

MYSTERIES OF THE MESSIAH

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Unit 19 Appendices

Unit 20 Index of Cited Extra-Biblical Writings and Inscriptions

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***“It is good to be highly educated; it is better to be educated from on high;
but it is best to be both.”***

- Author Unknown

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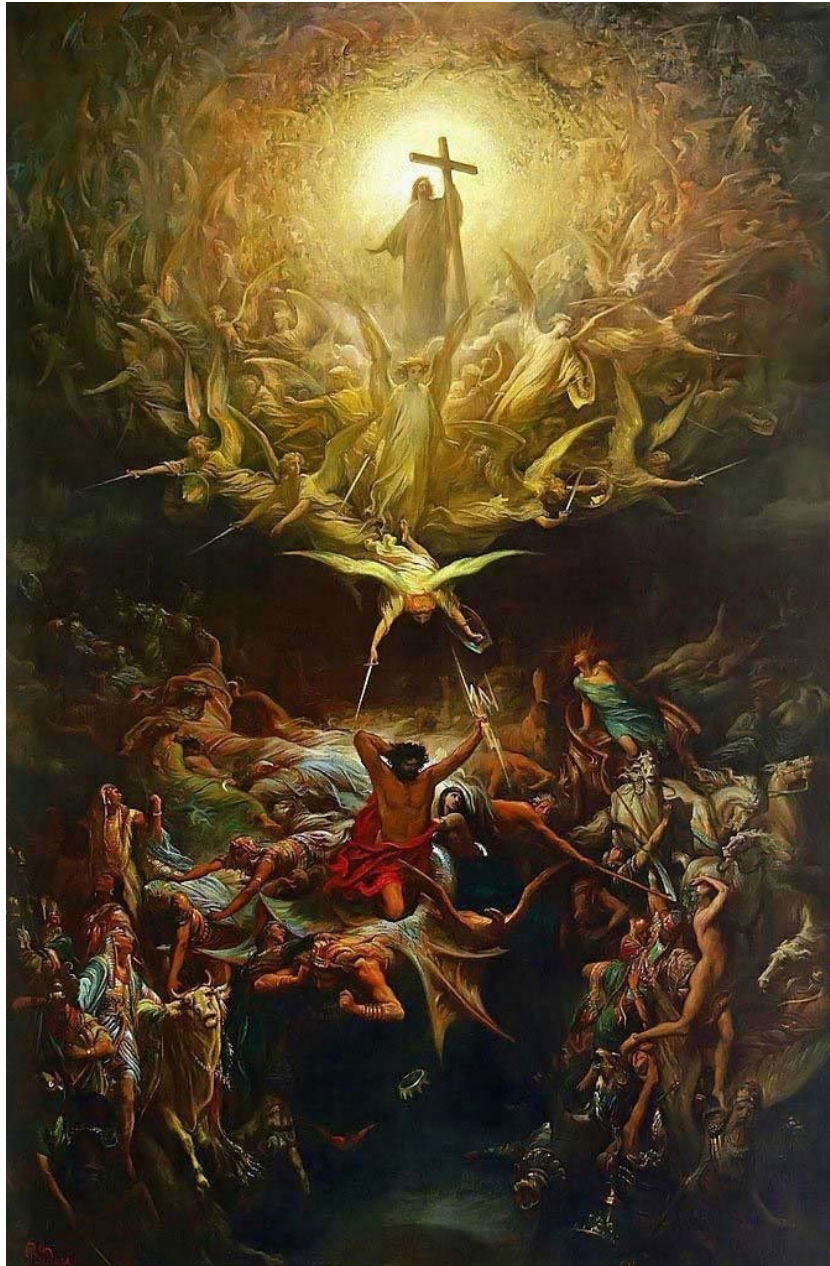
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Appendices



19.00.00.A THE TRIUMPH OF CHRIST by Gustav Dore. 1868. The power of Jesus is so dynamic that even death could not hold Him, which is why death cannot hold those who place their faith in Him and live obediently.

Appendix 1: Terms Of Service Of The Annas Family Temple Priests And Selected Roman Rulers

The terms of high priest service in the A.D. era for Annas, Caiaphas, and the five sons of Annas:

- Annas ben Seth (6–15)
- Eleazar ben Ananus (16–17)
- Joseph ben Caiaphas (18–36), who had married the daughter of Annas (John 18:13) ¹
- Jonathan ben Ananus (36–37 and 44)
- Theophilus ben Ananus (37–41)
- Matthias ben Ananus (43)
- Ananus ben Ananus (63)

Note, in the years 42 and 44 through 62 the high priesthood was held by a Sadducee outside of the House of Annas. The Romans placed and removed high priests as they desired and often in rapid succession. Between the years 37 B.C. when Herod the Great began to rule, and A.D. 67, which was the last appointment before the destruction of the temple, there were at least 28 high priests.² The fact that Pilate never appointed a high priest clearly suggests that he and Caiaphas enjoyed an on-going working arrangement and friendship. Both men enjoyed all the pleasures of the Greek culture.

First Century Roman Emperors, Procurators, and Rulers over the Holy Land³

<u>Emperors</u>	<u>Procurators</u>	<u>Rulers (Kings, Tetrarchs, Ethnarchs)</u>
Augustus, 27 B.C. – A.D. 14	Coponius 9-6 B.C.?? ⁴	Herod the Great, King of the Jews (Judea, Galilee, Perea), Samaria, and Idumea Commissioned by Roman Senate 40 B.C.

1. Jeremiah argues that Caiaphas was the high priest until the year 37, because according to Josephus, *Antiquities* 18.1.2 (89). Vitellius, the governor of Syria, sent Pilate to Rome to account for his actions. But Pilate did not arrive until March, 37, after the death of Tiberias. See Jeremias, *Jerusalem in the Time of Jesus*. 195 n153.

2. Barclay, "Matthew." 2:327.

3. See Zondervan's *New International Version Archaeological Study Bible*. (2005, ed.). 1628. A listing of Hasmonean rulers is posted at 03.05.06, "135-63 B.C. True Independence; Rule of the Hasmoneans."

Luke 2:1	A.D. 6-10	Ruled 37-4 B.C. ⁵ Mt. 2:1-19; Lk. 1:5
	Marcus Ambivius 10-13	Archelaus , Ethnarch of Judea, ⁶ Samaria, and Samaria. ⁷ 4 B.C. – A.D.34 Lk. 3:1
	Annius Rufus 13-15	
Tiberius 14-37 Lk. 3:1	Valerius Gratus 15-26	Herod Philip , Tetrarch of Iturea, Trachonitis, Gaulanitis, Auranitis, and Batanea 4 B.C. – A.D. 34 Lk. 3:1
		Pontius Pilate ⁸ 26-36 Lk. 3:1; 23:1
Caligula 37-41	Marcellus 36-38	Herod Antipas , Tetrarch of Galilee and Perea 4 B.C. – A.D. 39 Mk. 6:14-29; Lk. 3:1, 13:31-35, 23:7-12

4. The B.C. era of rulership by Coponius is subject to debate; Schurer, *A History of the Jewish People*. First Division, 2:81. See also 03.06.16, 04.05.04.

5. Herod the Great was given rulership of the Holy Land in 40 B.C., but had to fight the Parthians and Jewish freedom fighters for three years before the Roman Senate gave him the title of “King of the Jews” in 37 B.C. See 03.05.20 through 03.05.25.

6. Some ancient writers use the term “Judea” in the broadest sense. Examples are found in Pliny the Elder, *Natural History* 5.15.70; Strabo, *Geographia* 16.4.21; and Dio Cassius, *Roman History* 37.15.2.

7. Sometimes Archelaus is referred to as a tetrarch, meaning a ruler of the fourth, even though he received about twice as much land as each of his two brothers. See Vincent, *Word Studies in the New Testament*. 1:82.

8. Traditional scholarship has taught that Pilate was authorized by Rome to be the official *procurator cum potestate*, meaning he had full rights in civil, criminal, and military jurisdictions. However, in 1961 scholars discovered that this was an error, and that his proper title as “Prefect” or “Prefectus Judaea” (see 16.01.06.B). It has been suggested that beginning from the time of Emperor Claudius (reigned 41-54), the title of the ruler of Judaea was *procurator*. Josephus and Tacitus who decades later wrote of Pilate used that title rather than his real one – *praefectus*, in Latin. Webb, “The Roman Examination and Crucifixion of Jesus.” 726. Amazingly, of the procurators and prefects who ruled Judea, very little is known of any of them except for Pontius Pilate – and that is courtesy of Josephus and Philo. Without the writings of these two historians, the world would be starved for knowledge concerning the time of Jesus.

Marullus
38-41

Claudius
41-54
Acts 11:28, 18:2, 23:26

Herod Agrippa I, King of the Jews (Judea, Galilee, Perea), Samaria, and Idumea
37-44⁹
Acts 12:1-24

Cuspius Fadus
44-46

Tiberius Alexander
46-48

Ventidus Cumanus
48-52

Nero
54-68¹⁰

M. Antonius Felix
52-59
Acts 23:26-24:27

Herod Agrippa II Tetrarch of Chaics and the northern territory (reigned 48-100).
Acts 25:13-26:32

Porcius Festus
59-61
Acts 25

Albinus
61-65

Galba
68

Gessius Florus
65-70

Otho
69

Viteilus
69

9. King Agrippa I first ruled a limited area, did not acquire complete territory until 41.

10. Most scholars believe that Peter and Paul were martyred during the reign of Nero.

Vespasian 69-79 ¹¹	Vettulenus Cerialis 70-72
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Titus 79-81	Lucilius Bassus 72-75
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Jerusalem and Temple Destruction in A.D. 70

Appendix 2: The Life Of Joseph As A Prophetic Picture Of Jesus

Joseph was beloved of his father
Jesus was loved of His Father

Joseph was sent to his brothers
Jesus was sent to His “brothers”

Joseph’s brothers refused to receive him
The fellow Jews (“brothers”) of Jesus refused to receive Him.

Joseph was sold by his brothers
Jesus was “sold” by Judas, His “brother”

Joseph was unjustly accused and condemned
Jesus was unjustly accused and condemned

Joseph was “buried” in prison.
Jesus was buried in the Tomb of Joseph of Arimathea.

Joseph was resurrected from the prison and exalted to sit at the right side of the Pharaoh
Jesus was resurrected and exalted to sit at the right side of the Father.

Joseph was placed on the throne and became the dispenser of bread to the starving people
Jesus is on the right side of His Father’s throne and is the “Bread of Life”

Joseph received a Gentile bride

11. Vespasian was emperor who sent his son Titus, to crush the Second Jewish Revolt (66-73) that led to the destruction of Jerusalem and the Second Temple in 70.

Jesus will receive a Gentile bride, the church.

After Joseph received his bride, his brothers suffered famine and came to him for relief. When Jesus receives His bride (the church at the time of rapture), the Jews will come to Him during the time of “Jacob’s trouble,” also known as the “Great Tribulation” for relief.

Joseph recognized his brothers the first time he saw them, but they did not recognize him. Jesus recognized His brothers the first time He came but they did not recognize Him.

Joseph made himself known to his brothers when they came the “second time.” Jesus will be recognized by the Jews when He comes the “second time.”

After Joseph revealed himself to his brothers they left to proclaim that he was alive and the “savior of the world.” When Jesus reveals Himself to His “brothers” they will proclaim Him to be the “Savior of the world.”

Appendix 3: The Life Of Moses As A Prophetic Picture Of Jesus

The lives of Moses and Jesus have many unique parallels. God, in His foreknowledge, planned these that the covenant people would recognize the true Messianic deliverer.¹² Some did but many refused to believe. Below are several of an approximate one hundred-twenty parallels.

Moses was born in a foreign land (Egypt) under Egyptian tyranny
Jesus left heaven, was born in a foreign land under Roman tyranny.

Moses was born at a time when Jewish boys were killed in an effort to eliminate a possible deliverer (Ex. 2:16-22).
Jesus was born at a time when Jewish boys were killed in an effort to eliminate the Messianic deliverer.

Moses left Egypt but returned to lead his people out to political freedom (Hosea 11:1).
Jesus was taken to Egypt, returned to Israel to lead His people to spiritual freedom (Mt. 2:15).

12. See also Mills and Michael, *Messiah and His Hebrew Alphabet*. 99-101.

Moses was a willing substitute for the sins of his people (Ex. 32:31).
 Jesus was the perfect substitute for the sins of all people (Lk. 23:34; Mt. 27:46).

Moses was a mediator for his people (Ex. 34:8-9).
 Jesus is our advocate before the Father.

Moses took his tent (living quarters, not tabernacle) out of the Israelite camp and set up
 away from everyone else (Ex. 33:1-7).
 Jesus left the land of the Jews and went among the Gentile nations.

Moses went up Mt. Sinai to be with God for 40 days (Ex. 34:4-6)
 Jesus ascended into heaven 40 days after His resurrection.

Moses gave the law, but the people made a golden calf and worshiped it, resulting in
 divine judgment that included the killing of 3,000 people

Jesus put the law in the hearts of people, they worshiped Him, resulting in the divine
 blessing wherein 3,000 people were saved and baptized (symbolic of death and
 new life).

Moses performed miracles as signs of judgement¹³ to authenticate his message
 Jesus performed miracles to authenticate His message (Acts 2:22). His were not signs of
 judgment, but miracles of healing, deliverance, love, and compassion.

The ultimate destiny of Moses was to lead the Israelites out of Egyptian bondage
 The ultimate destiny of Jesus was to die on the cross for the sins (bondage) of humanity
 and lead people into the Kingdom of God (cf. Isa. 40:3-5).

Appendix 4: The Ten Commandments Confirmed By Jesus.¹⁴

The Laws of Moses that transcend both Testaments and understanding the purpose of the Divine
 Law brings to light the essence of the love God has for His supreme creation.

13. Signs such as a hand becoming leprous and then restored to it healthy condition; a sea divided that was the escape
 for the Israelites but drowned the Egyptian army; Aaron's rod becoming a snake and devouring the Egyptian snake
 (Aaron's God destroyed the Egyptian gods).

14. Adapted from Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 44-45.

1. The Law provides instruction on how to honor God through service, worship, and obedience (Ps. 19:7-9; Acts 18:13-14).
2. The Law provides instruction on the development of healthy relationships in the family and community (Lev. 19:18; Gal. 5:14, 6:2).
3. The Law gives direction to attain happiness and prosperity (Jos. 1:8; Ps. 1:1-3; Lk. 12:32)
4. The Law is a line of demarcation to identify the deeds of man as good or evil toward God and his fellow man. It is also the guidance system toward sound doctrine (1 Tim. 1:8-10; 2 Tim. 2:5, 1; 1 Cor. 6:1-12, 3:13; Rom. 2:12; Rev. 20:12-13).
5. The Law exposes our guilt of sin, its depth and therefore points all men to Christ Jesus (Gal. 3:21-24; Rom. 3:19-20, 4:15, 7:7-8). Hence, it is called “holy, just, and good.” (Rom. 7:12).
6. The Law reveals the holy, just, and perfect nature of God which is the universal standard of mankind. When this standard is understood and realized, the meaning of Christ is manifest. (Rom. 2:17-18, 7:12; 2 Pet. 1:4). Humanity is weak and imperfect, but this could only be recognized with the Law as the standard.
7. The Law accomplished its function through faith. Hence, it is called the “law of faith” (Rom. 3:27, 31).
8. The Law is written in the heart of every believer by the Holy Spirit (Rom. 7:6-25).

Jesus fulfilled the purpose of the Old Testament Law and, therefore, humanity has a better covenant with God. The words of the Apostle Paul concerning the Law must be understood within the cultural context, namely understanding to whom he was writing. This brings clarity to his letter (1 Cor. 3:6) that says the Law kills then elsewhere he told believers to observe it (1 Cor. 7:18). The curse of the Law falls upon those who violate it (Gal. 3:10, 13) but through Christ Jesus sinners can come to Him, plead for forgiveness, and the curse/punishment of the Law is removed. The Law is not removed, the curse is gone. Phrases such as “under the law” and “works of the law” were used by Paul writing to Gentile congregations who were attempting to observe Jewish laws as if they had to first become Jewish in order to become Christian.¹⁵

15. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 45.

The Words of Moses

The Words of Jesus

Ex. 20:3 You shall have no other gods before Me.	Mt. 4:10 Worship the Lord your God and serve only.
Ex. 20:4 You shall not make for yourself an	Lk. 16:13 No servant can serve two masters.
Ex. 20:7 You shall not misuse the name of Lord your God.	Mt. 5:34 Do not swear at all.
Ex. 20:8 Remember the Sabbath day by g it holy.	Mk. 2:27, 28 The Sabbath was made for man, n for the Sabbath. So the Son of Man is ven of the Sabbath.
Ex. 20:12 Honor your father and your mother.	Mt. 10:37 Anyone who loves his father or r more than me is not worthy of me.
Ex. 20:13 You shall not murder.	Mt. 5:22 Anyone who is angry with his brother e subject to judgment.
Ex. 20:14 You shall not commit adultery.	Mt. 5:28 Anyone who looks on a woman ly has already committed adultery with his heart.
Ex. 20:15 You shall not steal.	Mt. 5:40 If anyone wants to sue you and take ntic, let him have your cloak as well. ¹⁶
Ex. 20:16 You shall not give false testimony.	Mt. 12:36 Men will have to give an account on y of judgment for every careless word ave spoken.
Ex. 20:17 You shall not covet.	Lk. 12:15 Be on your guard against all kinds of

16. Some scholars identify the garment that was worn closest to the skin as a *tunic* while others call it a *cloak*. It is doubtful that Jesus would have told someone to give a second pair of underwear to another person, but to give a second coat would have been more acceptable. The Jewish culture was a highly modest one and nakedness was condemned. Pilch, *The Cultural Dictionary of the Bible*. 15-17; Vine, "Clothing, Cloths, Clothes, Cloke, Coat." *Vine's Complete Expository Dictionary*. 2:105-07.

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THE TEN COMMANDMENTS. The Ten Commandments as written by Moses and confirmed by Jesus.

Appendix 5: Levitical And Non-Levitical Feasts

Observing The Feasts

The gospel writers stated that Jesus observed the Feasts of Israel as well as Hanukkah.¹⁷ This was only natural because Jesus lived and ministered in the Old Testament era. However, after His ascension and the coming of the Holy Spirit on the Day of Pentecost, the early church continued to observe the festivals. There is no indication in the book of Acts or any other New Testament books that the festivals were to be rejected or abolished. In fact, the opposite appears to be true – that they were observed as noted below:

1. The events recorded in Acts 12:1-3 and Acts 20:6 were dated by Luke to have occurred during and after the Feast of Unleavened Bread. This may have been merely a reference point in time or suggesting a possible observation of the festival.
2. However, the Apostle Paul in Acts 20:16 said he was in a hurry to return to Jerusalem by the Day of Pentecost. Messianic scholars are convinced this was to observe the festival, whereas most Gentile scholars believe it was merely a reference point in time.
3. But there is no question that the Apostle Paul, in 1 Corinthians 5:7-8 encouraged the church to observe “the feast.” Whenever *the* feast is mentioned, it is a reference to the Passover, *the* most important of the Jewish festivals.

