the ninth Roman emperor.

Josephus was married four times. The Romans killed his first wife and his parents during the siege of Jerusalem in AD 70. His second wife was a captured Jewish woman given to him by the emperor; she left him relatively soon after they were married. A year or so after this, around AD 71, he married his third wife, an Alexandrian Jew. After their divorce, he finally settled down around 75 AD with his fourth wife, a Jewish Greek woman from Crete.

Despite the fact that Josephus does an excellent job in his writings of telling about who he was, he does not do a great job of explaining his part in the Jewish revolt against Rome. Nor does he explain why he failed to commit suicide after his fellow Jews had killed each other that day in the cave (we will cover this in detail in Chapter 10 under *Vespasian and the Fall of Galilee*). The literature mostly criticizes Josephus as a traitor, liar, and coward; it certainly reads that way in his treatises. There are some interesting alternatives to this point of

Old Name	New Name	Notes
Strato's Tower	Caesarea	A small, insignificant village before Herod the Great invested considerable sums of money and renamed it Caesarea Maritima or Caesarea by the Sea (to distinguish it from Caesarea Philippi). Named in honor of Caesar Augustus.
Samaria	Sebaste	Renamed by Herod the Great after Caesar Augustus (whose name in Greek is Sebaste).
Paneas/Panias	Caesarea Philippi	Originally named after the Greek god, Pan. Became the administrative capital of Philip the Tetrarch (aka Herod Philip II) and renamed by him in honor of Caesar Augustus. Referred to as Caesarea Paneas by Josephus in <i>Antiquities of the Jews</i> (18:2:1).
Kedesh/Kadesh	Cadasa	Cadasa was a Tyrian city sacked by the Jews during their revolt against Rome. Known as Kadesh Naphtali under Israelite rule.
Kinnereth	Gennesaret	Kinnereth is the name of the Sea of Galilee in Hebrew. Called Chinnereth (Joshua 19:35) and Chinneroth (Joshua 11:2), but gradually transformed to Gennesaret (Luke 5:1).
Beth-shan	Scythopolis	Renamed from Beth-shan to Scythopolis (“city of the Scythians”) by Pompey in 63 BC.
Esbos	Heshbon	Esbos is the Greek form of the Hebrew Heshbon.
Aphek	Antipatris	Best known for the Battle of Aphek, where the Philistines defeated the Israelites and captured the Ark of the Covenant (I Sam. 4:1-10). Rebuilt by Herod the Great and renamed Antipatris in honor of his father, Antipater.
Ashkelon	Ascalon	Ascalon is Latin for Ashkelon.
Abel-shittim	Abela/Abila	Numbers 33:49 mentions Abel-Shittim. Josephus references Abila in <i>Antiquities</i> 4:8:1.

**Table 1-14. Select Cities Renamed (or Known by Different Names) During the Period**

view, however.<sup>51</sup> Some authors defend Josephus as being someone who simply understood what was to come and did his best to encourage the Jews to surrender to avoid the fate that was about to befall them. His efforts were to preserve the Jewish nation, and thus the ends justified the means. Since no author would intentionally make himself look bad, Josephus, perhaps, used literary techniques popular in his day.<sup>52</sup> If he were living today, he might be surprised and dismayed to find out that his actions appeared as an act of betrayal. To the reader of his day, he might have been compared to the hero of Homer's *Odyssey*, Odysseus (Ulysses), who used tricks and deception to survive, as long as the end game was a noble goal. It may be that Josephus saved countless Jewish lives *after* the war because of his writings *about* the war. His theme throughout his works was that evil Jewish zealots had co-opted the cities to which the Romans ultimately laid siege and that regular everyday Jews were dragged into the fighting, mostly against their will. By the time the war was over, these zealots had been punished; therefore, any further aggression against any surviving Jews was unwarranted. Despite his apologists and their defense of him, or his critics and their questioning of his Jewish devotion, it is certainly a good thing for historians, theologians, and Bible schoolteachers everywhere that he survived.