In the second century, Gentile church fathers began to question as to whether the Feasts of Israel were to be observed by the church. In the year 185, the Alexandrian School was founded that developed an allegorical system of biblical interpretation that would eventually govern how the church would view Scripture. This allegorical hermeneutical system, coupled with anti-Semitism, were the two most influential factors that led to the separation of the church from its Jewish roots.

Of all the celebrations of the Feasts of Israel, none took on more significance than that of Easter / Passover. The early church’s practice and custom of celebrating the death and resurrection of Jesus on the 14th day of Nisan became known as the *Quartodeciman*. This practice continued for

17. Lk. 2:41-42 (when Jesus was 12 years old); Mt. 26:20 ff.; Mk. 14; Lk. 22; Jn. 2:13; 6:4; 7:2; 10:22 ff. 11:55; 13:1.

three centuries, mostly in Asia Minor, until the year 325.

Debates continued until the year 325, when the leaders of the Council of Nicea determined to make a complete separation from anything Jewish. For that reason, the death and resurrection of Jesus was renamed “Easter”¹⁸ and observed on a date different than the Passover date given by Moses. The resolution was enforced by Emperor Constantine of the Holy Roman Empire. Some six decades later, Emperor Theodosius decreed that anyone who observed the Passover on the 14th day of Nisan was to be put to death. Little wonder then, that most believers today have little or no understanding of the significance of the Feasts of Israel.

The Levitical Feasts As Prophetic Reflections Of Jesus¹⁹

Jesus revealed Himself in numerous ways. He is the fulfillment of numerous Old Testament prophecies (Appendix 7) as well as the fulfillment of the names of God (Appendix 32), but He is also the prophetic image of the Levitical Feasts. The festivals have both an important practical and prophetic application.²⁰ Scholars have long seen three aspects to the so-called Jewish feasts that were timed on the agriculture cycle. In a unique manner, they focus on Jesus and, in fact, most of the 26 miracles recorded in the gospels occurred during the feast days. The three aspects are:

1. These are a historical remembrance of what God has done for Israel. The festivals /holidays are historical re-enactments, not theological lessons or philosophical concepts. Therefore, a Jewish child who participates in the Passover Seder doesn’t just learn of the Exodus, but he places himself within the Exodus event and believes God personally delivered him from Egypt.²¹
2. The feasts reflect what Christ has done and prophetically what He has yet to do. More specifically, the prophecies of the spring feasts are fulfilled while the fall feasts are yet to be fulfilled.

18. The name “Easter” originated from the Babylonian fertility goddess Ishtar, a/k/a Astarte, the Queen of Heaven. The term came into being in the early 4th century and is not of Christian origin.

19. Barabas, “Feasts.” 6:690-92. An excellent resource for understanding how the Jewish festivals reflect the life of Jesus and His message, see Victor Buksbazen, *The Gospel in the Feasts of Israel*. Bellmawr, NJ: Friends of Israel Gospel Ministry, 2004. Another book is Bruce Scott’s *The Feasts of Israel* also published by Friends of Israel Gospel Ministry. Finally, another recommended source is Edward Chumney’s fine book titled, *The Seven Festivals of the Messiah*. Shippensburg, PA: Destiny Image, 1998.

20. For further study, see Hui, “The Purpose of Israel’s Annual Feasts.” *Bibliotheca Sacra*. 143-54.

21. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 8, Session 1.

3. The meaning of the feasts has specific meaning and application to all believers today, as explained below

Jesus, as an orthodox Jew, observed all the feasts. The seven feasts ordained by God were observed in three festive events. The Feast of Passover (Lev. 23:4-5) was in the (first) month of Abib and also included the Feast of Unleavened Bread (Lev. 23:6-8) and the Feast of First Fruit (Lev. 23:9-14). This was followed by the single Feast of Weeks (Lev. 23:15-22) in Sivan the third month of the year. Then finally in Tishri, the seventh month, came the Feast of Trumpets (Lev. 23:23-25), the Feast of Atonement (Lev. 23:26-32), and the Feast of Tabernacles (Lev. 23:33-44). The first and last sets of three feasts each as practiced were actually two major religious-festival events.²²

A purpose of Jesus was to fulfill the Feasts of Leviticus 23. The first four of these feasts have been fulfilled, and are as follows:

“Completed” Feasts

Feast of Passover

Season:

Spring, representing a new beginning. It is always scheduled at the time of a full moon, meaning that a natural solar eclipse is impossible to occur at this time.

Historical Remembrance:

Celebrated the deliverance of the Israelites out of Egyptian slavery and death (Ex. 12:4 - 13:10) and was the beginning of a new year in the Jewish religious calendar (Ex. 12:1-2). When Moses read the requirements of Passover to the Israelites, he read to them the gospel of Jesus Christ as the feast brought deliverance from death (Ex. 12:13; cf. Heb. 2:14).

Prophetic Nature:

The death of Christ brought deliverance of humanity out of the slavery of sin (Mt. 26:17-20; Mk. 14:12-26; Jn. 2:13; 11:55; 1 Cor. 5:7; Heb. 11:28).

Scripture and Event:

The Crucifixion of Jesus who gives eternal life, a new beginning for anyone who commits himself to Christ Jesus (1 Pet. 1:18-19). For the believer, Jesus is our Passover (1 Cor. 5:7) and believers are a new creation in Him (2 Cor. 5:17).

22. Brown, *The Birth of the Messiah*.39-41; *New International Version Study Bible*, 176-77 (cf. Lev. 23).

Little wonder then that for the first three centuries the church observed Passover with communion as Paul has instructed (1 Cor. 5:8). See also Ezekiel 12, Leviticus 23:5; Zechariah 13:6, John 1:29.

Fulfilled:

Jesus fulfilled the meaning of this feast by the sacrifice of Himself as the Lamb of God who died.

It should be noted that the first and last days of Passover were known as “Second Sabbaths.” These were special days for preparing one for the joy as well as the seriousness of the festival. During the festival there were special restrictions in the Holy City: such as no construction scaffolds against any walls, no smoke from household fires and no tombs could be used for lodging (except for the house of David and of Huldah, the prophetess). In fact, some have said that the entire festival was almost like a series of Sabbaths. On the Sabbath preceding Passover Week, all the synagogues and in the temple, rabbis discussed the laws, meaning, and importance of the festival.

Many visitors stayed outside the city in caves or tents they brought with them.²³ It was just as crowded as it was festive.

Feast of Unleavened Bread

Season:

Spring, the day after the Feast of Passover, representing a new life.

Historical Remembrance:

Time to remove all sin from one’s life as signified by the removal of leaven (symbolic of sin) from the home. This included the Wave Offering made in the temple at sunrise on the first day after the Passover Sabbath (Lev. 23:10-12). The end of the barley harvest and the beginning of the wheat harvest.

Prophetic Nature:

The blood of Jesus removes all sin from one’s life.

Scripture and Event:

Just as a kernel of wheat dies, is buried, and springs forth with life, so Jesus died, was buried, and came forth to life. Believers are sanctified (1 Cor. 15:20-22) and

23. Geikie, *The Life and Words of Christ*. 1:201-03.

justified (2 Cor. 5:21). See also Ezekiel 12, Leviticus 23:6-8; John 6:51.

Fulfilled:

Jesus fulfilled the meaning of this feast at the Last Supper with the institution of Communion.

Feast of First Fruits

Season:

Spring, the last day after the Feast of Passover, representing a new life.

Historical Remembrance:

The offering of the first fruits of the harvest was given at the temple,

Prophetic Nature:

Jesus was the First Fruit that God sacrificed for the redemption of humanity and is symbolic of new life in Christ.

Scripture and Event:

Paul referred to Jesus as the “first fruits from the dead” in 1 Corinthians 15:20-23. See also Leviticus 23:5, 9-14; Romans 8:23; Matthew 27:53.

Fulfilled:

Jesus fulfilled the meaning of this feast at the resurrection from the grave. Ironically, that was when the high priest, Caiaphas, entered the temple with a wave offering and proclaimed, “Blessed is He who brings bread from the earth.” At that moment, Jesus, the Bread of Life, came forth from the earth.

Conclusion of the first three-part festival: The Kingdom of God preached by Jesus began symbolically centuries earlier with three Jewish festivals. The death of Jesus, the Lamb of God, was on Passover that coincided with the death of the Passover lamb. He arose on the day of First-Fruits because He was the First-Fruits of those who had fallen asleep (1 Cor. 15:20). Fifty days later the Holy Spirit was poured out, symbolic of the giving of the Law which was the purpose of the Feast of Weeks.

Feast of Weeks (known by the church as **Pentecost**). A festival of joy and thankfulness for the Lord's blessing of the last bountiful harvest, which was wheat. (Deut. 16:9-12). This is a "stand along" festival, whereas the Passover Feast was a celebration of three festivals in one week.

Season:

Spring, the end of the first harvest which was barley, the poor man's wheat.

Historical Remembrance:

Thanksgiving of the first harvest and the giving of the Law to Moses on Mount Sinai. Feast of Harvest (Ex. 23:16); Feast of Weeks (Ex. 34:22; Deut. 16:10; 2 Ch. 8:13) and "The Day of the First-Fruits" and "a day of rest and holy convocation" (Num. 28:26; Ex. 23:16; 34:22).

Prophetic Nature:

The celebration of Jesus as the First Fruit. 1 Cor. 15:23. The outpouring of the Holy Spirit, see Acts 2:1-4; 20:16; 1 Cor. 16:8. The end of the wheat harvest.

Scripture and Event:

The baptism of the Holy Spirit (Acts 2:1-4)

Fulfilled:

Jesus fulfilled the meaning of this feast when the Holy Spirit came upon the 120 believers of the first Jerusalem church. As Moses received the Law on tablets of stone, with thunder and wind, and flames of fire, so likewise the church received "the law of the Spirit," with the sound of a great wind and with tongues of flame. (The interim of summer was the time to be working in the fields to insure a bountiful the autumn harvest. Hence, Jesus said this was the time to look up at the fields because they were white and ready for the harvest John 4:35.) Also, on this day 3,000 Jewish souls responded to Peter's first proclamation of the gospel (Acts 2:1-41). (cf. Mt. 9:37-38; Rev. 14:15-16)

Feasts to be "Completed"

The following three feasts are yet to be fulfilled to their ultimate purpose.

Feast of Trumpets

Season:

Early fall

Historical Remembrance:

Preparation for the Day of Atonement. Trumpets were blown from the temple to call people to worship. The regathering of the Jews in Israel, (Lev. 23:23-25; Num. 29:1-6).

Prophetic Nature:

This is believed to be in two parts, first the Jews are re-gathered in their ancient land of Israel (Mt. 24:31) to prepare them for coming atonement with Christ. Second and more significantly, the Feast of Trumpets is the heavenly trumpet call when the church is raptured to be with Christ for the Marriage Banquet of the Lamb.

Scripture and Event:

The Jews are re-gathered to their homeland (Jer. 32:37); the rapture of the church and the return of Christ to reign 1,000 years (1 Thess. 4:13-18; 1 Cor. 15:51-52).

Fulfillment

Some scholars believe this may be the rapture. This feast will probably be fulfilled when Jesus returns to meet His church in the clouds and together, they will go to the Marriage Feast of the Lamb.

Day of AtonementSeason:

Fall.

Historical Remembrance:

Also known today as Yom Kippur, it is the national day to seek repentance and forgiveness from God (Lev.16; 23:26-32; Num.29:7-11; Zech. 12:9-10; 13:1; Rom. 11:1-6, 25-26).

Prophetic Nature:

All those who have placed their faith and lives in Christ are atoned forever. All Israel will believe and repent when they recognize Jesus as their Messiah. (Rom. 3:24-26; 11:26; Heb. 9:7; 10:3; 19-22).

Scripture and Event:

Israel recognizes and accepts Christ, her Messiah (Heb. 9:28; Zech. 12:10, 13:1).

Fulfillment

This feast will probably be fulfilled during the time when Jesus rules and reigns upon this earth.

Feast of Tabernacles (a/k/a **Sukkot**, the **Feast of Booths**, the **Feast of Ingathering**, or the **Feast of Harvest**). Ex. 23:16b; 34:22b; Lev. 23:33-36a; 39-43; Num. 29:12-34; Deut. 16:13-15; Zech. 14:16-19; Neh. 8:13-18. A celebration of the gathered harvest at the end of the harvest season on the 15th of Tisri (the 7th month; Lev. 23:34) to the 22nd.²⁴

Season:

Late fall, final harvest.

Historical Remembrance:

At the time of Jesus the Jews live in temporary shelters (or booths) today for seven days as remembrance of God's goodness during the 40 years of desert wanderings when God provided their every need. At that time God lived among them as the tabernacled throughout the desert.

Prophetic Nature:

Rest and reunion with Jesus, Jn. 7:2, 37. The feast is symbolic of the coming reign of Christ when He will live among His people and govern them for a thousand years.

Scripture and Event:

The saints will observe and celebrate the Feast of Tabernacles. (Zech. 14:16) and will worship and serve Him.

Fulfillment

Jesus was born in Bethlehem during the feast, which celebrates "God among us." However it will be fulfilled again during rule and reign of Jesus upon the earth. The first and last days of this festive week were honored as Sabbaths, or "Second Sabbaths."

Conclusion of the second three-part festival. The Kingdom of God preached by Jesus ends symbolically with three Jewish festivals that, prophetically, are yet to be fulfilled.

1. Jesus will return with a sound of the Trumpet (Mt. 24:30-31; 1 Cor. 15:51-52; 1 Thess. 4:16). This is in two parts:

24. Geikie, *The Life and Words of Christ*. 2:285.

- a. The removal of the church known as the “rapture,” and
- b. The return of Jesus to rule and reign for a thousand years.

2. Then, as Zechariah said (13:1), when the Jews see their Messiah they will be cleansed from all their sins. It is their coming Day of Atonement. Zechariah continued to say (14:16) that the survivors of the nations that attacked Jerusalem will gather annually to celebrate the *Feast of Tabernacles*, the final ingathering of the harvest of souls and the Lord will live in the midst of them.

The Jewish festivals are a “type and shadow” of Christ.²⁵ Notice of Whom two other translations make reference to a “type and shadow” of Jesus.

Therefore, do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.
Colossians 2:16-17 NIV

Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day – things which are a mere shadow of what is to come; but the substance belongs to Christ.
Colossians 2:16-17 NAS

It is grossly unfortunate that the church has for centuries taught that the Jewish festivals are dead legalisms while the church celebrates religious events on pagan calendar days (i.e. Christmas) and renamed other days (Resurrection Day became Easter [the Babylonian god Ishtar]). Pagan deities were always associated with places and objects while the God of Abraham, Isaac and Jacob has always been associated with people and Jesus.

These seven feasts are *not* Jewish feasts, but belong to God (Lev. 23:2) and therefore are of significant meaning to the church.

25. See “Type and shadow” in Appendix 26.

<u>Sacred</u> <u>Sequence</u>	<u>Civil</u> <u>Sequence</u>	<u>Jewish & Modern</u> <u>Month</u>	<u>Special Days</u>
1	7	Nisan (March-April) 14	Passover* 15 Unleavened Bread 21 Close of Passover
2	8	Ziv (April-May) 6	Feast of Pentecost. Seven weeks after the Passover. Commemorate the Anniversary of giving of the Law on Mt. Sinai.
3	9	Sivan (May-June)	
4	10	Tammuz (June-July)	
5	11	Ab (July-August)	
6	12	Elul (August-September)	
7	1	Tishri (Sept.-Oct.)	1 & 2 The Feast of Trumpets or New Moon. Rosh Hashanah -The beginning of the Civil Calendar. 10 Day of Atonement 15-21 Feast of Tabernacles*
8	2	Marchesvan (October-November)	
9	3	Kislev (Nov.-Dec.)	25 Festival of Lights, also known as <i>Hanukkah</i>
10	4	Tebeth (December-January)	
11	5	Shebet (January-February)	
12	6	Adar**(February-March) 14	The Feast of Purim ²⁶

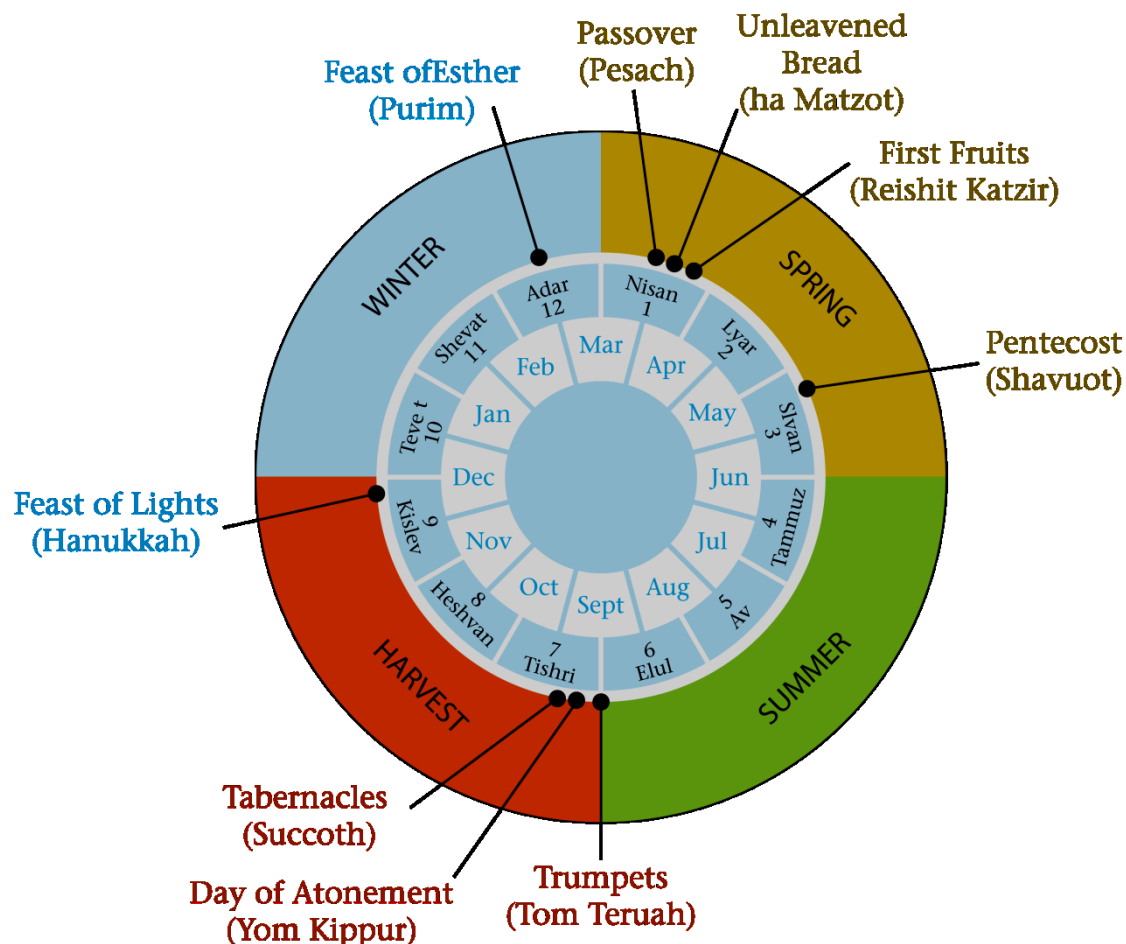
26. For another interesting story of Jewish history read the saga of Judith and the Assyrian Holofernes. Every Jewish child knew of heroic women such as Esther and Judith.

** A second Adar was added every three years to align the lunar calendar with the solar calendar.

The three major feasts commemorated major events in the history of the Jews. For this reason Jews were commanded to observe them to remember how God saved the lives of their forefathers. For this same reason, Christians are not required to honor these feasts as they do not have that same historical tradition. However, taking part in such feasts and understanding the significance will bring understanding to Scriptures of both Testaments.

Passover = 1 day & feast of unleavened bread (7 days) = 8 days (Ezek. 45:21)

According to tradition in the Old Testament day of Pentecost, that commemorated when the Law was given to Moses (Ex. 32:28), 3,000 were killed for their sins but when the Holy Spirit fell on sinners 3,000 were saved (Acts 2:41).



1. Nisan 14 (April)	Passover	The Last Supper
2. Nisan 15	Feast of Unleavened Bread	Jesus' Crucifixion
3. Nisan 17	Feast of First Fruits	Jesus' Resurrection
4. Sivan 6 (May)	Feast of Pentecost	Day of Pentecost
5. Tishri 1 (Sept.)	Feast of Trumpets	
6. Tishri 10	Day of Atonement	
7. Tishri 15 (Oct.)	Feast of Tabernacles	

19.05.00.A THE CALENDAR OF JEWISH FESTIVALS. Jewish festivals with their dates according to the Jewish religious calendar are shown with significant reflections on Christianity. At this time, Jesus and His family and neighbors celebrated Passover. Chart provided by International Mapping and Dan Przywara.

The Day of Atonement was celebrated, not on the 7th month on the religious calendar, but the first month on the civil calendar. It was the end of the harvest season and exactly six months after Passover, also an equinox. The Day of Atonement has a striking resemblance to the 10th day of Abib when the Jews brought their sacrificial lamb into their homes to be set apart and nurtured prior to the Passover sacrifice. It was on this day that Jesus entered “His home” of Jerusalem on a donkey.²⁷

Began on the 1st to the 15th; the feast was on the 15th of Tishri on the autumnal equinox (day and night each 12 hours)

The Jewish people reckoned “evening” in two ways, the earlier and the later.²⁸

1. The earlier evening in the middle of the afternoon, or about 3:00 p.m.
2. The later evening began at sunset, or around 6:00 p.m.

The reference to “evening” in the crucifixion narrative is the earlier evening that spans from 3:00 pm to 6:00 pm.

27. Garr, *Restoring Our Lost Legacy*. 148.

28. Vincent, *Word Studies in the New Testament*. 1:146.

Non - Levitical Feasts:

The non-Levitical feasts celebrate two major events when God saved His people, and the third feast is a day of mourning for the loss of the first and second temples. These three feasts are as follows:

In addition to the seven Levitical Feasts that were celebrated in three festivals, there were three other remembrances.

1. *The Ninth of Ab*. The ninth day of the fifth month (Ab = July-August) was the day Solomon's Temple was destroyed (2 Kg. 25:8-9; Jer. 52:12-13).

2. *Purim*. The book of Esther provides the historical account of when Queen Esther was instrumental in preserving the Jewish people from the destructive pogrom planned by Haman. Esther 9:26-28 refers to two days, the 14th and 15th of Adar (February-March) which were set aside to commemorate the deliverance. In the course of time, the 13th day of Adar was also celebrated for when Nicanor, a Seleucid general, was killed by Judas Maccabeus (1 Macc. 7:49).

3. *Festival of Lights*, a/k/a *Hanukkah* or the *Festival of Dedication*. On the 25th day of Chislev (Nov.-Dec.), after the Maccabees captured the temple from Antiochus Epiphanies, there was an incredible miracle in the temple. After the sanctuary was cleansed, there was only enough oil for the tall lamp stands for a single day. But a miracle occurred, in that the oil lasted eight days until more olive oil could be pressed for the temple worship (2 Macc. 10:6-8). It was at this time that Jesus declared that He is the light of the world (Jn. 8:12).

* * *

Appendix 6: Old Testament Sacrifices And Jesus

The sacrifices that were once required in the Old Testament are terminated because Jesus is the fulfillment of those sacrifices, in that He was the ultimate sacrifice on our behalf. However, the Apostle Paul told the Gentile believers in Corinth to observe the Feast of Passover in 1 Corinthians 5:7-8, which the church did until Constantine ended the practice in the early fourth century. But that festival did not have the sacrificial lamb.

Name	Reference	Elements	Purpose
<i>Old Testament</i>			
Burnt Offering	Lev 1; 6:8-13 8:18-21; 16:24	Bull, ram, dove or pigeon	Voluntary act of worship and expression of devotion. Forgiveness of unintentional sin
<i>Jesus</i>	Heb. 9:14	Jesus	Volunteered to die for us
<i>Old Testament</i>			
Grain Offering	Lev. 2; 6:14-23	Grains, flour, oil Incense, bread, salt accompanied with burnt and drink offerings	Devotional worship to God for His goodness
<i>Jesus</i>	Heb. 2:17-18	Jesus	Because of His love Atonement for our sin
<i>Old Testament</i>			
Peace	Lev. 3; 7:11-34	Any clean animal	A voluntary act of worship accompanied with a communal meal
<i>Jesus</i>	Mt. 26:17-30	Jesus	Communion
<i>Old Testament</i>			
Offering for Sin Against	Lev. 4:1-5:13 6:24-30; 8:14-17 16:3-22	Young bull for the high priest and congregation.	Required atonement for unintentional sin. Confession of sin,

God		Male goat for the leader. Female lamb or goat for common people Pigeon or dove for the poor. A tenth of an ephah for the very poor.	Forgiveness of sin. Cleansing from defilement.
<hr/>			
Jesus			
	2 Cor. 5:21	Jesus	He became sin for us.
<hr/>			
Old Testament			
Trespass	Lev. 5:14-6:7	Ram or lamb	Required atonement for
Against	7:1-6		Unintentional sin that
Another Man			required restitution plus 20% fine.
<hr/>			
Jesus			
	2 Cor. 5:21	Jesus	He became sin for us.
<hr/>			
Red Heifer²⁹		Red heifer	National sin offering
<hr/>			
Jesus			
	2 Cor. 5:21	Jesus	He became sin for us.
<hr/>			

29. The whole matter involving the red heifer sacrifice is one this writer believes is in need of further study. See Appendices 26 and 33.

Appendix 7: Major Old Testament Prophecies Fulfilled By Jesus.³⁰

Jesus revealed Himself in numerous ways. He is the fulfillment of the Feasts of God (Jewish Festivals, Appendix 5) as well as the names of God (Appendix 32), but He is also the fulfillment of a number of major Old Testament prophecies that pertain to His “First Coming.”

Alfred Edersheim,³¹ in his 1883 classic work, *The Life and Times of Jesus the Messiah*, identified no less than 456 messianic prophecies (75 in the *Torah*, 243 in the *Prophets*, and 138 in the *Hagiographa*, a/k/a *Holy Writings*) that were supported by some 558 references to rabbinic writings concerning the Messiah.³² While many of these passages are repetitive or somewhat obscure, there are 109 prophecies that clearly point to Jesus as the Messiah. All of them were written centuries before His birth.³³

The odds, or probability, that one man would fulfill all eight prophecies is 1 in 10^{17} , that is, 1 with 18 zeros behind it, or 1,000,000,000,000,000,000.³⁴ The probability of 8 prophecies being fulfilled out of 60 is 1 in 10^{157} . If the first calculation is not beyond human comprehension, then the second one clearly is. The point is obvious, only God Himself could fulfill every one of those prophecies. Below is a partial listing,

The Messiah would be born of a woman (as opposed to Adam who was created by God)	
Gen. 3:15	Gal. 4:4; Lk. 2:7; Rev. 12:5

The Messiah would be a descendant of Abraham	
Gen. 12:3	Mt. 1:1; Lk. 3:34; Acts 3:25

The Messiah would be a descendant of Isaac	
Gen 17:19	Lk. 3:34; Mt. 1:2

30. See also Appendix 9; Adapted from House, *Chronological and Background Charts of the New Testament*. 98-100.

31. Edersheim is clearly a rich source for the understanding of first century Jewish traditions. However, he has his bias in that he is anti-Pharisaic and anti-Rabbinic. Therefore, he has a tendency to be less than historically accurate on some issues.

32. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 3:225-27.

33. Edersheim, *The Life and Times of Jesus the Messiah*. 115.

34. The calculation was the done in the early 1950s, when a professor, Dr. Peter Stoner, gave his students a mathematical challenge. The problem was to calculate the probability of Jesus fulfilling only 8 of the many prophecies. Stoner, Peter. *Science Speaks*. (Online edition, Rev. Nov. 2005, Don W. Stoner, 2002), sciencespeaks.net/ Accessed July 9, 2012. Cited by Geisler and Tunnicliffe. *Reasons for Belief*. 149.

The Messiah would be a descendant of Jacob Num. 24:17	Mt. 1:2; Lk. 3:34
The Messiah would be from the tribe of Judah Gen. 49:10	Lk. 3:33
The Messiah would be a descendant of Jesse (father of King David) Isa. 11:10	Mt. 1:6; Lk. 3:32
The Messiah would be heir to the throne of King David Isa. 9:6-7; 2 Sam. 7:13	Lk. 1:32; 3:31; Mt. 1:1, 6
The Messiah was to be born in the village of Bethlehem Micah 5:1-3	Mt. 2:1-6; Lk. 2:4-15; Jn. 7:42
God established the time for the birth of the Messiah Dan. 9:24-25	Lk. 2:1-5
The Messiah was to be born of a virgin Isa. 7:14; 9:6-7	Lk. 1:26-35; 27-11; Mt. 1:16, 18, 21-23
The massacre of infants Jer. 31:14-15	Mt. 2:16-18
Royalty would bring gifts to the Messiah Ps. 72:10-15; Isa 18:7	Mt. 2:1-2, 7-11
The Messiah would travel to Egypt Hosea 11:1	Mt. 2:14-15
The Messiah would be announced by forerunner Isa. 40:3; Mal. 3:1	Mt. 3:3; Lk. 3:4; 7:24-27; Mk. 1:3; Jn. 1:23
The Messiah would be anointed by the Holy Spirit Isa. 11:1-4; 61:1-3	Mt. 3:16-17; Lk. 3:21-22; 4:16-21; Jn. 3:34
The temptation of the Messiah	

Deut. 8:3

Mt. 4:3-4

The Messiah would be heralded as the Son of God

Psalm 2:7

Mt. 3:17; 17:5; Mk. 9:7; Lk. 9:35

The Messiah would minister in the regions of Zebulun and Naphtali (Galilee)

Isa. 8:23-9:2

Mt. 4:13-17

The Messiah would be a prophet

Deut. 18:15

Jn. 1:45; 6:14; Acts 3:19-26

The Messiah would speak in parables

Psalm 8:2; 78:2-4

Mt. 13:34-35; 21:15

The Messiah would perform healing miracles

Isa. 35:5-6

Mt. 11:4-5

The Messiah would be compassionate to those who hurt

Isa. 61:1-4

Lk. 4:17-21

The ministry of the Messiah would not be understood

Isa. 6:9-10

Mt. 13:14-17

The Messiah would be zealous for, and cleanse the temple

Ps. 69:9-10; 119:139; Mal. 3:1

Mt. 21:12; Jn. 2:13-17

The Messiah would be obedient to God

Ps. 40:6-8

Jn. 17:4; Heb. 5:8; 10:5-8; Phil. 2:8

The Messiah would be perfect humanity

Ps. 45:2

Heb. 4:15; 1 Pet. 2:22

The Messiah would be innocent, yet hated

Ps. 69:5

Jn. 15:24-25

The Messiah would be rejected by His own people

Isa. 49:7; 53:3; Ps. 69:9

Jn. 1:11; 7:5; Lk. 11:53-54; 22:64-65; 23:18

The Messiah would be a priest in the same order as Melchizedek

Ps. 110:4

Heb. 5:5-6; 6:20; 7:15-17

The Messiah would ride triumphantly into Jerusalem upon the colt of a donkey

Zech. 9:9

Mt. 21:8-11; Mk. 11:7, 11; Lk.
19:35-37
Jn. 12:12-15

God established the precise day when the Messiah would ride into Jerusalem

Dan. 9:25

Jn. 12:12-13

The Messiah would be betrayed by a trusted friend

Ps. 41:10

Mt. 26:14-16; Mk. 14:10; Jn. 13:18

The Messiah would be betrayed for thirty pieces of silver

Zech. 11:12

Mt. 26:14-16; 27:3-10

The betrayal price would be used for buy a potter's field

Zech. 11:13

Mt. 27:5-7

The Messiah would be abandoned by His friends and disciples

Ps. 38:11; Zech. 13:7

Mt. 26:31, 56; Lk. 23:49

The death of the Messiah was predicted

Zech. 13:7

Jn. 10:11-15

The Messiah would suffer false accusations

Ps. 35:11

Mt. 26:59-62; Mk. 14:57-62

The Messiah would be beaten and spit upon

Isa. 1:6; 50:6

Mt. 26:67; Mk. 14:65; Jn. 19:1-3

As a shepherd, the Messiah would be killed and His sheep scattered

Zech. 13:6-7

Mt. 26:31; Mk. 14:27

The Messiah would be surrounded by enemies

Ps. 41:5; 56:5; 102:8-10

Lk. 19:47-48; 22:1-2; Jn. 11:47-53;
Acts 4:26-28

The Messiah would not confront His accusers, but was silent

Isa. 53:7, 9; Ps. 8:2; 38:13-15

Mt. 21:15-16; 27:14; Mk. 15:3-5; 1

Pet. 2:22-23

The Messiah would be a sacrifice for our sins and illnesses

Isa. 53:5-6, 12

Rom. 5:6, 8; 1 Cor. 15:3

The Messiah would be condemned as a criminal and executed

Dan. 9:26

Lk. 23:23-24; 1 Peter 3:18

The Messiah would be executed with sinners

Isa. 53:12

Mt. 27:38; Mk. 15:27-28; Lk. 22:37;
23:33

His garment would be won by a lottery

Ps. 22:18-19

Mk. 15:24; Lk. 23:34; Jn. 19:23-24

The Messiah would have His hands and feet pierced

Ps. 22:16-17; Zech. 13:6

Lk. 24:39; Jn. 20:27

The Messiah would be stared upon by onlookers

Ps. 22:18

Mt. 27:36; Lk. 23:35

The Messiah would be a stumbling head stone (cornerstone)

Ps. 118:22; Isa. 8:14; 28:16

Lk. 20:17-19; Acts 4:11; Eph. 2:20;
1 Pet. 2:7; Rom. 9:32-33

The Messiah was a stranger among His own people

Ps. 69:8

Mt. 12:13-14; 26:3-5; Jn. 1:11

The Messiah would be scorned and mocked

Ps. 22:7-9

Mt. 27:39-43; Mk. 15:29-32

The Messiah would be given vinegar and gall to drink

Ps. 22:15; 69:21-22

Mt. 27:34; Jn. 19:28-30

The Messiah would be rejected by God

Ps. 22:1-2

Mt. 27:46

The Messiah would commit His Spirit to God

Ps. 31:5-6

Lk. 23:46

The Messiah would not suffer any broken bones Ex. 12:43-46; Ps. 34:20-21 Num. 9:12	Jn. 19:32-36
The side of the Messiah would be pierced Zech. 12:10	Jn. 19:34, 36-37
The Messiah would carry our sins to his death Isa. 53:5, 12	2 Cor. 5:21
The Messiah has given us our salvation Isa. 50:9	Jn. 3:18; 5:24; Rom. 8:1, 34
Upon the death of the Messiah, the sky darkened Amos 8:9	Mt. 27:45
The Messiah would be buried among the wealthy Isa. 53:9	Mt. 27:57-60
The Messiah descended into hell, but did not stay there Ps. 16:8-10; 30:3; 41:10	Acts 2:27-31; 13:33-35; 1 Cor. 15:17-20; Phil. 3:21
The Messiah would be resurrected to life Ps. 16:10; 49:16	Mt. 28:9; Mk. 16:6; Lk. 24:36-39; Acts 2:25-27 1 Cor. 15:4-6
The Messiah would ascend to heaven and be seated with God Ps. 110:1	Mk. 16:19; Acts 1:9; 2:34-35

Appendix 8: The Two Natures Of Jesus³⁵

The dual natures of Jesus are difficult for mortals to comprehend. This mystery is known by theologians as the “hypostatic union.” Jesus was God in human flesh. He is not half God and half man, but fully God and fully man. At the incarnation He added to His divine nature the nature of man. Thus He has two natures: divine and human; God and man at the same time. He is not merely a man who neither “had God within Him” nor is He a man who “manifested the God principle.” He is God, second person of the Trinity. The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word (Heb.1:3). The two natures of Christ are not blended together, nor are they combined into a new God-man nature. They are separate yet act as a unit – a mysterious union that theologians call the “Hypostatic Union.” This is another mystery to be accepted by faith as it is beyond human comprehension. Anything else is a false gospel. The chart below further identifies the dual natures of Christ Jesus.

GOD

He is worshipped (Matt. 2:2,11; 14:33; 28:9)
 He is prayed to (Acts 7:59; 1 Cor. 1:1-2)
 He was called God (John 20:28; Heb. 1:8)
 He was called Son of God (Mark 1:1)
 He is sinless (1 Pet. 2:22; Heb. 4:15)
 He knew all things (John 21:17)
 He gives eternal life (John 10:28)
 The fullness of deity dwells in Him (Col. 2:9)

MAN

He worshipped the Father (John 17)
 He prayed to the Father (John 17:1)
 He was called man (Mark 15:39; John 19:5)
 He was called Son of Man (John 9:35-37)
 He was tempted (Matt. 4:1)
 He grew in wisdom (Luke 2:52)
 He died (Rom. 5:8)
 He has a body of flesh and bones (Luke 24:39)

One of the most common errors that non-Christian cults make is not teaching the two natures of Christ. For example, the Jehovah's Witnesses focus on Jesus' humanity and ignore His divinity. They believe that Jesus is the angel Michael, not Son of God. The Christian Scientists, on the other hand, focus on the divine nature and ignore the human. Some messianic Jews (Jewish people who accepted Jesus as their Messiah) likewise have difficulty accepting the divine nature of Jesus. For a proper understanding of Jesus and, therefore, all other doctrines that relate to Him, His two natures must be properly defined and understood. Below is a brief listing.