There are many references to the writings of Josephus throughout this book, and these are a little different from Biblical form—book, chapter, and verse. For Bible references where we may see Acts 2:38, for example, for Josephus we might see *Antiquities* 18:8:5. *Antiquities* is short for *The Antiquities of the Jews*, the first number is the book number, the second is the chapter number, and the third is the paragraph number (sometimes omitted in the literature). There is another number, the verse number, which appears in some literature, where these sources will often eliminate both the

chapter and paragraph numbers, leaving just the book and verse, as in *Antiquities* 18:279. We have chosen to use the *Book:Chapter:Paragraph* style of reference throughout this book mainly because there are a few Josephus “printings” (electronic editions included) that do not include the verse numbers. Therefore, if you happen to be using one of these, it would be difficult to find references.

Table 1-15 shows the book headings for the *Antiquities*.<sup>53</sup> Books 11 through 20 of *Antiquities* cover the relevant material for the periods of time in which we are interested. Table 1-16 contains the headings for *Wars*, of which chapter one is of most interest to students of the inter-testament.<sup>54</sup> Most of the information we have regarding the Hasmonians and Herodians (in Chapters 7 and 8) comes from Josephus, and these two tables provide a quick cross reference for the information. On the other hand, *I and II Maccabees* provide us most of the history of the Maccabean Period (Chapter 6).

Josephus was not the only historian to write about the inter-testament period, but many of these other histories have been lost. Josephus mentions a few fellow historians and quotes from them, some contemporary, and some ancient (to him). One was a man named Strabo, who lived from approximately 64 BC to AD 24, so he was a contemporary to many of the men and women that we will study. He wrote at least two works, *Historical Sketches*, now almost entirely lost, and *Geographica* (Geography), a 17-volume work on the people and places of the ancient world.

Josephus also mentions a certain Justus of Tiberias, a contemporary of his. Neither man cared much for the other; Justus blamed Josephus for causing problems in Galilee during the first Jewish-Roman war from 66-73 AD. Josephus saw things differently than Justus and wrote rebuttals to Justus in his autobiography. Like the works of Strabo, these works of Justus mostly have been lost.

<sup>51</sup> Louis H. Feldman, “ReViews: Was Josephus a Traitor,” *Biblical Archaeology Review* 36:03 (May/June 2010): 68, 70; Steve Mason, “Will the Real Josephus Please Stand Up?” *Biblical Archaeological Review* 23:05 (Sep/Oct 1997): 58-61, 63-65, 67-68.

<sup>52</sup> *Ibid.*, 60-61.

<sup>53</sup> Flavius Josephus, *The New Complete Works of Josephus*, trans. William Whiston and Paul L. Maier (Grand Rapids, MI, Kregel Publications, 1999), 5.

<sup>54</sup> *Ibid.*

Book Num	Description
	Preface to <i>The Antiquities of the Jews</i>
1	From the Creation to the Death of Isaac
2	From the Death of Isaac to the Exodus out of Egypt
3	From the Exodus out of Egypt to the Rejection of that Generation
4	From the Rejection of that Generation to the Death of Moses
5	From the Death of Moses to the Death of Eli
6	From the Death of Eli to the Death of Saul
7	From the Death of Saul to the Death of David
8	From the Death of David to the Death of Ahab
9	From the Death of Ahab to the Captivity of the Ten Tribes
10	From the Captivity of the Ten Tribes to the First Year of Cyrus
11	From the First Year of Cyrus to the Death of Alexander the Great
12	From the Death of Alexander the Great to the Death of Judas Maccabeus
13	From the Death of Judas Maccabeus to the Death of Queen Alexandra
14	From the Death of Queen Alexandra to the Death of Antigonus
15	From the Death of Antigonus to the Finishing of the Temple by Herod
16	From the Finishing of the Temple by Herod to the Death of Alexander and Aristobulus
17	From the Death of Alexander and Aristobulus to the Banishment of Archelaus
18	From the Banishment of Archelaus to the Departure of the Jews from Babylon
19	From the Departure of the Jews from Babylon to Fadus the Roman Procurator
20	From Fadus the Roman Procurator to Florus

**Table 1-15. Book Headings for *Antiquities of the Jews***

Another historian mentioned by Josephus is Nicolaus of Damascus, Herod the Great’s personal historian. Even though Nicolaus covered many events in Herod’s life, Josephus deemed him unreliable due to his heavily favorable treatment of his boss. Arguably, the same may be said for Josephus.