1. The Bible is about Jesus (Jn. 5:39).
2. The prophets prophesied about Him (Acts 10:43).

35. Compiled and written by Sandy Simpson. 1999. <http://www.deceptioninthechurch.com/5doctrines.html>. Retrieved August 23, 2013; See also 04.01.03.Q1 “Was/is Jesus God?”

3. God the Father bore witness of Him (Jn. 5:37, 8:18).
4. The Holy Spirit bore witness of Him (Jn. 15:26).
5. The words and miracles Jesus spoke and performed bore witness of Him (Jn. 5:36, 10:25).
6. The multitudes bore witness of Him (Jn. 12:17).
7. Jesus personally bore witness of Himself (Jn. 14:6, 18:6).
8. Jesus is the mediator between God and man (1 Tim. 2:5)
9. Jesus is our advocate with the Father (1 Jn. 2:1); our Savior (Tit. 2:13); our Lord (Rom. 10:9-10).
10. Other references to His deity: Jn. 1:1,14; 5:18; 20:28; Rom. 9:5; Phil. 2:5-8; Tit. 2:13; Heb. 1:6-8; and 2 Pet. 1:1.

Appendix 9: The Hebraic Roots Of Salvation Through Jesus

Just as God has a plan of salvation clearly laid out in the New Testament, so likewise, there is a plan of salvation laid out in the Old Testament.

1. God has a great plan for you. He came to this earth that you could live your life abundantly. “You have made known to me the path of life: you will fill me with your presence (i.e. joy), with eternal pleasures at your right hand,” (Ps. 16:11) and “The Lord has made everything for His purpose [His own pleasure]” Proverbs 16:4. God desires each of us to have fulfilled joy, overflowing, as can only be attained by and through Him.
2. God created us to be like him and challenges us to have an attitude toward that end. God told Moses to tell His people: “Be holy because I, the Lord your God, am holy” (Lev. 19:2).
3. Yet from the time of Adam and Eve there has been sin upon the earth. “There is not a righteous man on earth who does what is right and never sins” (Ec. 7:20; cf. Ps. 53:3-4).
4. Sin has horrific consequences; it not only separates man from God during his stay upon

the earth, but separates him from the Divine for all eternity. The reward of payment of sin has always been death (Rom. 6:23a). “But your iniquities (your sins) have separated you from your God” (Isa. 59:2); “Everyone will die for his own sin” (Jer. 31:30) and “the soul that sins, it shall die” (Ezek. 18:4). Our sins, or the breaking of the His Law and attitudes of the heart, separate us from God for all eternity.

5. No person, regardless of how good he is, is righteous and pure before a holy God. This does not negate the fact that there are people who are good and bad. Every person, however, has some evil in him in light of the purity of God.

6. No matter what we try to do to come into the presence of God, including repentance and confession of sin, that is not enough to come into the presence of His Grace. “All of our righteousness is as filthy rags” (Isa. 64:5). It may seem unfair that good moral people could be condemned; however, our souls are judged by God who knows the condition of the heart, not by any mortal man. Man simply cannot redeem himself (Ps. 49:8-9).

7. Yet God is loving and merciful and does not desire to see man become eternally lost. His goal was to provide a life full of abundant joy. “Restore to me the joy of your salvation and grant me a willing spirit, to sustain me” (Ps. 51:12). We must recognize that our salvation and joy is only through God and call upon Him for mercy. “Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin” (Ps. 51:1-2; cf 86:13).

8. Since the reward or payment of sin always has been, and always will be the shedding of blood (death), God provided a substitute for our death to pay for the sin. Why did God tell Moses that an innocent loving animal needed to be sacrificed for sin? First it would underscore the terribleness of sin and also point to the perfect sacrifice that was yet to come. “For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life” (Lev. 17:11). A sacrifice demonstrated three important characteristics of God:

- a. His holiness is demonstrated because He hates all evil and sin
- b. His justice is demonstrated because He cannot leave sin go unpunished
- c. His love is demonstrated because He is ready to pardon anyone who truly *repents* and places his *faith* in Him.

9. It is only by the incredible gift of grace given by God that we can even think of being saved through faith in Him (Eph. 2:8). And, since we have been justified through faith,

we have peace with God throughout Lord Jesus Christ (Rom. 5:1) which is why nearly 4,000 years ago, “Abram (later known as Abraham) believed the Lord, and he credited it to him as righteousness” (Gen. 15:6). Sin was removed from Abraham because of his faith in the God Most High. However, this faith must take place with a sacrificial act of death, which is why for centuries there were ceremonial lambs sacrificed at the temple, “For it is the blood that makes an atonement [covering] for the soul” (Lev. 17:11).

10. God promised and delivered a Messiah who would bring salvation to the world and healing to his people. Isaiah spoke of Him when he wrote, “Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed” (Isa. 53: 4-5), and “I will put my spirit in you and move you to follow my decrees and be careful to keep my laws” (Ezek. 36:27). Healing in its full definition includes body, soul, and spirit. Salvation (and healing) is only through Jesus Christ, and this has been the plan of God since the day of creation.

In consideration of the above, a songwriter once penned these words:

I will never understand the cost
of my sin nailed upon the cross.

We are all sinners

NT - As it is written, “there is none righteous, no, not one. For all have sinned and fall short of the glory of God.” Rom. 3:10, 23

OT - Jeremiah

The heart is deceitful above all things and desperately wicked; who can know it?
Jer. 17:9.

Solomon

There is not a just man on earth who does good and does not sin. Ec. 7:20

Good deeds cannot remove sin

NT - For by grace are you saved through faith and not that of yourselves, it is a gift of God, not of works, lest anyone should boast. Eph. 2:8-9

OT - Isaiah

But we are all like an unclean thing, and all our righteousness are like filthy rags; we all fade as a leaf, and our iniquities like the wind, have taken us away. Isa. 64:6

Sin separates us from God

NT - And anyone not found written in the Book of Life was cast into the lake of fire. Rev. 20:15

The Lord know how ... to reserve the unjust under punishment for the day of judgment 2 Pet. 2:9

OT - Isaiah

Your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear. Isa. 59:2

Sin Brings death

NT - The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. Rom 6:23

Through one man sin entered the world and death through sin and thus death spread to all men, because all have sinned. Rom. 5:12

OT - Ezekiel

The soul who sins shall die. Ezek. 18:20

Atonement requires blood sacrifice and repentance

NT – Unless you repent you will all likewise perish. Lk. 13:3

You were not redeemed with corruptible things...but with the precious blood of Jesus, as of a lamb without spot or blemish. 1 Pet. 1:18-19

OT - Ezekiel

Repent and turn from all your sins and transgressions. Ezek. 18:30

Moses (key point)

For the life of the flesh is in the blood and I have given it to you upon the altar to make atonement (covering) for your souls; for it is the blood that makes atonement for the soul. Lev. 17:11

God loves you

NT – For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have ever lasting life. Jn. 3:16

OT - Jeremiah

I have loved you with an everlasting love; therefore with loving kindness I have drawn you [back unto myself]. Jer. 31:3

Jesus the Messiah was punished for your sin

NT - But God demonstrated His love for us in that while we were yet sinners, Christ died for us. Rom. 5:8

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God. 2 Cor. 5:21

OT - Isaiah

He was wounded for our transgressions, He was bruised for our iniquities; chastisement for our peace was upon Him and by his stripes we are healed... The Lord is laid on Him the iniquity of us all. He bore the sin of many and made intercession for the transgressors. Isa. 53:5-6, 12

The Messiah came at the appointed time

NT - But when the fullness of time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law that we might receive the adoption as sons. Gal. 4:4-5

OT - Daniel

And after sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come [Rome] shall destroy the city [Jerusalem] and the sanctuary [temple]. Dan. 9:26

God can remove your sin

NT - The blood of Jesus Christ His Son cleanses us from all sin. 1 Jn. 1:7

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness 1 Jn. 1:9

OT - Isaiah

“Come now and let us reason together,” Says the Lord, “though your sins are like scarlet, they shall be white as snow.” I even I, am He who blots out your transgressions for My own sake. Isa. 1:18; 43:25.

Jesus is alive

NT - He rose again on the third day according to the Scriptures...He was seen by over five hundred brethren at once 1 Cor. 15:4, 6.

But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God. Heb. 10:12

OT - Isaiah

Yet it pleased the Lord to bruise Him; He has put Him to grief. When you make His soul an offering for sin, He shall see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His hand. Isa. 53:10

Salvation comes by faith

NT - If you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes unto righteousness and with the mouth confession is made unto salvation. Rom. 10:9-10

OT - Moses

And he [Abraham] believed in the Lord and He [the Lord] counted it to him for righteousness. Gen. 15:6

David

Kiss the Son...Blessed are all those who put their trust in Him. Ps. 2:12

Responses to Basic Objections/Excuses

“There is no God.”

OT - David

The fool has said in his heart, “There is no God.” Ps. 14:1

The heavens declare the glory of God; and the firmament shows His handiwork. Ps. 19:1

The wicked in his proud countenance does not seek God; God is in none of his thoughts. Ps. 10:4

“It’s my life and I have my philosophy about life and death.”

OT - Solomon

There is a way that seems right to a man, but its end is the way of death. Prov. 14:12

NT - Matthew

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Mt. 7:13-14

“I do not believe there is a heaven or hell.”

NT - It is appointed for men to die once, but after this the judgment. Heb. 9:27

John

And I saw the dead, small and great, standing before God, and books were opened.... And the dead were judged according to their works. And anyone not found written in the Book of Life was cast into the lake of fire. Rev. 20:12-13, 15

“I know the theory of evolution is true.”

OT - David

For You formed my inward parts; You covered me in my mother’s womb. I will praise You, for I am fearfully and wonderfully made. Ps. 139:13-14.

NT - Mark

And Jesus answered and said to them ... “from the beginning of creation, God made them male and female. Mk. 10:5-6

“All roads lead to Heaven.”

NT - John

Jesus said unto him, “I am the way the truth and the life. No one comes to the Father except through Me. Jn. 14:6

He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life but the wrath of God abides on him. Jn. 3:36

“I’m a good person. I haven’t done anything wrong.”

OT - Solomon

There is not a just man on earth who does good and does not sin. Eccl. 7:20

NT – John

If we say that we have no sin, we deceive ourselves and the truth is not in us. 1 Jn. 1:8

Paul

For all have sinned and fall short of the glory of God. Rom. 3:23

“Jesus was an excellent teacher and philosopher, but just a man.”

NT - Paul

Therefore God also has highly exalted him [Jesus] and given Him the name which is above every name, that at the name of Jesus every knee shall bow of those in heaven, of those on earth, and of those under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2:9-11

“I don’t need to go to church.”

NT - Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another and so much the more as you see the Day approaching. Heb. 10:25

Appendix 10: The Parables Of Jesus

The parable, or *mashal*, was a teaching method familiar to the Jewish people since the days of the Judges.³⁶ The unique feature of a parable is that the speaker says one idea, but means another.³⁷ The fact that the prophets said the Anoint One would speak with parables was not to

36. See Judges 9:7; Ezekiel 13:11; Isaiah 5:1 and others.

37. Pilch, *The Cultural Dictionary of the Bible*. 119.

claim a unique feature, but that He would speak so only selected individuals would understand. See also the following 08.04.07.Q2, “Why did Jesus teach with parables?”

I. Didactic Parables

A. Nature and Development of the kingdom:

1. The Sower (Mt. 13:3-8; Mk. 4:4-8; Lk. 8:5-8)
2. The Tares (Mt. 13:24-30)
3. The Mustard Seed (Mt. 13:31-32; Mk. 4:3-32; Lk. 13:18-19)
4. The Leaven (Mt. 13:33; Lk. 13:20-21)
5. The Hidden Treasure (Mt. 13:44)
6. The Pearl of Great Price (Mt. 13:45-46)
7. The Dragnet (Mt. 13:47-50)
8. The Blade, the Ear, and the Full Corn (Mk. 4:26-29)

B. Service and Rewards:

1. The Laborers in the Vineyard (Mt. 20:1-16)
2. The Talents (Mt. 25:14-30)
3. The Pounds (Lk. 19:11-27)
4. The Unprofitable Servants (Lk. 17:7-10)

C. Prayer:

1. The Friend at Midnight (Lk. 11:5-8)
2. The Unjust Judge (Lk. 18:1-8)

D. Love for Neighbor:

1. The Good Samaritan (Lk. 10:30-37)

E. Humility:

1. The Lowest Seat at the Feast (Lk. 14:7-11)
2. The Pharisee and the Publican (Lk. 18:9-14)

F. Worldly Wealth:

1. The Unjust Steward (Lk. 16:1-9)
2. The Rich Fool (Lk. 12:16-21)
3. The Great Supper (Lk. 14:15-24)

II. Evangelic Parables

A. God's Love for the Lost:

1. The Lost Sheep (Mt. 18:12-14; Lk. 15:3-7)
2. The Lost Coin (Lk. 15:8-10)
3. The Lost Son (Lk. 15:11-32)

B. Gratitude of the Redeemed:

1. The Two Debtors (Lk. 7:41-43)

III. Prophetic and Judicial Parables

A. Watchfulness for Christ's Return:

1. The Ten Virgins (Mt. 25:1-13)
2. The Faithful and Unfaithful Servants (Mt. 24:45-51; Lk. 12:42-48)
3. The Watchful Porter (Mk. 13:34-37)

B. Judgment on Israel and Within the Kingdom:

1. The Two Sons (Mt. 21:28-32)
2. The Wicked Husbandmen (Mt. 21:33-34; Mk. 12:1-12; Lk. 20:9-18)
3. The Barren Fig Tree (Lk. 13:6-9)
4. The Marriage Feast of the King's Son (Mt. 22:1-14)
5. The Unforgiving Servant (Mt. 18:23-25)

It should be noted that parables are not unique to the gospels, as these are also found in the Old Testament. Examples are in Numbers 23:7, 18; Job 27:1; Isaiah 14:4 Micah 2:4; and Habakkuk 2:6.

Some parables were intended to be a set, such as the following trilogy.

1. The prodigal son wastes his inheritance (his father's possessions; Lk. 15:11-32).
2. The dishonest manager wasted his employer's possessions (Lk. 16:1-8).
3. The rich man wasted his own possessions (Lk. 16:9-13).

Parables of Matthew 13³⁸

The Parables

Kingdom Expectations Unexpected Form

The Sower

Messiah rules all
nations
Individuals respond to
God's

13:3-9, 18-23

Invitation

Wheat/tares

Citizens rule the world
Citizens live among the
people

13:24-30, 37-43

with Christ.
of the

38. Richards, *The Bible Reader's Companion*. 615.

		world.
Mustard seed		Kingdom begins in majestic
13:31-32		Kingdom begins in glory insignificance
Leaven		The Kingdom
		includes only Citizens
13:33		become increasingly the righteous righteous
Hidden treasure		The kingdom is public, for
		The kingdom is hidden and
13:44		for everyone Individual “purchase.”
Priceless pearl		Kingdom brings valued
13:45-46		The kingdom requires things abandoning earthly values
Dragnet		Kingdom begins with
		Kingdom ends with
13:47-50		separation separation of unrighteous of the unrighteous
Key verse: 13:11	faith enables understanding	

Appendix 11: The Basic Mysteries Of Hebrew Poetry Revealed³⁹

Hebrew poetry is not like English poetry that has rhyming words, but rather, this form of poetry has two basic forms.

1. Parallel thoughts that either oppose or complement each other.⁴⁰ A distinguishing feature of Hebrew poetry is the balance of thought.
2. Stepped Chiastic structures that point to the main theme of a narrative.

Hebrew poetry is also dependent upon meter, the rhythm of number, quantity, and accent of syllables (these may be lost in translation).⁴¹ Understanding the literary structure of various passages may bring clarity to understanding the text. It was also a memory tool for thousands of years when the average person had limited writing skills and materials. In This form of writing is also known as Hebrew parallelism. A simple example is found in Isaiah 2:3.

The law will go out from Zion,

The word of the Lord from Jerusalem.

Isaiah 2:3b

In this Isaiah passage there are two sets of parallel thoughts:

1. “Zion” and “Jerusalem” are synonymous places
2. “The law” and “the Word of the Lord” are synonymous themes

The same parallelism is found in Micah 4:2. But not all poetry is this simplistic, as some blended forms were created.

The literary structure of five literary units in Mark 2:1 to 3:6 is a concentric or chiasmic structure: A, B, C, B', and A'. The five units are: 2:1-12, 13-17, 18-22, 23-28, and 3:1-6.⁴² The word *chiasm* is derived from a Greek verb that means “to mark with two lines crossing like a letter ‘X.’”⁴³

39. For more information on Hebrew poetry, see Packer & Tenney, *Manners & Customs*; Bailey, *Poet and Peasant*; Fleming, *The Parables of Jesus*.

40. Heschel, *God in Search of Man*. 341; See also Daniel J. Estes “The Hermeneutics of Biblical Poetry.” 413-430.

41. Mould, *Essentials of Bible History*. 112.

42. Dewey, “The Literary Structure of the Controversy Stories in Mark 2:1 – 3:6.” 394-401.

43. Man, “The Value of Chiasm for New Testament Interpretation.” 154 n1.

It resembles climbing Mount Zion on one side and descending down on the opposite side. This writing style is known as a *chiasm* and is found extensively throughout Scripture, although the examples below are from the gospels. The purpose of chiasmatic pattern of thoughts is simply a memory tool since writing material was scarce in ancient times.⁴⁴

Example 1

John 1:1-2

First idea	In the beginning
Second idea	was the Word,
Third idea	and the Word
Main idea	was with God,
Third idea	and the Word was God.
Second idea	He was with God
First idea	in the beginning.

The poetic message of John, while either written or translated into Greek, maintains its Hebrew style and parallelism. Poetry was not only created in writing, but was also a form of speech, meaning that Jesus placed many of His words in poetic form as He spoke. This passage is one of several that are in essence christological hymns. Such passages must have a self-contained theme and be written in the original with a musical meter, as was typical of many New Testament passages by the early church.⁴⁵ The key point is of course the repeating ideas that frame the focus on God. Just as one would climb over Mount Zion so are patterned the ideas of this poetic parallelism.

Example 2

In John 1:3-5 the chiastic passage consists of three pairs of opposite ideas.

**Through him all things were made;
without him nothing was made that has been made.
In him was life, and that life
was the light of men.
The light shines in the darkness,**

44. Emmet, "Poetry." 1646.

45. Examples of other Christological hymns are the Nativity Hymns of Luke 1:46-55, 66-79; 2:14, 29-32. Other hymns are Col. 1:15-20; 1 Tim. 3:16; Heb. 1:1-2; Rev. 4:11; 11:17-18; 4:7-5:3; and the Christ hymn of Phil. 2:6-11.

but the darkness has not understood it.
John 1:3-5

Kinds of Poetic parallelisms used in the Gospels:⁴⁶

Synonymous parallelism	Mt. 7:7-8; Mk. 3:24-25
Antithetical parallelism	Mt. 6:22-23; 7:17-18
Step parallelism	Mt. 5:17; Mk. 9:37
Chiasmic parallelism	Mt. 23:12; Mk. 8:35
Hyperbole	Mt. 5:29-30, 38-42; 7:3-5
Puns	Mt. 16:18; 23:24
Similes	Lk. 13:34; 17:6
Metaphors	Mt. 5:13; Mk. 8:15
Proverbs	Mt. 26:52; Mk. 6:4
Riddles	Mt. 11:11; Mk. 14:58
Paradox	Mt. 23:27-28; Mk. 12:41-44
A fortiori	Mt. 7:9-11; 10:25
Irony	Mt. 16:2-3; Lk. 12:16-21
Counter questions	Mk. 3:1-4; 11:27-33
Figurative actions	Mk. 2:15-16; 3:14-19

Poetic Parallelism of Mark 6:31 – 8:30

The gospel writers often recorded the poetic parallelism spoken by Jesus. Such parallelisms highlight actions and ideas of our Lord. Below is a summary of chapters 6, 7 and 8 found in Mark. In these four sets of triplets, notice that the first and third set are a match, as are the second and fourth sets. The bolded indent is to help the reader recognize the similarities.

6:31-44 Feeding the multitude
 6:45-46 Crossing the sea
 7:1-23 Conflict with the Pharisees

7:24-30 Conversation about bread
 7:31-36 Healing
 7:37 Confession of faith

8:1-9 Feeding the multitude
 8:10 Crossing the sea

46. Stein, D. *Restoring the Jewishness*. 124.

8:11-13 Conflict with the Pharisees

8:13-21 Conversation about bread

8:22-26 Healing

8:27-30 Confession of faith

CHART OF SAMPLE HEBRAIC POETIC PARALLELISMS IN MARK. Poetic parallelisms were a memory tool for the Jewish people. Even when they spoke in Greek or another language, they always thought in Hebraic style.

At times the biblical writers placed themes in a chiastic structure, as in the following example in Luke 1:6-25:⁴⁷

- A Godliness of Zacharias and Elizabeth (v. 6)
- B Elizabeth is barren (v. 7)
- C Zacharias' priestly service (v. 8)
- D Zacharias enters the temple (v. 9)
- E The people are outside (v. 10)
- F The standing angel (v. 11)
- G The fear within Zacharias (v. 12)
- H The Annunciation (vv. 13-17) **Main Point**
- G' The doubt of Zacharias (v. 18)
- F' The standing angel (vv. 19-20)
- E' The people are outside (v. 21)
- D' Zacharias exits from the temple (v. 22)
- C' Zacharias' priestly service (v. 23)
- B' Elizabeth is pregnant (v. 24)
- A' God's favor is upon Elizabeth (and Zacharias; v. 25)

Chiastic structures are used throughout the Bible, and as shown below, Luke used it in his two books in what is known as a "geographical chiasm."⁴⁸ The diagram below illustrates his message:

- A Galilee (Lk. 4:14-9:50)
- B Journey to Jerusalem via Samaria and Judea (Lk. 9:51-19:40)
- C Jerusalem (Lk. 19:41-24:49)
- D Ascension (Lk. 24:50-51) **Main Point**

47. Adapted from Man, "The Value of Chiasm for New Testament Interpretation." 149.

48. Adapted from Man, "The Value of Chiasm for New Testament Interpretation." 154.

- D' Ascension (Acts 1:9-11)
- C' Jerusalem (Acts 1:12-8:1a)
- B' Judea and Samaria (Acts 8:1b-11:18)
- A' To the ends of the earth (Acts 11:19-23:31)

The Ascension is the main point in both Luke and Acts.

Appendix 12: Natural Expressions By Jesus Without Quotations

The phrase “natural expression” refers to the natural way people speak. Jesus made several natural expressions from the Hebrew Bible without giving the intent of a quotation. His choice of words was broader than a paraphrase, illustrating a concept with the intended sense preserved.⁴⁹ Below are several examples from about forty of His quotations:

Mt. 5:4 “Those who mourn are blessed, for they will be comforted.

This is parallel to:

Isa. 61:2 “He sent me to bind up the brokenhearted ...”

Mt. 5:5 “The gentle are blessed, for they will inherit the earth.”

This is parallel to:

Ps. 37:11 “But the meek will inherit the land and enjoy great peace.”

Mt. 5:8 “The pure in heart are blessed, for they will see God..”

This is parallel to:

Ps. 24:4 “He who has clean hands and a pure heart.”⁵⁰

Mt. 5:34-35 “But I tell you, don’t take an oath at all: either by heaven, because it is God’s throne;³⁵ or by the earth, because it is His footstool; or by Jerusalem, because it is the city of the great King.”

This is parallel to:

Isa. 66:1 “Heaven is my throne and the earth is my footstool”

49. Bullinger, *Figures of Speech Used in the Bible*. 784-85.

50. See also Jer. 17:9; Ps. 119:104; 32:1-5.

Mt. 7:7 “Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened to you.”

This is parallel to:

I Ch. 28:9 “If you seek Him, He will be found by you.”

Appendix 13: Examples Of “Non-Existent Verses” Referred To By Jesus, And Their Explanations

Why did Jesus refer to passages in the Bible that do not exist?

Critics have had a heyday with several phrases that seem, to the modern reader, to refer to specific passages of Scripture that do not exist. Their conclusion is obvious – the Bible is full of errors, they say. However, Jesus did not always refer to specific quotations, but at times to the general theme or message of the Scriptures. This was a common among the rabbis. Below are some examples.

“Because of this, the wisdom of God said.” One of the difficulties in biblical studies pertains to phrases like this one in Luke 11:49. It was referred to by Jesus but there are no clear references to his quotation. Critics have highlighted such passages as proof of numerous errors in the Bible. The appropriate response is found in the context of the Hebraic mindset.

With phrases like this one, Jesus spoke to Jews who understood the *context* of the conversation, meaning they understood what Jesus was saying in the broad scope of Scripture and religious training. Obviously if the context was not understood, those in His audience as well as the Pharisees would have been quick to identify the error that has been touted by modern critics. A partial list of other problematic passages is below:

Lk. 11:49 (Jesus speaking) **“Because of this, the wisdom of God said, ‘I will send them prophets and apostles, and some of them they will kill and persecute.’”**

(Where is the wisdom of God written?) This is not a reflection of Old Testament Scripture, but prophetic. This statement may be God speaking through Jesus or possibly a quotation from God knowing His prophets and apostles will be killed and persecuted.⁵¹

51. See *New International Version* Study Bible footnote on Luke 11:49.

- Mt. 26:24a (Jesus speaking) **“The Son of Man will go just as it is written about Him.”** (Written where? Is this a reference to the suffering servant of Isaiah 53?)
- Mt. 26:54, 56 (Jesus speaking) ⁵⁴ **“How, then, would the Scriptures be fulfilled that say it must happen this way?”**
- (Jesus speaking) ⁵⁶ **“But all this has happened so that the prophetic Scriptures would be fulfilled. Then all the disciples deserted Him and ran away.”**
(What Scripture? Writings? Possibly Zechariah 13:7).
- Mk. 9:13 (Jesus speaking) **“But I tell you that Elijah really has come, and they did whatever they pleased to him, just as it is written about him.”**
(Written where?)
- Elijah was a ninth century B.C. prophet who was known for his miracles, his struggle against the prophets of Baal, his criticism of the king of Israel, and as the eschatological forerunner of the coming Day of the Lord. The prophet Malachi (late fifth century B.C.) said Elijah would come before the “great and dreadful day of the Lord” (Mal. 4:5). Elijah is seen as a “type and shadow” of John the Baptist because the Baptist constantly warned his people of impending judgment. While John denied being Elijah (Jn. 1:21) he did function in a similar role as one who heralded the coming of the Messiah. The threats that Queen Jezebel pronounced upon Elijah were fulfilled in the suffering John received under Herodias. Notice that what was said about Elijah also happened to John the Baptist.⁵²
- Lk. 21:22 (Jesus speaking) **“Because these are days of vengeance to fulfill all the things that are written...”**
(Written where?
Possibly Isaiah 63:4; Jeremiah 5:29)
- Jn. 7:38 (Jesus speaking) **“Whoever believes in me, as the Scriptures have said, streams of living water will flow from within him.”** (Said where?
Possibly Isa. 12:3; Ezek. 47:1, Isa. 55:1)

52. See footnote of Mk. 9:13 in the *New International Version* Study Bible; Szikszai, “Elijah the Prophet.” 2:88-90; DeVries, “Elijah.” 2:284.

Jn. 17:12

(Jesus speaking) **“While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.”** (What Scripture? Possibly a psalm.)

The Scripture source is unknown, yet 2 Thessalonians 2:3 sheds light upon this, even though it was not written at this time. One may consider the possibility that Jesus was referring to the general tenor and spirit of the Scriptures, rather than a specific verse.

Appendix 14: Numerical Values Of Hebrew Letters⁵³

Just as Roman numerals are alphabet letters with numeric values (i.e. V=5 and X=10), so likewise letters of the Hebrew alphabet have numeric values. Below is a chart of such letters, although this form of numbering has gone by the wayside and Jewish people today use the standard Western method of numbering.

53. Schneider, “Numerology – Hocus-Pocus or Truth?” 18.

	<i>Printed Form</i>	<i>Name of Letter</i>	<i>Translit- eration</i>	<i>Numerical Value</i>
1.	א	áh-leph	ʾ	1
2.	ב	beth	b	2
	ב	veth	v	
3.	ג	gée-mel	g	3
4.	ד	dáh-leth	d	4
5.	ה	heh	h	5
6.	ו	vahv, wahw	v, w	6
7.	ז	záh-yin	z	7
8.	ח	heth	ḥ	8
9.	ט	tcht	ṭ	9
10.	י	yodh	y	10
11.	כ	kahf	k	20
	כ	khahf	kh	
12.	ל	láh-med	l	30
13.	מ	mem	m	40
14.	נ	nun	n	50
15.	ס	sáh-mekh	s	60
16.	ע	áh-yin	ʿ	70
17.	פ	peh	p	80
	פ	feh	f	
18.	צ	tsáh-dec	ṣ	90
19.	ק	kofh	q	100
20.	ר	rehsh	r	200
21.	ש	seen	ś	300
	ש	sheen	ś, sh	300
22.	ת	taw	t	400

Example:

This method of communication was also used by the Apostle Paul in Revelation 13:17-18, where he revealed the “number” that identified the coming beast, also known as the Antichrist. That number in the Greek alphabet, since it is believed that John wrote Revelations in Greek, is 666.

Caesar Nero = 666 (Rev. 13:17-18 reveals the number that identifies the “beast,” or Antichrist, with Greek letters.)

Note the spelling:

Kaisar Kof = 100, Samech = 60, Resh = 200

Neron *Nun* = 50, *Resh* = 200, *Vav* = 6, *Sun soffit* 50

Caesar Nero = 666

See *Zondervan Pictorial Encyclopedia. Of the Bible* **xyx**

or

Prophecy in the News Feb. 2003, p 19

For those who wish to study this subject further, "Gematria" is the ancient method of using Hebrew letters for numeric values. The following information, that reveals four methods of doing Gematria, was taken from a website, www.inner.org.⁵⁴

Four Methods for Doing Gematria

Absolute value, (in Hebrew: *mispar hechrachi*) also known as **Normative value**:

Each letter is given the value of its accepted numerical equivalent *alef* (the first letter) equals 1, *beit* (the second letter) equals 2, and so on. The tenth letter, *yud* is numerically equivalent to 10, and successive letters equal 20, 30, 40, and so on. The letter *kuf* near the end of the alphabet, equals 100; and the last letter, *tav* equals 400.

In this reckoning, the letters *chaf sofi*et (*final chaf*), *mem sofi*et, *nun sofi*et, *pei sofi*et, and *tzadik sofi*et which are the "final forms" of the letters *chaf*, *mem*, *nun*, *pei*, and *tzadik*, used when these letters conclude a word, generally are given the same numerical equivalent of the standard form of the letter. However, sometimes the final *chaf* is considered equivalent to 500, the final *mem* to 600, etc. (see chart below).

Following that alternate form of reckoning, the Hebrew alphabet is a complete cycle. The final *tzadik* equals 900 and thus, the *alef* equals both one and one thousand. Indeed, in Hebrew the same spelling is used for the name of the letter *alef*, and *elef*, meaning "one thousand."

Noting this phenomenon, Rabbi Avraham Abulafia interprets the verse (Deuteronomy 32:30): "How can one pursue one thousand!" to mean: One, the first number, follows after one thousand in a complete and perfect cycle.

Ordinal value (in Hebrew: *mispar siduri*):

Each of the 22 letters is given an equivalent from one to twenty-two. For example, *alef* equals 1, *kaf* equals 11, *taf* = 22. The final *kaf* equals 23, and final *tzadik* equal 27.

Reduced value (in Hebrew: *mispar katan*, modulus 9 in mathematical terminology):

54. <http://www.inner.org/gematria/fourways.php>. Retrieved September 4, 2012.

Each letter is reduced to a figure of one digit. For example, in this reckoning, *alef* equals 1, *yud* equals 10, *kuf* equals 100) would all have a numerical value of 1; *beit* equals 2, *kaf* equals 20, and *reish* equals 200 would all have a numerical value of 2, and so on. Thus, the letters have only nine equivalents, rather than twenty-two.

In both the Ordinal and Reduced reckonings, the five letters whose form changes when they conclude a word are generally equivalent to their value when they appear within a word. However, they are sometimes given an independent value. For example, the ordinal value of the final nun is at times considered 14, and is at times, 25. Similarly, its reduced value is at times 5, and at other times, 7.

Integral Reduced Value (in Hebrew, *mispar katan mispari*):

In this fourth method, the total numerical value of a *word* is reduced to one digit. Should the sum of these numbers exceed 9, the integer values of the total are repeatedly added to each other to produce a single-digit figure. The same value will be arrived at regardless of whether it is the absolute values, the ordinal values, or the reduced values that are being counted.

Appendix 15: Daniel's Prophecy Of Seventy Sevens

The Purpose of Seventy Seven's:⁵⁵

Purpose: Destiny

1. To finish transgression
2. To make an end to sin
3. To make atonement for iniquity
4. To bring in everlasting righteousness
5. To seal up vision and prophecy (i.e. to fulfill it)
6. To anoint the most holy place

Chronology of Seventy Sevens:

There are four possible interpretations of Daniel 9:24-27 of which only two are possible candidates.

The two interpretations that are discounted are

1. The passage was fulfilled prior to the time of Christ and

55. Richards, *The Bible Reader's Companion*. 520-21.

2. This passage is symbolic.

Therefore both are discounted. As to the other two interpretations, the irony is that one culminates at the beginning of the ministry of Jesus and the other is at its closure. His life was filled with numerous prophetic fulfillments. Yet there is one that would not be recognized for another four decades. It is a prophetic word given by the prophet Daniel while in Babylon.⁵⁶

**²⁶ After those 62 weeks
the Messiah will be cut off
and will have nothing.
The people of the coming prince
will destroy the city and the sanctuary.**

Daniel 9:26a

The challenge is not whether there are 69 “weeks,” but rather, from which decree does the first week begin. The key verse is Dan. 9:25b. There were at least three decrees to consider:

1. There is Cyrus’ decree for the Jews return in 538 B.C.
2. Artaxerxes I’s decree to Ezra in 458 B.C.
3. Artaxerxes I’s decree to Nehemiah in 444 B.C.

The decree to rebuild the temple by Cyrus was interrupted and, therefore, King Artaxerxes made another decree to restart the project in March-April, 445 B.C. (Neh. 2:1-8), and later still another decree was made to complete the reconstruction of the city and streets. The question of course is: from which decree does the counting begin. If counting begins with the date of the Cyrus decree, then 69 weeks is said to be about the time of the birth of Jesus. If Artaxerxes first decree date is used, then the prophecy ends with the baptism of Jesus and finally the last decree culminates when Jesus rode into Jerusalem on a donkey on Passover.⁵⁷ Most scholars appear to favor the Triumphal Entry, but disagree on the year.

69 “sevens” of years
(360 days each = 173,880 days)

70th Week

(One week = 7 years)

56. See also 13.01.01.

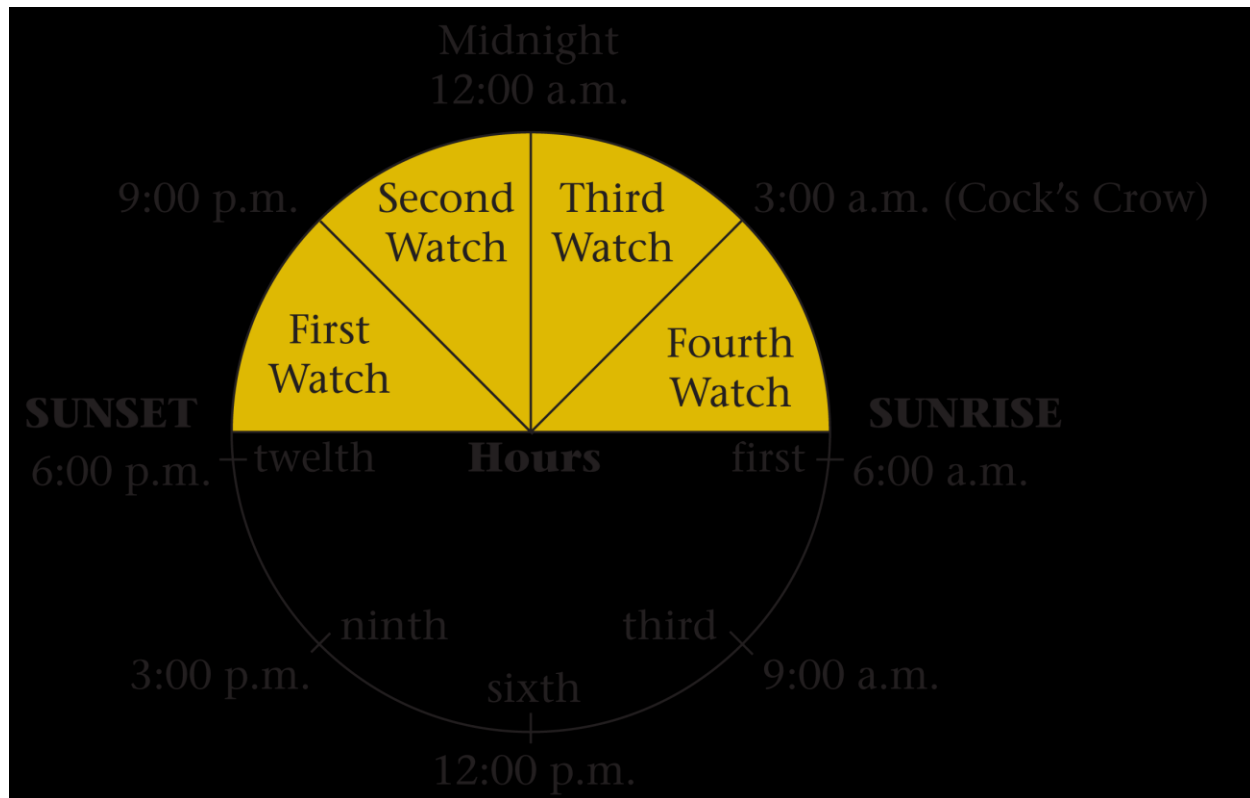
57. Payne, *Encyclopedia of Biblical Prophecy*. 384-85.