(particularly I and II Maccabees), and the NRSV is one of the few newer translations (released in 1989) that contains the Apocrypha. We will explain what the Apocrypha is in Chapter 13.

## Versions

There is one last bit of housekeeping before we start looking at the history. All Scripture passages in this book are from the New Revised Standard Version (NRSV). This version was chosen because much of the information about the inter-testament period is from the “Old Testament” Apocrypha

## Conclusion

You will probably notice as you read through this book that most chapter transitions that cover history are not clear. The Maccabees from Chapter 6 spill over into the Hasmoneans of Chapter 7, the Hasmoneans spill over into the Herodians of Chapter 8, and the Herodians spill over into the discussion of the prefects, procurators, legates, and governors of Chapter 9. In fact, Chapters 7, 8, and 9 all cover Herod the

Book Num	Description
	Preface to <i>The Wars of the Jews</i>
1	From the Taking of Jerusalem by Antiochus Epiphanes to the Death of Herod the Great
2	From the Death of Herod till Vespasian was Sent to Subdue the Jews by Nero
3	From Vespasian's Coming to Subdue the Jews to the Taking of Gamala
4	From the Siege of Gamala to the Coming of Titus to Besiege Jerusalem
5	From the Coming of Titus to Besiege Jerusalem to the Great Extremity to which the Jews were Reduced
6	From the Great Extremity to which the Jews were Reduced to the Taking of Jerusalem by Titus
7	From the Taking of Jerusalem by Titus to the Sedition of the Jews at Cyrene

**Table 1-16. Book Headings for *Wars of the Jews***

Great. Sometimes history is messy and ill behaved.

This book, primarily, is intended to be a reference book. Unlike many other books of this genre, this one is predominantly laid out with each section describing a person, an institution, or concept. Of course, every person's life overlaps with many others, so at times it is challenging to keep them separate. The main advantage of this approach is to better encapsulate the information to aid in the study of a single individual.

You may wish to take the time now to familiarize yourself with the appendices, particularly Appendix B, *Selected People of the Period* and Appendix C, *Glossary*. These references will help with the people and the terminology of the period.

Testament Press

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## Review Questions

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1. How many books of the Bible are there?
2. Approximately how many men wrote the Bible?
3. In what three languages was the Bible originally written?
4. On what three continents did Bible events take place?
5. From Figure 1-2, when did Roman rule begin in Judea?
6. What event marked the beginning of the Christian age?
7. Approximately how long of a period did the New Testament cover, at least as defined in this book?
8. From Figure 1-2, explain the difference between the solid line at the end of the northern kingdom of Israel and the dotted line at the end of the southern kingdom of Judah.
9. What event marked the end of the Patriarchal Age?
10. Approximately how many years encompassed the inter-testament period?
11. What was the dominant world empire at the end of the Old Testament?
12. What was the dominant world empire at the beginning of the New Testament?
13. What are the last three historical books of the Old Testament?
14. In general, what language mix was there in Judea at the end of the Old Testament?
15. In general, what language mix was there in Judea at the beginning of the New Testament?
16. Name three things that are in the New Testament that arose during the inter-testament period.
17. Who was responsible for spreading Greek culture to the known world during the inter-testament period?
18. Which two generals of Alexander the Great (and their successors) had the most influence on the Palestinian region?
19. Who offered a pig on the Temple altar during the inter-testament period?
20. What is the only Jewish feast/festival to have begun during the inter-testament period?
21. What does *apocrypha* mean?
22. In what language was the Septuagint written?
23. What Jewish institution established in the inter-testament period (or perhaps late in the Old Testament period) is the model for our church buildings today?
24. What was the name of the Jewish high court?
25. What two time-keeping instruments were available during the inter-testament period?
26. How many hours were in a Roman day (daylight hours) and how do they differ from our hours today?
27. In Jerusalem during the time of Jesus, how long would the shortest hour have been and how long would the longest have been?
28. How many days did the Roman week have during the inter-testament and New Testament periods?
29. Why is "Wednesday" spelled funny?
30. After what Roman god was Saturday named?
31. When does a Jewish day start?
32. Upon what Biblical reason does the Jewish day begin?
33. What is another term that often denotes major Jewish holidays?
34. What is the only Jewish day of the week that has a name?
35. What are the three different twilight names?
36. Explain two reasons why biblical chronologies are complicated.
37. Give two examples of why the rotation of the earth is slowing.
38. What calendar came into effect for the Roman Republic in 46 BC?
39. What is the name of the calendar system we use today?
40. Which months did not exist in the lunar calendar created by Romulus?
41. To what name was the month of Quintilis changed, and in whose honor was it done?
42. To what name was the month of Sextilis changed, and in whose honor was it done?
43. Who was initially responsible for adding leap years every four years to the calendar, thus making it repeat every four years?
44. Who modified the leap years from being every four years by omitting three leap years out of every 400 years?