445 B.C.	A.D. 30 or 33	A future date
Decree to Rebuild	Messiah	Period of prophetic culmination;
Jerusalem	Cut off	a. Antichrist confirms covenant (Dan. 9:27)
(Neh. 1-2; Dan. 9:25)	(Dan. 9:26)	b. Abomination of desolation (Dan. 9:26)
		c. Great Tribulation (Mt. 24:15-21)
		d. Messiah's return (Dan. 2:34, 44-45; Zech. 14:1-5; Mt. 24:29-31)

Support for the Time Gap

1. It is characteristic of OT prophecy in general (e.g. Isa. 61; Lk. 4)
2. The prophecy of Dan. 9:26 strongly suggests this: "after the sixty-two sevens, the Anointed One will be cut off."
3. History: "The people of the ruler will come" (not the enemy prince himself) "will destroy the city and the sanctuary" (Dan. 9:26). This happened in A.D. 70 when the Roman general Titus destroyed Jerusalem and the temple.
4. Matthew 24 suggests that the events of the seventieth week are yet to come.

Appendix 16: Divisions Of The Day



19.16.00.A DIVISIONS OF THE DAY. The day cycle was divided into eight 3-hour segments with the day beginning at sunset. The night was divided into four watches and the day was also divided into four quarters. Within the diagram are the four watches of the night and twelve hours of the day. Courtesy of International Mapping and Dan Przywara.

In this diagram, the nighttime is shown with four watches within the circle as well as the modern time equivalent outside the circle. The daytime was also divided into four segments, but also had 12 hour divisions. Since time measuring devices such as sundials and water clocks were rare, people generally referred only to the first, third, sixth, ninth, and twelfth hours. A single day and night was a unit known as an *onah*.⁵⁸

The Jews reckoned daylight time with twelve hours. The first hour began at 6:00 a.m., according to modern time reckoning. But every day had two evenings. The first commenced at the ninth hour, that is 3:00 p.m. (i.e. Mt. 14:15) according to modern time and another that commenced at 6:00 p.m. (i.e., Mt. 14:23). The nights, however, were not reckoned in hours, but in “watches.”

58. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 2:210.

The first watch was from six to nine o'clock, the second watch was from nine o'clock until midnight, the third watch was until three in the morning and the fourth watch ended at six o'clock in the morning.⁵⁹

To complicate matters for the modern reader, the Jewish people reckoned "evening" in two ways, the earlier and the later.⁶⁰

1. The earlier evening in the middle of the afternoon, or about 3:00 p.m.
2. The later evening began at sunset, or around 6:00 p.m., which is also the beginning of the next day.

That is why the reference to "evening" in the crucifixion narrative is the earlier evening that spans from 3:00 p.m. to 6:00 pm.

Appendix 17: The Noahide Commandments

The Noahide Commandments, a/k/a "Noachide Laws," were established in Genesis 9:4-7. These are a unique set of moral and spiritual principles for Gentiles who chose to apply Jewish principles to their lives, but did not want to become baptized into Judaism. A Gentile person who observed these commandments was known as a "God-fearer" or as a "Noachide."⁶¹

While many pastors today may never have heard of the term "Noahide Commandments," there is an indirect reference to them in the book of Acts. Luke stated in Acts 15:20, 28-29, that believers should abstain from sexual immorality, idolatry, strangled meat, and the spilling of blood (blood is a shorthand for murder).⁶² While only four of the commandments were given, these were literary shorthand to the Jewish audience that the entire list was the subject of

59. Carson, "Matthew." 8:428; Wessel, "Mark.." 8:676; Barclay, "Matthew." 2:105; Vine, "Even, Evening, Eventide." *Vine's Complete Expository Dictionary*. 2:108.

60. Vincent, *Word Studies in the New Testament*. 1:146.

61. Parry. *The Complete Idiot's Guide to the Talmud*. 319.

62. A similar abbreviation is found in Mark 10:19 where Jesus made a reference to the Ten Commandments, but only mentioned six of them. Obviously He meant all ten. See **12.04.02**. Other abbreviations are found in James 2:10 and Romans 13:9.

discussion because mentioning three or four laws pointed to the entire body of laws. These are indicative of the Noahide rules of life that Jews believed Gentiles needed to observe in order to inherit eternal life with God; that observation of these regulations is the minimum requirement to inherit the *olam haba*, meaning, *the world to come*.⁶³ But these precepts were seen only as the minimal condition for Gentiles to be recognized as God-fearers.⁶⁴

A unique feature since the exile was the synagogue. Gentiles visited the synagogues because there was no equivalent in the pagan religions. Generally, the Jews welcomed them, told them that God had a plan for their lives as well, but they had to accept the Noahide Commandments. This warm attitude in turn later helped bring the Gentiles into Christianity.⁶⁵ While these laws were prepared for all people, the Jews had additional restrictions and observances required of the Gentiles and, by the Inter-Testamental Period, placed them into three categories:⁶⁶

1. The *Ben Noah*, meaning the *Sons of Noah*, who faithfully observed the Noahide Laws. They were a/k/a “Righteous Gentiles,” “God-fearers,” and “Proselytes of the Gate.” When the early church was getting established, the Jerusalem Council met (Acts 15) to determine if these Gentile converts had any further obligations beyond the Noahide Laws, besides repentance and baptism, of course.⁶⁷
2. The *Akkum* was a non-Jew who did not observe the Noahide Laws.
3. The *Ger Toshav*, who were those persons who, under oath, stood before a Jewish judge, stated they had two intentions:
 - a. To reside in Israel and, if permitted,
 - b. Their intention to faithfully observe the seven Noahide Laws.

A Gentile man could be honored and respected as a *Ben Noah* without circumcision, but if he wanted to become a full-fledged Jew, then circumcision was required. For that reason, it is generally accepted that many women and few men converted to Judaism.

63. Cohen, “The Attitude to the Gentile in the Halakhah and in Reality in the Tannaitic Period.” 34.

64. Flusser. “The Jewish-Christian Schism (Part I)” 45.

65. Mellowes and Cran, Producers. *From Jesus to Christ: The First Christians*. (DVD). Part 2.

66. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 55-57.

67. See Acts 2:10; 6:5; 13:43.

These Commandments were created by Jews for Gentiles who desired to be in a right relationship with God, but did not want to become Jewish in their faith. Ancient Gentiles who observed these laws became known as the “Righteous Gentiles,” “Proselytes of the Gate,” and “God-fearers.”⁶⁸ The list below was given to this writer by a Jewish “evangelist” in Jerusalem in the summer of 1999.

What Does the Torah Say About the Non-Jew?⁶⁹

The Seven universal laws, known as the “Seven Laws of the Children of Noah,” are a matter of obedience to God. Their observance guarantees peace and goodwill among men through universal faith. A person who fulfills the seven laws is considered among the righteous and earns a share of the Eternal World to Come.⁷⁰

The Seven laws are general categories that include prohibitions against:

1. IDOLATRY - the worship of any created existence.
2. BLASPHEMY - speaking evil against God
3. MURDER
4. THEFT
5. ILLICIT SEXUAL RELATIONS
6. EATING THE LIMB OF A LIVING ANIMAL - eating of an animal’s flesh while the animal is still alive.
7. FAILURE TO ESTABLISH COURTS OF LAW - that is, courts which uphold these seven universal laws.

HONORING PARENTS and GIVING CHARITY area also included as part of this time-honored observance of them.

68. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 57.

69. This author first became aware of the Noahide Commandments when an Orthodox Jew gave him a brochure near the Western Wall. The list presented here was taken from that brochure, although this list can be found in other Jewish sources. Source: “OHR MOSHE” Center for the spreading of Awareness of God. P O Box 50021 Jerusalem 91501 ISRAEL.

70. Young, *Paul the Jewish Theologian*. 38, 48 n30. See also note 31 in reference to *Jubilee* 7:21.

God originally gave the Seven Laws to Adam, then after the Great Flood, God commanded them to Noah and his descendants (which includes everybody). When God repeated the Seven Laws to Moses at Mount Sinai, the Jewish people became charged with the duty to teaching them to the rest of the nations of the world.

During the times when the temple stood in Jerusalem, members of the non-Jewish nations who observed the Seven Laws were permitted to dwell in the land of Israel, enter the temple, and offer sacrifices on the altar of God. Although these laws appear to be quite simple, their fulfillment is dependent on many of the most profound principles of faith. Some of these are:

1. God created the universe from absolute nothingness and sustains everything at every instant.
2. God is *personally* involved with each creature's life, and God knows and desires what is best for each creature.
3. God is the Absolute Master of all forces, good as well as evil. Evil is brought forth by God for man to reject and thereby earn reward.
- 4 God grants the individual free will to obey or transgress His commandments and metes out reward and punishment according to the person's deeds.
5. God *personally* accepts everyone's repentance and through repentance anyone can attain a sinless state of being. God answers our prayers, and it is fitting to pray to God alone for our needs and thank Him for His great kindness.

Source: **"OHR MOSHE"**
 Center for the spreading of Awareness of God
 P O Box 50021
 Jerusalem 91501 ISRAEL

There are some scholars, however, who believe these commandments did not exist in the first century, but were developed in the late Talmudic Period (A.D. 250-500).⁷¹ From the Babylonian Talmud is this reference to these Commandments:

Our rabbis taught: Seven precepts were the sons of Noah commanded: social laws; to refrain from blasphemy; idolatry; adultery; bloodshed; robbery; and eating flesh

71. Doukhan, *Israel and the Church*, 21.

cut from a living animal.

Babylonian Talmud, *Sanhedrin* 56a⁷²

The difficulty of a late creation date of these Commandments is understanding the reference of Luke in the book of Acts. Most assuredly any Christian who is not familiar with the Jewish roots of Christianity will find these Commandments to be rather dubious. In the temple there was a Court of the Gentiles where any Gentile *was supposed to be able* to worship God. It was there where that the High Priest Annas and Caiaphas had established their marketplace to sell sacrificial livestock, had their money changers, and where Jesus twice angrily cleansed the temple. Modern Christians seldom ask how it was possible for Gentiles to worship God in this Court, or what the requirements were. The Jews believed, and some still do, that if a Gentile observed the Noahide Commandments, he would have salvation just like the Jews but without becoming Jewish.⁷³ Therefore, in first century Jewish thinking, there was no need for Jesus to come and save anyone. The Jews felt assured that since they were the “chosen people” of Scripture they would hold a superior position and the Gentiles would be second class citizens in the life hereafter. The Apostle Paul would teach a different sermon (i.e., Romans 11).

Prior to the destruction of the temple, Christianity was not a separate religious movement, but a sect within Judaism. Jews who did not want Gentiles to enter the new sect (Christianity) believed, according to some modern Jewish scholars,⁷⁴ that there was no need for the Gentiles to enter the faith as they already had salvation by observing the seven Noahide Commandments.

72. See also Babylonian Talmud, *Hullin* 92a.

73. Geikie, *The Life and Words of Christ* 2:254.

74. Nicholls, *Christian Anti-Semitism*. 174.

Appendix 18: The Eighteen Benedictions

The Eighteen Benedictions, or *Shemoneh 'esreh*, was a Jewish prayer formulated in the first century B.C., but modified with an additional “benediction” near the end of the first century A.D.⁷⁵ It has been sometimes referred by the Hebrew name *Amidah* which means *standing* because the Jews were prayed while standing.⁷⁶

Messianic scholars believe it not only existed in the Inter-Testamental Period, but that Matthew 6 is a shortened form of it.⁷⁷ Early reflections of the Benedictions can be found in *Ben Sirach* 51, written in the early second century B.C. There are some variations among copies of the Benedictions discovered in a Cairo genizah with those found in Babylon and Jerusalem.⁷⁸ These Benedictions had to be prayed before sunset⁷⁹ and also placed in a small container called a *mezuzah*, and attached to the door post.⁸⁰ While the exact form of the prayer of the time of Jesus is uncertain, scholars are relatively sure it is close to the format shown below. After the destruction of Jerusalem and the temple, the Romans permitted the Jews to open a school for biblical studies west of Jerusalem in the village of Jamnia. It was there that, according to Jewish tradition, the Eighteen Benedictions were re-arranged in final editing by Shim'on, a cotton merchant under the direction of Rabbi Gamaliel II. The rabbi held the position of the Patriarch after the year A.D. 80 and the Benedictions were promoted throughout the Jewish world.⁸¹ These prayers were called in Hebrew *Amidah* which means *standing* because they were prayed while the worshiper was standing.⁸² Each benediction was a praise to God, which makes the nineteenth (number 12a and 12b as listed below) benediction quite an irony.

It was after the life and ministry of Jesus, the number of benedictions was increased to nineteen, but it was still known by their original name.⁸³ The new addition is the twelfth prayer and there

75. Dalman, *The Words of Jesus*. 149; See also Dugmore, *The Influence of the Synagogue*. 46-48 and Schurer, 2:460-61 which has the Babylonian version; Lee, *The Galilean Jewishness of Jesus*. 121-22.

76. Bailey, *Jesus through Middle Eastern Eyes*. 94; See “The Eighteen Benedictions” in Appendix 18.

77. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 8, Session 2.

78. Scott, Jr. *Jewish Backgrounds of the New Testament*. 141.

79. Mishnah, *Berakhoth* 4.1; Jeremias, *Jerusalem in the Time of Jesus* 350.

80. Mishnah, *Berakhoth* 3.3.

81. Herford, 127; Geikie, *The Life and Words of Christ* 2:3-4.

82. Bailey, *Jesus through Middle Eastern Eyes*. 94; Lee, *The Galilean Jewishness of Jesus*. 122.

83. Bailey, *Jesus through Middle Eastern Eyes*. 94, 106-07.

is some debate in scholarship as to where it originated. There are three viewpoints concerning its origin.

1. Some scholars say that it originated at the end of the first century as a reaction to Judeo-Christian theology. It is believed that about the time that Vespasian destroyed Jerusalem, a Pharisaic Rabbi Yohanan ben Zakkai relocated to the city of Jamnia Yavneh (Heb. *Yavneh*) near the Mediterranean Sea.⁸⁴ There he established a school of Jewish Law (Heb. *Halakha*) which became Israel's premier center for learning.

- a. It was where the Sanhedrin met, prior to relocating to Tiberias.

- b. It was where the Council of Jamnia met in the year 90 to establish the Hebrew Canon as it is known today.

- c. Scholars also believe the twelfth prayer (12b) of the Benedictions originated in Jamnia about the year 90.

2. Other scholars believe that the twelfth prayer (12a) was created as a result of Jews converting to paganism at the time of persecution by Antiochus IV Epiphanes (c. 169 B.C.), but it was modified in the first century to include those who followed the Jesus of the new sect of Judaism. This seems to be a minority viewpoint. One scholar who reviewed Jewish literature concluded that the new benediction was composed by Samuel the Little, who called it "A prayer against heretics."⁸⁵

3. However, it appears that according to some Jewish traditions, benediction 12a was replaced by benediction 12b, which permitted the Eighteen Benedictions to remain at eighteen. Other traditions use both 12a and 12b and thereby have nineteen benedictions, but the list is still known by its original name, the Eighteen Benedictions.

Of these Benedictions, the first three are praises of God and the last three are praises of thankfulness.⁸⁶ The twelve praises in the middle are supplications for the nation and individuals. Of course, there is that unusual one – number twelve – that is a curse against those to follow Jesus, the Nazarene. The original edition in King James English is presented as follows:

1. Blessed are thou, O Lord our God and God of our fathers, God of Abraham, God of

84. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 121.

85. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 1:35-36.

86. See also <http://www.tyndale.cam.ac.uk/Tyndale/staff/Instone-Brewer/prepub/18%20Benedictions.pdf> Retrieved June 26, 2014.

Isaac, and God of Jacob, the great, mighty, and revered God, God Most High who are the Creator of heaven and earth, our Shield and the Shield of our fathers, our confidence from generation to generation. Blessed art Thou, O Lord, the Shield of Abraham!

2. Thou art mighty, who bringest low, the proud, strong, and He that judgeth the ruthless, that liveth forever, that raiseth the dead, that maketh the wind to blow, that sendeth down the dew, that sustaineth the living, that quickeneth the dead; in the twinkling of an eye Thou makest salvation to spring forth for us. Blessed art Thou, O Lord, who quickenest the dead!

3. Holy art Thou and Thy Name is to be feared, and there is no God beside Thee. Blessed art Thou, O Lord, the holy God.

4. O favor us, our Father, with knowledge from Thyself and understanding and discernment from Thy Torah. Blessed art Thou, O Lord, who vouch safest knowledge!

5. Cause us to return, O Lord, unto Thee, and let us return anew (in repentance) in our days as in the former time. Blessed art Thou, O Lord, who delights in repentance.

6. Forgive us, our Father, for we have sinned against Thee; blot out and cause our transgressions to pass from before Thine eyes, for great is Thy mercy. Blessed art Thou, O Lord, who dost abundantly forgive!⁸⁷

7. Look upon our affliction and plead our cause, and redeem us for the sake of Thy Name. Blessed art Thou, O Lord, the Redeemer of Israel!

8. Heal us, O Lord our God, from the pain of our heart; and weariness and sighing do Thou cause to pass away from us; and cause Thou to rise up healing for our wounds. Blessed art Thou, O Lord, who healest the sick of Thy people Israel!

9. Bless for us, O Lord our God, this year for our welfare, with every kind of the produce thereof, and bring near speedily the year of the end of our redemption; and give dew and rain upon the face of the earth and satisfy from the treasures of Thy goodness, and do thou give a blessing upon the work of our hands. Blessed art Thou, O Lord, who blessest the years!⁸⁸

87. Benediction 6 is an echo of Matthew 6:13.

88. Benediction 9 is an echo of Matthew 6:11.

10. Blow the great horn for our liberation (freedom from slavery),⁸⁹ and life a banner to gather our exiles. Blessed art Thou, O Lord, who gatherest the dispersed of Thy people Israel!

11. Restore our judges as at the first, and our counselors as at the beginning; and reign Thou over us, Thou alone. Blessed art Thou, O Lord, who lovest judgment!