45. What year and month had exactly three weeks?
46. What was the last European country to accept the Gregorian calendar and what year did they accept it?
47. Since *octo* means eight, why is October (our tenth month) named the way it is?
48. When various countries originally accepted the Gregorian calendar in October of 1582, what date followed October 4?
49. When Britain and its American colonies finally adopted the Gregorian calendar, what date followed September 2, 1752?
50. To synchronize the Jewish lunar calendar with the seasons of the year, how often was Adar I added?
51. What number needs to be added to the Gregorian year to get the equivalent Jewish year?
52. When were the *Kalends* on the Roman calendar?
53. When were the *Nones* on the Roman calendar?
54. When were the *Ides* on the Roman calendar?
55. Did the Romans count days before the three fixed points (*Kalends*, *Nones*, and *Ides*) or did they count days after these points?
56. In the calendar of Numa Pompilius, what would be the date for Prid. Non. October?
57. In the calendar of Numa Pompilius, what would be the Roman equivalent of November 23?
58. What year between 1 BC and AD 1 does not exist?
59. In the Tishri-years Jewish calendar, which month is number five?
60. What Jewish month aligns with March-April?
61. Which dispensation (or age) overlapped the Old, Inter, and New Testaments?



# Appendix A

## ▪ Bible and Apocrypha Authors ▪

These three tables are a quick overview of the authorship of the Old Testament,<sup>1</sup> the Apocrypha,<sup>2</sup> and the New Testament.<sup>3</sup> Almost every commentary and Bible study aid have several paragraphs or pages on the origin and dates of each of the Biblical books. It was curious to me that none of my references contained a table such as this, but my research was soon to yield an answer. We just do not know with any certainty who many of the authors were; many are attributed to Jewish or Christian tradition.

Even the most indisputable authorship of some books still is questioned by some.

Dates are fraught with even more difficulty. It is a simplification to boil down the range of dates for the writing of a book and condenses the matter probably more than it can or should be. Occupation is again highly subjective for some authors. Just as I have had many occupations throughout my life (fast food worker, student, engineer, author, etc.), so too, these men wore many hats. Therefore, the occupation(s) listed are those that might commonly come to mind.

#	Book	Likely Author	Date Written*	Occupation	Type
1	Genesis	Moses	1445-1405 BC	Hebrew leader	Historical
2	Exodus	Moses	1445-1405 BC	Hebrew leader	Historical
3	Leviticus	Moses	1405 BC	Hebrew leader	Historical
4	Numbers	Moses	1405 BC	Hebrew leader	Historical
5	Deuteronomy	Moses & Joshua	1405 BC	Hebrew leaders	Historical
6	Joshua	Joshua	1398-1390 BC	Hebrew leader	Historical
7	Judges	Perhaps Samuel	1043-1004 BC	Judge	Historical
8	Ruth	Unknown	Unknown	Unknown	Historical
9	I Samuel	Samuel	1015 BC	Judge	Historical
10	II Samuel	Unknown	900 BC	Unknown	Historical
11	I Kings	Jeremiah	By 570 BC	Prophet in pre-exile Judah	Historical
12	II Kings	Jeremiah	By 550 BC	Prophet in pre-exile Judah	Historical
13	I Chronicles	Ezra	450-430 BC	Priest	Historical
14	II Chronicles	Ezra	450-430 BC	Priest	Historical
15	Ezra	Ezra	457-444 BC	Priest	Historical
16	Nehemiah	Nehemiah	By 425 BC	Cupbearer to Babylonian king	Historical
17	Esther	Contemporary of Mordecai	464-435 BC	Unknown	Historical
18	Job	Unknown	Unknown (pre-Mosaic)	Unknown	Poetic
19	Psalms	David, several others	Over several centuries	King of united kingdom	Poetic
20	Proverbs	Solomon	By 931 BC	King of united kingdom	Poetic
21	Ecclesiastes	Solomon	935 BC	King of united kingdom	Poetic

<sup>1</sup> Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville, Tennessee: Thomas Nelson Publishers, 1983), 1-299.

<sup>2</sup> Marsha A. Smith, *Holman Book of Biblical Charts, Maps, and Reconstructions* (Nashville, Tennessee: Broadman & Holman, 1993), 16; Wikipedia contributors, "Biblical apocrypha," *Wikipedia, The Free Encyclopedia*, accessed May 13, 2013, [https://en.wikipedia.org/wiki/Biblical\\_apocrypha](https://en.wikipedia.org/wiki/Biblical_apocrypha); Edgar J. Goodspeed, *The Apocrypha* (New York: Vintage Books, 1989), xx-xxii; David S. Dockery, ed., *Holman Bible Handbook* (Nashville, TN: Holman Bible Publishers, 1992), 527.

<sup>3</sup> Wilkinson and Boa, *Talk Thru the Bible*, 301-523.

## Appendix B

### ▪ Selected People of the Period ▪

This appendix lists many of the people of the inter-testament period. Generally, we will only list people of the New Testament that we have previously mentioned elsewhere. If people prior to inter-testament times had a direct and significant influence on the period, we will refer to some of them as well. You will find some entries are closer to our time as well—Edward Robinson, the discoverer of “Robinson’s Arch” in Herod’s Temple Mount wall, is an example of this.

The entry for each person is not meant to be an exhaustive treatment of his or her life. A good example (among many) is the life of Hyrcanus II. We have only touched on a few aspects of his life in the information below, but it was much more involved and complicated than the table suggests and as Chapter 7 showed. So use the information below as a starting point only or to remind yourself of the generalities of what a person did or who he or she was.

Since there is not any context to a particular listing in a table of this nature, each individual is listed as precisely and unambiguously as possible, even to the detriment of readability. So the description “Father of **Ptolemy (Son of Abubus)** who killed **Simon Maccabeus...**” is used instead of “Father of **Ptolemy**, who killed **Simon...**”—perhaps more readable but too concise to show who this particular Ptolemy was. Furthermore, since people referenced elsewhere in the table are

listed in **bold** letters, it is easier to see how important (or not) they were, in general. For example, in the listing for **Ananias (High Priest)**, we see he was the son of Nebedeus who is not in bold; therefore, he was a minor figure for which we have no additional information.

Another interesting challenge is most people of ancient times either had just one or many names, so we took some care in how we presented these names. You will notice many of the multiply-named people are denoted both with their first name first as well as surname first (the primary reference).

Even though it takes up extra room, this double denotation does provide at least one benefit. If one can only remember someone’s first name, then it may be found alphabetically in this list and can then be tracked down throughout the book from there. It also enables one to see how many people of a given name existed in the time—for example, see the several entries under Marcus. However, we do not do this with some names—the many Herods are an example.

Note that some ancient people did not have the foresight to change the first or middle name of their children from their father’s name—making things particularly dicey some 2,000 years later. Two good examples of this are the father and son, both named Gnaeus Sentius Saturninus, whom we have denoted as the elder and the younger.