12a. ***Original Version***⁹⁰

And for informers let there be no hope; and let all who do wickedness quickly perish; and let them be speedily destroyed; and uproot and crush and hurl down and humble the insolent, speedily in our days. Blessed art thou, Lord. Who crushes enemies and humbles the insolvent.

12b. ***Revised Version***

And for apostates let there be no hope, and the domination of arrogance do Thou speedily root in our days; and let the **Nazoreans and the heretics perish**⁹¹ as in a moment, let them be blotted out of the book of the living and let them not be written with the righteous. Blessed art Thou, O Lord, who humbles the arrogant!

13. Toward the righteous proselytes may Thy tender mercies be stirred; and bestow a good reward upon us together with those that do thy will. Blessed art Thou, O Lord, the trust of the righteous!

14. Be merciful, O Lord our God, in Thy mercy toward Israel Thy people, and toward Jerusalem Thy City, and toward Zion the abiding place of Thy glory, and toward the house of David, Thy righteous and anointed one. Blessed art Thou. O Lord, God of David, and Builder of Jerusalem!

15. Hear, O Lord our God, the sound of our prayer and have mercy upon us, for a God gracious and merciful art Thou. Blessed art Thou, O Lord, who hearest prayer!

16. Accept us, O Lord our God, and dwell in Zion; and may Thy servants serve Thee in Jerusalem. Blessed art Thou, O Lord, whom in reverent fear we serve!

17. We give thanks to Thee, who art the Lord our God of our fathers, for all the good

89. Because the Jews experienced slavery and thankfulness was one (# 10) of their Eighteen Benedictions, for a Jew to call another Jew "a slave" could subject him to excommunication from the synagogue. See Geikie, *The Life and Words of Christ* 2:304.

90. Scott, Jr. *Jewish Backgrounds of the New Testament*. 366.

91. Emphasis mine.

things, the loving kindness, and mercy which Thou has wrought and done with us and with our fathers before us; and if we said, Our feet slip. Thy loving kindness, O Lord, upheld us. Blessed art Thou, O Loord, unto whom it is good to give thanks!

18. Bestow Thy peace upon Israel Thy people and upon Thy city and upon Thine inheritance and bless us, all of us together. Blessed art Thou, O Lord, who makest peace!

Appendix 19: The Chronological Life Of Jesus

This interpretation of the crucifixion date⁹² presented below argues for the year of A.D. 33.⁹³ According to Daniel's prophecy (9:24), the time from the decree of Cyrus to the death of Jesus is "sixty-two weeks" or 434 years ($62 \times 7 = 434$).⁹⁴

Nissan

10	11	12	13	14	15	16	17
Sun	Mon	Tue	Wed	Thur	Fri	Sat	Sun

Was Wednesday the 13th a "Sabbath?" What year was this?

Birth of Jesus	Winter 6-4 B.C.
Death of Herod the Great	March/April 4 B.C.
Twelve year old Jesus at the temple	Passover, April 29, 9
John the Baptist began his ministry	29
Commencement of the ministry of Jesus	Summer/fall, 29
First Passover during the ministry of Jesus (Jn. 2:13)	April 7, 30
Imprisonment of John the Baptist	30 or 31
Second Passover during the ministry of Jesus	April 25, 31
Death of John the Baptist	31 or 32

92. Pentecost, *The Words and Works of Jesus Christ*. 572.

93. While this writer agrees with F.F. Bruce (*New Testament History*, 192 n2) and Arnold Fruchtenbaum, (*The Jewish Foundation of the Life of Messiah: Instructor's Manual*. Class 20, page 19.) that the year A.D. 30 is the crucifixion date, a majority view appears to lean toward the A.D. 33 date. One of the earliest studies to support this crucifixion date was by Sir Robert Anderson (1841-1918) and is titled *The Coming Prince*. It was first published in Great Britain in 1894 and quickly became a classic but it has some problems. In 1978 Dr. Harold Hoehner, in his book *Chronological Aspects of the Life of Christ*, resolved four difficulties of Anderson's work. Hoehner presents strong arguments defending an A.D. 33 crucifixion date. See also Pentecost, *The Words and Works of Jesus Christ*. 572.

94. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 2:53.

Jesus at the Feast of Tabernacles (Jn. 5:1)	Oct. 22-28, 31
Third Passover during the ministry of Jesus (Jn 6:4)	April 13-14, 32
Jesus at the Feast of Tabernacles (Jn. 7:2, 10)	Sept. 10-17, 32
Jesus at the Feast of Dedication (Jn. 10:22-39)	Dec. 18, 32?

The Passion Week		AD 33?
Arrival at Bethany	Saturday	March 28
Crowds at Bethany	Sunday	29
Triumphal entry	Monday	30
Cursed the fig tree, cleansed the temple	Tuesday	31
Temple controversy, Olivet discourse	Wednesday	April 1
Passover, Garden of Gethsemane, arrest, trail	Thursday	2
Trials and crucifixion	Friday	3
Jesus lay in the tomb	Saturday	4
Resurrection Day	Sunday	5
Ascension of Jesus (Acts 1)	Thursday,	May 4
Day of Pentecost (Acts 2)	Sunday	May 24

Appendix 20: Table of Currency / Coinage, Weights and Measures

Coinage had significant influence for the following reasons:

1. Coins identified the king and his authority over a certain region and people. Whenever a king conquered an area, one of his first priorities was to mint new coins with his image. For example, when the Zealots seized Jerusalem (A.D. 132-135) they immediately minted their own coins, which was the ancient method of declaring their independence. Roman coins with the image of the emperor often also had the word *divus*, meaning *divine*, or the term *pontifex maximus*, meaning *high priest* (of the Roman Empire).⁹⁵ These coins were generally minted outside of Israel because they were highly offensive to the Jews. In fact, in A.D. 6 Judas of Galilee started a revolt against Rome as the result of a census, the taxes that followed, and the offensive Roman coins.

2. The power of the king was valid wherever the coins were used.

95. Lang, *Know the Words of Jesus*. 344.

3. A times the coins were considered the personal property of the king since these had his name and image stamped on them.

Listing of Currency / Coins

There were at least three types of currency in circulation at this time: Jewish, Greek, and Roman. In addition, silver shekels from Tyre were highly valued and pilgrims from various countries brought their own currency to Jerusalem. One scholar has identified more than a dozen cities in Israel where coins were minted, although these may not have been operating at the same time.⁹⁶ Every government had its own standard of currency and preferred location of striking coinage for security reasons.

Jewish coins:

1. The Jewish *shekel*. The common silver coin as was found in the mouth of a fish (Mt. 17:27). The Hebrew word *shakal* was originally a verb meaning *to weigh* or *to pay*.⁹⁷ The modified spelling is a noun, *shekel*, meaning *a unit of weight*. In later years the *shekel* became a standard coin.⁹⁸

2. The *Lepton*. The smallest denomination of currency that was equal to 1/100 drachma. The Greek name means *the thin one* is referred to as *the widow's mite* in Mark 12:42 and Luke 21:1-4. She placed two *lepta* in one of thirteen collection boxes known as *the Trumpets*.⁹⁹

This small coin was first known as a *prutah*, when minted by Alexander Jannaeus (ruled 103 – 76 B.C.)¹⁰⁰ The word “mite” is from the 1611 King James Version Bible translation, but the *lepton* is the word used in the original Greek language. A lepton was valued at about 1/128th of a denarius.¹⁰¹

3. The *Quadrans*. This Roman coin was a *lepta* and is mentioned in Matthew 5:26.

96. Hendin, *Guide to Biblical Coins*. 200-01.

97. Pilch, *The Cultural Dictionary of the Bible*. 22.

98. Pilch, *The Cultural Dictionary of the Bible*. 22.

99. Barclay, “Luke.” 254-55.

100. See <http://www.amuseum.org/book/page5.html> Retrieved November 6, 2014.

101. Vine, “Mite.” *Vine's Complete Expository Dictionary*. 2:413 and “Money.” 2:414.

4. The *Assarion*. A small bronze coin as found in Matthew 10:29 and Luke 12:6 where five sparrows are worth two *assaria* (plural for *assarion*). It was equal to 1/10 drachma, although some believe it was 1/16 of a denarius.¹⁰²

5. The *Denarius*. This Roman coin was the most common coin in the days of Jesus and was the typical day's wage of a common worker.¹⁰³ See Matthew 20:6 and Luke 10:25. It was the amount of the poll tax (symbolic of slavery) every man (ages 14 to 64) and every woman (ages 12 to 65) had to pay to Caesar.¹⁰⁴ As a Roman coin, it was minted between the years 268 B.C. to about A.D. 200. The name lives today as the *dinar* in countries such as Jordan, Iraq, Kuwait, Libya, Algeria, and Bahrain.

6. The *Drachma*. A silver coin such as the one the woman lost in the parable of Luke 15.

7. The *Didrachma* or *half shekel*. This was the amount due annually for the temple tax, and thirty of these coins represented the price of a common slave and Judas betrayed Jesus for thirty *didrachmae*.

8. The *Stater*. Judas betrayed Jesus for thirty silver *staters* (Mt. 17:27), the standard price of a common slave. **See Wijngaards page 84-85. xyx**

9. The *Mina*. A large denomination and worth about 100 (Greek) *drachmae*, a/k/a *drachmas* or *denarii*.

10. The *Talent*. This term represented a small fortune, as it is not a coin as much as it is a weight. It represented about fifteen years of common labor and was equal in value to 630 ounces of silver.¹⁰⁵ See Matthew 18:24 and 25:14-30.

11. The *Sesterius*. Prior to the days of the Roman Empire, the Roman Republic minted a small silver coin known as the *sesterius* (or *sesterce*; plural: *sestertii*). It was equal to one-fourth of a denarius.¹⁰⁶

102. Bock, *Jesus According to Scripture*. 264.

103. <http://www.forumancientcoins.com/numiswiki/view.asp?key=denarius>. August 22, 2013.

104. Gilbrant, "Mark." 333; Geikie, *The Life and Words of Christ* 2:418.

105. Wijngaards, *Handbook to the Gospels*. 84.

106. Geikie, *The Life and Words of Christ*. 1:353-54; 2:629-38.

Students of history and the Bible often attempt to determine the modern equivalent of ancient coins. That is difficult to accomplish for two reasons:

1. The inflation factor of modern economies
2. Ancient coins varied greatly concerning quality and purity of the metals. For example, early Roman coins had a high percentage of silver, but as the empire declined, the percentage of silver decreased dramatically.

The earliest coins were mined in Asia Minor around 650 B.C. Prior to that time, value was exchanged by literal weights or pieces of precious metals.¹⁰⁷

Weights and Measures¹⁰⁸

OLD TESTAMENT WEIGHTS	<u>English System</u>	<u>Metric System</u>
Talent (60 minas)	75.56 lb.	34.23 kg.
Mina (30 shekels)	20.15 oz.	571.18 grams
Shekel (2 bekas)	176.29 grains	5.71 grams
Gerah	8.81 grains	0.57 grams

NEW TESTAMENT WEIGHTS

Talent (Hebrew <i>talent</i>)	75.56 lb	34.23 kg
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OLD TESTAMENT DRY MEASURES OF CAPACITY

Homer, measure, cor (2 <i>lethechs</i>)	6.52 bu	229.89 L
Lethech (5 <i>ephahs</i>)	3.26 bu	114.95 L
Ephah, measure (3 <i>seahs</i>)	20.88 qt	22.99 L

107. Pilch, *The Cultural Dictionary of the Bible*. 23.

108. Adapted from the New Oxford Annotated Bible.

Measure (3 1/3 <i>omers</i>)	6.96 qt	7.66 L
Omer, 1/10 ephah (1 4/5 <i>kabs</i>)	2.09 qt	2.30 L
Kab	1.16 qt	1.28 L

OLD TESTAMENT LIQUID MEASURES OF CAPACITY

Measure, cor (10 <i>baths</i>)	60.74 gal	229.89 L
Bath (6 <i>hims</i>)	6.07 gal	22.99 L
Hin (3 <i>kabs</i>)	1.01 gal	3.83 L
Kab (4 <i>logs</i>)	1.35 qt	1.28 L
Log	0.67 pt	0.32 L

NEW TESTAMENT MEASURES OF CAPACITY

Measure (Hebrew <i>bath</i>)	6.073 gal	22.97 L
Measure (Hebrew <i>cor</i>)	6.52 bu	229.89 L
Measure (Hebrew <i>seah</i>)	6.96 qt	7.66 L
Measure	10.3 gal	38.99 L
Quart	0.98 dry qt	1.08 L
Bushel (Latin <i>modius</i>)	7.68 dry qt	0.53 L
Pot (Latin <i>sextarius</i>)	0.96 dry qt	0.53 L
	or 1.12 fluid qt	0.53 L

OLD TESTAMENT MEASURES OF LENGTH

Old Cubit	17.49 in ¹⁰⁹	44.24 cm
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109. Some sources indicate the Old Cubit, a/k/a Short Cubit, was 17.49, 17.6, or 17.71 inches, or 45 cm.; See also Vine, "Cubit." *Vine's Complete Expository Dictionary*. 1:53.

Egyptian Royal Cubit	20.67 in	52.50 cm
Span (3 handwidths)	8.74 in	22.12 cm
Handwidth (4 fingers)	2.92 in	7.40 cm
Finger	0.73 in	1.85 cm

NEW TESTAMENT MEASURES OF LENGTH

Old Cubit	17.49 in ¹¹⁰	44.24 cm
Egyptian Royal Cubit	20.67 in	52.50 cm
Fathom	72 in	182 cm
Furlong, stadia	606 ft	184 m
Roman mile	4,879 ft	1,486 m

Appendix 21: Seven Proclamations Of The Innocence Of Jesus

1. John 18:13, 24	Annas. Found nothing in Him
2. John 18:19-23	While standing before Caiaphas, no one could agree on a particular sin of which Jesus was guilty
3. John. 19:4	Pilate found no fault in Jesus
4. Luke 23:14-15	Herod Antipas found no fault in Jesus
5. Matthew 27:4	Judas realized he had betrayed “innocent blood.”
6. Matthew 27:54	The centurion said Jesus was the true Son of God.

110. Some sources indicate the Old Cubit, a/k/a Short Cubit, was 17.49 or 17.71 inches, or 45 cm.

7. Luke 23:41

The dying criminal said Jesus had done no wrong and thereby fulfilled Exodus 12:5.

Seven men examined Jesus and all found Him “perfectly” innocent of any crime.

Appendix 22: Major Prophecies Of The Last Days And The Second Coming Of Jesus

It should be noted that there is some disagreement on these events among scholars. These are, however, the prevailing views.

Earthquakes, Famines, and Diseases

Mt. 24:7

Men will be extremely mobile

Dan. 12:4

Knowledge and education will increase

Dan. 12:4

There will be wars and rumors of wars

Mt. 24:6

The Last Days will be like the days of Noah (violent and sinful)

Mt. 24:37

There will be those who call themselves the Messiah (False Christs)

Mt. 24:5, 11-24; Mk. 13:22

Many will depart from the faith

1 Tim. 4:1-2

Many will not commit themselves to the true doctrine of the gospel

2 Tim. 4:2-4

Scoffers and mockers will ridicule anything concerning the Second Coming of Christ.

2 Peter 3:3-14

Many will speak of peace and safety.

1 Thess. 5:1-3

Men will be driven by their lusts and addictions

Jude 16-18

Many will store huge sums (for retirement?) as never before.

James 5:3-6

There will be teachers and preachers of false doctrines

Mt. 24:11

Men will be unemployed

Zechariah 8:10

Automobiles (?)

Nahum 2:3

Air ships and airplanes

Isa. 31:1-60:8

There will be perilous and difficult times

2 Tim. 3:1

Children will be extremely disobedient to parents

2 Tim. 3:2

Men will be lovers of recreation and pleasures more than lovers of God.

2 Tim. 3:4-5

Men (Believers?) will have a form of Godliness but will also deny godly power.

2 Tim. 3:4-5

Jews will return to their ancient homeland of Israel

Jer. 32:36-42

There will be a global dictator.

2 Thess. 2:1-4; Rev. 13

The coming global dictator will require men to worship him.

Rev. 13:8

Those who worship the global dictator shall be damned.

Rev. 14:9-11

The last war

Dan. 12:1; Mt. 24:21, 27; Jer. 25:29-33

Two major prophecies to which all other “end time” prophecies are linked

The Re-establishment of the State of Israel May 14, 1948.

Isa. 66:7-8

The gospel will be preached throughout the world, and then the end will come.

Mt. 24:14

Appendix 23: Positive And Negative Receptions Of Jesus And Early Christians.

Below are references to the popularity of Jesus by the common peasants and the hostilities displayed by the Jewish leadership, followed by comments on the explosive growth of faith in Christ Jesus by Jews.

Positive Receptions of Jesus

Lk. 4:14-15	Preached in many synagogues and praised by everyone
Mk. 10:1	Crowds gathered around Him
Lk. 19:48	Crowds amazed at His words and miracles
Lk. 21:38	People would get up early in the morning to hear him teach
Mt. 21:45-46	Crowds thought Jesus was a prophet
Mt. 26:3-5; Mk. 12:12	Crowds might have caused a riot if Jesus was arrested
Lk. 22:2	The people loved Jesus
Acts	120 persons at Pentecost
2:14	Some 3,000 new believers in Jesus
2:47	Many more believed in Jesus and were saved
4:4	About 5,000 believed and were saved.
4:32	A great multitude were saved.

5:16	A great number were saved and healed
6:7	The number of disciples in Jerusalem increased
6:7b	A great number of temple priests came to the faith.
Acts 6:9-8:2	Stephen was stoned to death for spreading the gospel
9:1-17	Conversion of Paul
9:22	Paul proved Jesus was the Messiah in the synagogues, many saved
11:21	A great number of Jews became believers
Acts 12:2	James, the brother of John, was killed by a sword for spreading the gospel.
13:43-44	Almost an entire city came out to hear about Jesus
14:1	Many Jews and Greeks became believers
15:5	Some Pharisees became members of the church
21:20	“Many thousands” (Gk. <i>myrias</i> = ten thousands) became believers. ¹¹¹

Negative Receptions of Jesus

- Jn. 9:22; 12:42; 16:2 mention expulsion from the synagogue but not the more drastic excommunication from the Jewish faith.
- Mt. 21:45-46 Chief priests (Sadducees) and Pharisees feared the crowd who loved Jesus
- Mt. 26:3-5; Mk. 14:1-2 Caiaphas and leadership conspired to arrest Jesus
- Lk. 19:47-48; 22:2 Leadership looking for ways to kill Jesus.
- Jn. 11:45-50 High priest Caiaphas promotes the death sentence of Jesus

Notice that there is no mention of Jesus-believing Jews who were excommunicated from their synagogues. They could continue to come and worship in the traditional Jewish manner. Only in a few cities did Paul find resistance to the gospel indicating that while it was severe, it was not wide spread.¹¹²

The book of Acts is the recorded evidence that the common Jews did not reject Jesus, but He was rejected by the corrupt religious establishment. If *all* the Jews were intent upon crucifying Jesus, then they most certainly would never have become His followers by the tens of thousands. Contrary to popular opinion, there is growing evidence that the Jews were accepting Jesus as their Messiah as late as the fourth century, in spite of the anti-Jewish rhetoric from some local areas.¹¹³ In Ethiopia, for example, in the first century about half of the population was Jewish.