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### A

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<b>Abdon</b>	Eleventh judge (of 14 or 15 total, depending on if the usurper, <b>Abimelech</b> is counted) of Israel in the book of Judges.
<b>Abednego</b>	See <b>Azariah (Abednego)</b> .
<b>Abel</b>	Second son of Adam and Eve.
<b>Abijah</b>	In the Old Testament, one of the sons of <b>Samuel</b> . His conduct as a judge led the people to demand a king over Israel.
<b>Abimelech</b>	A usurper judge (of 14 or 15 total, depending on whether one counts him or not) of Israel in the book of Judges. “Served” between <b>Gideon</b> , the fifth judge, and <b>Tola</b> , the sixth.



## Appendix C

### ▪ Glossary ▪

This appendix lists many of the terms used in this book that may be unfamiliar. It is not limited to terms used just in inter-testament times—the recent Jewish holidays listed are a good example of this. Some things might jump out at you as

you peruse that may not have been obvious as you read through the chapters—such as Strato’s Tower being the name of two different locations, or how many definitions of Torah there are. Terms in **bold** are references to other entries in this appendix.

#### A

<b>Ab Urbe Condita</b>	A Latin term meaning “from the founding of the city” and denoted as AUC. Used by the Romans in the later Republic to number their years from 753 BC, the year when Romulus and Remus reputedly founded Rome.
<b>Abba</b>	<b>Aramaic</b> word transliterated into <b>Greek</b> , then English. Means “father.” A warm or solemn address from a child to a father.
<b>Abomination of Desolation</b>	Perhaps refers to the destruction of the Temple by the Romans in AD 70.
<b>Acacia Wood</b>	A durable and dense wood used for construction in ancient times found around Israel. This particular wood was found between the bone and the head of the nail from the remains of Yehohanan, the only man of whom we have archaeological proof of crucifixion from about 180 BC to AD 70.
<b>Achaean Standard</b>	One of the many <b>Greek weight standards</b> . Based on the silver <b>stater</b> (3 <b>drachms</b> ) as its main denomination.
<b>Acropolis</b>	The naturally occurring hill that is the geographic and cultural center of a city. Typically thought of as the location in Athens, Greece, upon which the <b>Parthenon</b> and other temples and structures were built.
<b>Actium</b>	A promontory in western Greece off which was the great naval battle in 31 BC between the forces of Mark Antony/Cleopatra VII and Octavian.
<b>A.d.</b>	See <b>Ante Diem</b> .
<b>AD</b>	See <b>Anno Domini</b> . See also <b>Common Era (CE)</b> .
<b>Adar</b>	Twelfth (or thirteenth) lunar month of the Jewish religious calendar. Corresponds to February–March. There is an Adar I and Adar II in leap years.
<b>Additions to Esther (Greek Esther)</b>	One of the books of the Old Testament <b>Apocrypha</b> .
<b>Adonai</b>	Hebrew name for “Lord.”
<b>Aedile</b>	The Roman official who supervised markets, public games, public buildings, and business centers. In charge of weights and measures.
<b>Aeginetan Standard</b>	One of the many <b>Greek weight standards</b> . Based on the silver <b>stater</b> (2 <b>drachms</b> ) as its primary denomination.
<b>Aether</b>	God of the heavens in <b>Greek mythology</b> . One of the <b>primordial deities</b> .
<b>Agora</b>	A large open market in a Greek city.
<b>AJ</b>	See <b>Antiquities of the Jews</b> .
<b>Akra</b>	A fortress. See <b>Seleucid Akra</b> or <b>Ptolemaic Akra</b> .

## Appendix D

### ▪ Jewish High Priests ▪

The two tables below (D-1 and D-2) provide a list of Jewish high priests from the time of the first priest (Aaron), around 1400 BC, to the date of the destruction of the temple in AD 70. Students of the inter-testament period will be interested primarily in the priests during the Persian period through the Roman period (#31-#87). The tables were derived from various sources.<sup>1</sup> Due to the time of their writing, the Biblical accounts only provide the names through the end of the Old Testament. These sources are not entirely consistent with the others; therefore, we have followed the information given by Josephus since his list goes through the entire inter-testament period up to the destruction of the Temple.

The first table (D-1) lists the high priests from the beginning (Aaron) to the time of the Babylonian captivity (Jehozadak). It compares the priests enumerated by Josephus with those in the Bible. The second table (D-2) is primarily from Josephus and lists all the high priests from the Jewish return from the Babylonian captivity to the destruction of the temple. The approximate times of reign for these priests have been provided. Be careful on the transitions from one period to another, *and* keep in mind that the terms refer to who was ruling over Judea at the time. For example, Jaddua (Jaddus) (#36) served as high priest from the end of the Persian period (when Persia controlled Judea) through the entire Greek period, but he is listed only in the Greek period.

Josephus states there were 83 priests from Aaron through Phannias, but our list in the two tables below shows 87.<sup>2</sup> Some (but probably not all) of the differences could be:

- Josephus does not mention Jehoiada (#18).
- Onias IV (#46) was not a high priest at the Jerusalem temple but served in Egypt at a temple he had built there. He is included on *our* list because this event was important historically and happened during inter-testament times.
- Josephus lists Joseph (#63), the son of Ellemus that other lists do not. This high priest served only one day.
- Our list below has priests who served multiple terms listed separately, whereas Josephus does not always list them or count them separately. There are at least four of these (#53 and #55, #57 and #59, #64 and #67, and #73 and #80).
- Although discussed in the Apocrypha, Josephus omits Jason (Jesus) (#44) and Menelaus (#45) in one of his lists, even though they are mentioned other places in his works.<sup>3</sup> One reason may be that Jason was a Hellenized Jew and Menelaus was of the tribe of Benjamin.

Josephus also breaks down his enumeration of the high priests in *Antiquities* 20, chapter 10 and gives the number of years for each period:

<sup>1</sup> I Chronicles 6:1-15 and Ezra 7:1-5; Kohanim.jpg," *Jewish Encyclopedia*, accessed April 23, 2016, <https://commons.wikimedia.org/wiki/File:Kohanim.jpg>; Josephus, *Antiquities of the Jews* 10:8:6, 20:10:1; Flavius Josephus, William Whiston, and Paul L. Maier, *The New Complete Works of Josephus* (Grand Rapids, MI, Kregel Publications, 1999), Notes at *Antiquities* 20:8:5, 655-656; Joachim Jeremias, *Jerusalem in the Time of Jesus* (Peabody, Massachusetts: Hendrickson Publishers Marketing, LLC, 2014), 377-378; Wikipedia contributors, "List of High Priests of Israel," *Wikipedia, The Free Encyclopedia*, accessed April 23, 2016, [https://en.wikipedia.org/wiki/List\\_of\\_High\\_Priests\\_of\\_Israel](https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel). The Apocrypha (specifically I and II Maccabees) has their names scattered throughout the stories recounted there. The chart in the *Jewish Encyclopedia* is, arguably, the most definitive list of the high priests in the literature.

<sup>2</sup> Josephus, *Antiquities*, 20:10:1.

<sup>3</sup> *Ibid.*

# Appendix E

## ▪ Roman Rulers ▪

This appendix lists the leaders of the Roman state—kings, consuls, and emperors. The Roman monarchy, although not existent during the intertestament period, is listed below since we have referenced some of these people throughout the book. We have restricted our lists of the consuls of the Roman Republic and the emperors of the Roman Empire to only those times of which we are interested—otherwise, the appendix would have been an order of magnitude larger.

### The Roman Monarchy

Table E-1 below shows the seven Roman kings during the period of the Roman monarchy from about 753 BC to about 510 BC.<sup>1</sup>

### Consuls of the Roman Republic during Their Control of Palestine

Table E-2 below shows the Consuls of the Roman Republic during Roman Control of Palestine, from when Pompey took control of Jerusalem in 63 BC to when Augustus became emperor in 27 BC.<sup>2</sup> Consulships continued during the Roman Empire as well, but their influence was negligible. We have shown only a partial list of the consuls since a full list would take more than 100 pages. Recall from Chapter 11 that most consuls were *consules ordinarii* who began their term at the beginning of a year. *Consules suffecti* (*suff.* in the table below) served when a *consule ordinarii* could not complete his term.

Num	King	Reign	Notes
1	Romulus*	753-716 BC	Legend has it he and his brother, Remus, founded the Roman monarchy. Later Romulus killed his brother and became king. Rome also had a Senate at its founding although it held little power.
2	Numa Pompilius	715-674 BC	Rome enjoyed peace during his reign. A good king.
3	Tullus Hostilius	673-642 BC	A warrior king.
4	Ancus Marcius	642-617 BC	Grandson of Numa Pompilius. A good and peace-loving king.
5	Lucius Tarquinius Priscus (Tarquin the Elder)	616-579 BC	Became good friends of Ancus Marcius (the fourth king). Was made a guardian of Ancus's two sons. He may have been the king to lay out the Circus Maximus. Later killed by Ancus's two sons.
6	Servius Tullius	578-535 BC	Became a protégé of the wife of Tarquin the Elder, Tanaquil. She elevated him to the throne upon the death of Tarquin. Established the census. Killed by assassins hired by the next king, Tarquin the Proud.
7	Lucius Tarquinius Superbus (Tarquin the Proud)	535-510 BC	Probably a grandson of Tarquin, the Elder. Since he had seized the throne by violence, by violence was how he ruled. The Romans eventually overthrew him, abolished the monarchy, and established the Roman Republic. Also known as Tarquin the Proud.

\* Some lists add Titus Tatius following Romulus.

**Table E-1. Kings during the Period of the Roman Monarchy**

<sup>1</sup> Eric Nelson, *The Complete Idiot's Guide to the Roman Empire* (New York: Alpha Books, published by the Penguin Group, 2002), 62-63; Lesley Adkins and Roy Adkins, *Handbook to Life in Ancient Rome* (New York: Oxford University Press, 1994), 3; Wikipedia contributors, "Roman Kingdom," *Wikipedia, The Free Encyclopedia*, accessed June 13, 2016, [https://en.wikipedia.org/wiki/Roman\\_Kingdom](https://en.wikipedia.org/wiki/Roman_Kingdom). References have either seven or eight kings, depending on which you read. Nelson has eight kings; Adkins and Adkins have seven.

<sup>2</sup> Wikipedia contributors, "List of Roman consuls," *Wikipedia, The Free Encyclopedia*, accessed July 13, 2016, [https://en.wikipedia.org/wiki/List\\_of\\_Roman\\_consuls](https://en.wikipedia.org/wiki/List_of_Roman_consuls).

## Appendix F

### ▪ The Genealogies of Jesus ▪

**T**wo genealogies of Jesus are provided for us in the New Testament. The forward chronology given by Matthew gives us at least a partial genealogy of the family tree of Joseph, Mary's husband and thus Jesus's earthly adoptive father:<sup>1</sup>

*An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.*

*Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David.*

*And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.*

*And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.*

Similarly, Luke gives us a reverse chronology of Jesus in his book:<sup>2</sup>

*Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha,*

<sup>1</sup> Matthew 1:1-17 (NRSV).

<sup>2</sup> Luke 3:23-38 (NRSV).

## ■ Index ■

Page numbers in **boldface** are major sections that cover the subject or quick overview references in either Appendix B or C. Individual page number references in the major sections will not be made. For example, the major sections on Herod the Great in Chapters 7 and 8 will not have other references to Herod within. Page numbers in *italics* denote that the reference is in a figure, map, photograph, table, or blue sidebar (text box). *Sing.* means the singular

form of the word, while *pl.* denotes the plural form of the word.

Quite a few people have the same names, like Eleazar or Joseph. We have tried to denote these so it is clear what references to pursue if you are looking for a particular individual. We have also denoted names that are separated in the index but have a similar pronunciation, such as Barak (who was a judge) and Buraq (which was a horse).

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