111. Doukhan, *Israel and the Church*. 27.

112. Doukhan, *Israel and the Church*. 34-37.

113. Stark, *The Rise of Christianity*. 49.

When these Jews heard of Jesus, His ministry, death, and resurrection; a majority of these Jews accepted Him as the Messiah. They most certainly had less difficulty accepting Him since they did not have the Oral Law (now known as the Mishnah) which was a powerful legal instrument that had arisen out of the Pharisee establishment.¹¹⁴

Additional evidence to support the theory that in some areas Jews did not reject Jesus or Christians was found in the cemeteries of Rome. In ancient history, until modern times, families were buried together while enemies were never placed in the same cemetery. Yet archaeologists have discovered third and fourth century cemeteries in Rome with the remains of both Jews and Christians as identified by their names and other inscriptions. Obviously if there was intense hostility between the two groups they would never be buried in the same locality.¹¹⁵ Similar cemeteries of the third and fourth centuries have been found in Hebron.

Appendix 24: The Pre-Tribulation Doctrine In The Early Church

The Pre-Tribulation doctrine, a/k/a Pre-Wrath doctrine, states Jesus will return for His church prior to the seven-year Tribulation Period.¹¹⁶ When He returns, the true, faithful, and obedient believers will be snatched, or “raptured” from the earth and will meet Him in the clouds. Then there will be a seven-year messianic banquet in heaven, while all hell breaks loose on earth – known as the Great Tribulation. After the banquet, Jesus returns with His church to put an end to the Tribulation and begins His reign for a thousand years.

His return with His church is known as the “Second coming.” This doctrine is based on a number of Scriptures, but mainly on Revelation 20:1-6 and 1 Thessalonians 4:16-17. Two of the most outspoken proponents of the early church were Irenaeus and Justin Martyr.

It should be noted that this doctrine falls within Premillennialism. Premillennialists believe that Christ will come prior to His one thousand year reign upon the earth. But within Premillennialism, there are three major groupings:

114. Isaac, “Is the Ark of the Covenant in Ethiopia?” 60-63.

115. Meyers, “Early Judaism and Christianity.” 69-79.

116. For further study, see Stanton, Gerald B. “A Review of the Pre-Wrath Rapture of the Church.” *Bibliotheca Sacra*. 148:589 (Jan-March, 1991) 90-111.

1. Pre-Tribulationists believe as stated above.¹¹⁷
2. Mid-Tribulationists believe that the church will be raptured halfway through the Tribulation.
3. Post-Tribulationists believe the church will suffer horribly through the Tribulation.¹¹⁸

The words of Jesus concerning His return have been the subject of discussion by faithful followers and critics alike. Church leaders, prior to the Church Council of Nicea¹¹⁹ in the year 325, were overwhelmingly of the Pre-Tribulationists viewpoint. Below is a brief presentation of some of their quotations.

Irenaeus (ca. 130-202), was the bishop of Lyon and an outspoken critic of second century Gnosticism. In his fifth book of *Against Heresies*, he focused primarily on eschatology, that is, the “end times,” also known as “last days.”

But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who followed him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which the kingdom of the Lord declared, that many coming from the east and from the west would sit down with Abraham, Isaac, and Jacob....The predicted blessing, therefore, belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead.

Irenaeus, *Against Heresies* 5.30-33

117. The Pre-Tribulation Rapture doctrine is not a recent doctrine as some have promoted. For more information, see Ice, Thomas D. “Why the Doctrine of the Pretribulational Rapture did not begin with Margaret Macdonald” *Bibliotheca Sacra*. 147:586 (Apr-June, 1990) 155-68.

118. For further study on Post-Tribulationists or Post-tribulationism, see the series of academic journals by John F. Walvoord, titled “Posttribulationism Today,” *Bibliotheca Sacra* starting in 132:525 (Jan-Mar, 1975) 16-24.

119. These church leaders are also known as Pre-Nicean, Pre-Nicaean, or Ante-Nicene church fathers.

Justin Martyr (ca. 100-164)

But I and whoever are on all points right-minded Christians know that there will be a resurrection of the dead and a thousand years in Jerusalem, which will then be built, adorned, and enlarged as the Prophets Ezekiel and Isaiah and the others declare....And John, one of the apostles....predicted by a revelation that was made to him that those who believed in our Christ would spend a thousand years in Jerusalem, and thereafter the general ... the eternal resurrection and judgment of all men would likewise take place.

Justin Martyr, *Dialogue with Trypho* 80, 81

Several other pre-Nicene church fathers who expressed support of the literal interpretation of the Scriptures concerning the return of Christ were as follows:

Ignatius (ca. 35-107) wrote of the last times in his writings and emphasized the attitude one should have concerning the expectancy of Christ's return at any time.

Likewise, twice **Clement of Rome** (Ca. 30-95) made similar statements in his two letters to the church in Corinth.

Of a truth, soon and suddenly shall His will be accomplished, as the Scriptures also bear witness, saying, "Speedily will He come, and will not tarry, and the Lord shall suddenly come to His temple, even the Holy one, for whom you look

Clement of Rome, *First Letter to the Corinthians* 23

Let us then wait for the kingdom of God from hour to hour to hour in love and righteousness, seeing that we know not the day of the appearing of God

Clement of Rome, *Second Letter to the Corinthians* 12

About the time when John wrote the book of Revelation (A.D. 95), the unknown writer of the *Didache* wrote the following statement.

And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the second trumpet; and the third, the resurrection of the dead; yet not all of.

Didache 16:6-7¹²⁰

Papias (80-163), who was the bishop of Hierapolis, wrote that after the resurrection of the dead the Millennium will come “when the personal reign of Christ will be established on the earth.”¹²¹

The Shepherd of Hermas lived in Rome during second century when persecution was rampant. He spoke to those who endured persecution, called the faithful to repent of their sins, and said that a great tribulation was yet to come.

You have escaped from great tribulation on account of your faith, and because you did not doubt the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming.

The Shepherd of Hermas, *Visions 1.4.2*

Quintus Septimius Florens Tertullianus (160-225), generally referred to as Tertullian, was from Carthage, a Roman province in North Africa. He was a notable apologist who not only argued against various heresies of the time, but also wrote extensively on the Trinity – possibly the first church father to do so. In fact, some scholars believe he coined the term “Trinity.” He referred to Jesus in His second advent as the stone of Daniel 2, who would smash the Gentile kingdoms and establish His everlasting reign.¹²² In writing, he said,

We do confess that a kingdom is promised to us upon the earth...it will be after the resurrection of a thousand years in the divinely built city of Jerusalem.

Tertullian, *Against Marcion 3.25*

Hippolytus,¹²³ who died in 236, clearly believed in the literal interpretation of Daniel 2, 7, and 8, and preached that Jesus would literally reign on the earth as prophesied.¹²⁴

120. The *Didache* is a book on church order that was written within a century of the life of Jesus. For more information, see 02.02.08.

121. Fragment 6 quoted by Irenaeus and Eusebius; See also Zuck, *Basic Bible Interpretation* 234.

122. Tertullian, *The Resurrection of the Flesh*. 22.

123. His name is sometimes confused with the character of a Greek play written by Euripides in the fifth century BC.

124. Hippolytus, *A Treatise on Christ and Antichrist*.

Cyprian (195-258) was concerning about the lives people lived while they prayed for the return of Jesus. He believed that their spiritual lives should match their daily activities.

Why, with frequency repeated prayers, do we entreat and beg that the day of His kingdom may hasten, if our greater desires and stronger wishes are to obey the devil here, rather than to reign with Christ?

Cyprian, *On Morality* 18

Lactantius (240-330) was direct and to the point concerning the power of Jesus to confine Satan and all his demons for a thousand year period. He obviously believed they attempted to influence the people of God.

About the same time also the prince of the devils, who is the contriver of all evils, shall be bound with chains, and shall be imprisoned during the thousand years of the heavenly rule in which righteousness shall reign in the world, so that he may contrive no evil against the people of God.

Lactantius, *Epitome of the Divine Institutes* 7, 24

Along with the premillennial view of Christ's return, was the belief that the history of humanity paralleled the creation week of Genesis 1. That is, just as God created the world and universe in six days and rested on the seventh day, from the time of creation until the Second Coming was six thousand years, and the one thousand year Millennial Reign was the Shabbath – the day of rest.

Barnabas of the early second century believed that after six thousand years of history, Jesus would return to destroy the Antichrist and set up His kingdom on the earth for the seventh "day," which is another thousand year period.¹²⁵

It should be noted that the premillennial doctrine has two distinctly opposing views:

1. Postmillennialism agrees with the return of Jesus, but asserts that the church will establish the Kingdom of God on earth before the Second Coming.¹²⁶
2. Amillennialism does not support a literal thousand year reign of Jesus and states the biblical language is intended to be figurative. It asserts that the church is the Kingdom of God on earth and that the church is the spiritual Israel.¹²⁷

125. *The Epistle of Barnabas* 15 (author known)

126. Zuck, *Basic Bible Interpretation* 236.

One of the subjects of discussion among the early church fathers was whether the return of Jesus and the thousand year reign would be a literal event or if the Scriptures that described it were to be taken figuratively instead of literally. It was a debate of hermeneutics – the science and art of interpretation.

Finally, a word of caution is advised. Christians tend to think, especially those in Western Europe and America that since the church will be raptured prior to the Tribulation, they will not endure hardships. This writer believes that is wishful, if not deceptive, thinking. Believers in Islamic and Communist countries have been suffering for decades, and *Voice of the Martyrs* once reported that more Christians were martyred in the twentieth century than in all the previous centuries combined. The anti-Christian sentiment in the United States is growing, which, sooner or later, will lead to first discrimination, then persecution of Christians. However, this will be a victorious time when the true believers will function dynamically with the power of the Holy Spirit. Where sin abounds, the grace and power of the Almighty abounds all the more.

Appendix 25: False Prophets, Rebels, Significant Events, And Rebellions That Impacted The First Century Jewish World

Every movement that did not originate in one of the rabbinical schools in Jerusalem was under suspect by the rabbis and their disciples. Since it was said that the Law would come out of Jerusalem, all legitimate schools were located in Jerusalem and only rabbis who graduated from one of these schools were deemed to be of divine authority. Since there was widespread anticipation of a m/Messiah,¹²⁸ there was no shortage of those who believed they were that important figure of history. Amazingly, nearly all of those false messiahs and false prophets turned out to be revolutionaries, which makes the unique character and ministry of Jesus “revolutionary.”

Historians say that from the time the Romans conquered Jerusalem in 63 B.C. to when they destroyed the city and its temple in A.D. 70, there were 13 revolts and many, many skirmishes.¹²⁹ Although what some have called a “skirmish,” others might identify as a “revolt.” Josephus said that at this time,

127. Zuck, *Basic Bible Interpretation* 236.

128. The term “Messiah” with a capital “M” denotes the deity of Christ whereas a lower case “m” denotes a human messiah who was often a political-religious figure who desired to overthrow the Romans.

129. For an excellent resource on this subject, see Horsley. “Popular Messianic Movements Around the Time of Jesus.” 471-495.

There were ten thousand other disorders in Judea, which were like tumults, because a great number put themselves into a warlike posture, either out of hopes of gain for themselves or out of enmity to the Jews.

Josephus, *Antiquities* 17.10.4 (296)

While Josephus certainly exaggerated with his comment on ten thousand disorders, he did in fact, state that in the first century the Jewish people lived in constant political and social tension.¹³⁰ Jesus came and ministered in the middle of this chaotic period, which many say was more intense than is the current Middle East situation.

Below is a partial listing of significant rebel leaders, revolts, and conflicts from the years 63 B.C. to A.D. 66, which was the beginning of the so-called “First Revolt.” The historian Josephus, who wrote in the latter half of the first century, has provided a series of hostile yet tantalizing glimpses of characters who claimed prophetic and/or nationalistic inspiration.¹³¹ Since many of these revolutionaries had messianic aspirations, it is easy to understand why Jesus was frequently silent about His identity. He certainly did not want to be identified with any of them or their cause. Without the writings of Josephus, information of these nationalistic messianic pretenders would have been lost in history.

1. 67 – 63 B.C. (03.05.13) Civil War in Israel was the perfect situation for the Romans to enter and conquer.

2. There were so many revolutionary movements that historians have had difficulty counting them. Would they have been an organized cohesive military unit, the Romans would have had a serious challenge. Among the rebels were two thousand of Herod’s old soldiers who fought against the Herodian dynasty. The final outcome was not written, but it is assumed they were either killed in battle, crucified, or fled the country.¹³²

3. 40 B.C. (03.05.25) Twenty-three years after the Romans captured Jerusalem, the Parthians from the east invaded and briefly controlled the Holy City. But they were

130. This writer spend considerable time in the Holy Land and that is where he met and married his wife. Prior to their marriage, she spent ten years in Jerusalem as a volunteer helping the elderly and Holocause survivors. This writer and his wife are convinced that the political and social tensions at the time of Jesus were far greater than what is occurring in the Middle East today.

131. Josephus, *Antiquities* 18.1.1; 20.5.1-2; 20.8.6; *Wars* 2.13.4-6.

132. Josephus, *Antiquities* 17.10.4.

removed by an aggressive young military commander by the name of Herod, to whom the title “the Great” would be eventually given.

4. 37 B.C. (03.05.26) After three years of fighting, Herod takes control of his kingdom and immediately executes most of the members of the Sanhedrin.

5. 20 B.C. Judas, the son of Ezekias, a professional thief, assembled a large group of men from the city of Sepphoris, just an hour’s walk from Nazareth. They assaulted the palace and stole weapons and money. Until the mighty hand of Rome caught up with them, they terrorized Galilee, as robbery was their only means of support.¹³³ Previously, when Herod the Great was given rulership of the land, the whole region was filled with highway robberies, but some throughout Roman occupation.¹³⁴

6. 4 B.C. (03.06.04) In Herod’s last years of life, Herod’s soldiers hung an icon of the golden eagle, symbolic of the Roman Empire, over the main gate of the temple. This greatly offended the Jews and two influential rabbis encouraged their students to remove the icon. The rabbis and their students were captured, and by Herod’s command, were burned alive.¹³⁵ In anticipation of revolts, the Romans increased military strength as Herod’s death approached. The expected revolts were quickly crushed.¹³⁶

7. Simon of Perea, a former slave of Herod the Great, also placed a diadem on his head, gathered some men with weapons, and began to attack the Romans and Roman sympathizers. He burned down a palace in Jericho and a number of other royal facilities. After raising much havoc in Judea, he was eventually captured and beheaded.¹³⁷

8. The death of Herod gave a vision of opportunity for some to rebel against their Roman overlords. At this time, Athronges, another self-proclaimed messianic leader placed a diadem (crown) upon his head and placed his four brothers in the position of generals. The wearing of a crown was an announcement of kingship and a direct threat to Roman

133. Josephus, *Antiquities* 17.10.5.

134. Mishnah. *Berakboth*. 1.3; Mishnah. *Shabbath*. 2.5

135. Josephus, *Antiquities* 17.6.2.

136. On a side note, approximately three decades *after* the crucifixion of Jesus, Israel was ruled by Governor Lucceius Albinus (reigned 62-64 A.D.) who stole funds from the temple and placed statues throughout the city. He evidently did not learn any lessons from Herod the Great. Albinus so greatly angered the Jews that his actions are seen by historians as instrumental in starting the First Revolt that led to the destruction of the temple and Jerusalem. See Josephus, *Antiquities* 20.9.1-5 (197-214).

137. Josephus, *Antiquities* 17.10.6.

authority. While they were at first successful, eventually they were captured and put to death.¹³⁸

9. A.D. 6 (03.06.14) At the second census by Quirinius the Jews revolted and thousands were slaughtered. The Jews resented the census because they were forced to make an oath to a pagan deity, or to an emperor who claimed to be god,¹³⁹ and they knew the census results would result in high taxes. They were already economic slaves¹⁴⁰ as the result of the greed of Herod the Great.¹⁴¹ Then arose a certain Judas the Galilean, the founder of the nationalistic Zealot movement who said the Jews were a chosen people of God and, therefore, had no obligation to pay taxes to the Roman government. This is the background of Matthew 22:17 when Jesus was asked, “Is it right to pay taxes to Caesar or not?” He was captured and crucified.¹⁴²

10. A Perean shepherd lead a small band of freedom fighters, but they too were quickly extinguished by the Romans.¹⁴³

11. Another important Jewish character was an Egyptian messianic pretender who was never captured. Years later, when the Apostle Paul was speaking to a riotous crowd, some soldiers came to protect him. One of them questioned if he was the Egyptian who led the uprising sometime previously. The story is preserved by Luke,¹⁴⁴

³⁷ As he was about to be brought into the barracks, Paul said to the commander, “Am I allowed to say something to you?”

He replied, “Do you know Greek? ³⁸ Aren’t you the Egyptian who raised a rebellion some time ago and led 4,000 Assassins into the wilderness?”

Acts 21:37-38

138. Josephus, *Antiquities* 17.10.7 and *Wars* 2.4.3.

139. Deissmann, *Light from the Ancient East* 170-74.

140. The subject of high taxation that resulted in economic slavery is presented by Josephus, *Antiquities* 17.11.2 (307-308). See also 02.03.03 “Economy” and 03.06.04 “4 B.C. The Death of Herod the Great.”

141. Josephus, *Antiquities* 18.1.1.

142. Acts 5:37; Josephus, *Antiquities* 18.1.6; 20.5.2.

143. Geikie, *The Life and Words of Christ* 1:346.

144. See also Josephus, *Wars*. 2.13.5.

12. A.D. 26 (03.06.26) When Pilate was awarded the position of prefect; he entered Jerusalem with his soldiers who carried standards bearing the image of Caesar. Since his men belonged to the Tenth Roman Legion, the mascot of the legion portrayed on the standard was a pig. A large crowd surrounded his palace for five days and nights demanding the standards be removed from the city – as they would rather die than transgress the laws of Moses.¹⁴⁵

13. Dositheus of Samaria, a disciple of John the Baptist¹⁴⁶ who became the leader of a rebel group known as the Dositheans. Historians say details are scarce other than he lived at the time of Jesus of Nazareth, established a Jewish sect and was nationalistic.¹⁴⁷

14. A.D. 26 (03.06.26) Pilate decided to complete an aqueduct begun previously by Herod the Great that was never completed. Since the water in the aqueduct was for temple use, he raided the temple treasury to finance the project. This caused a riot which he quickly crushed.¹⁴⁸

15. A.D. 27? (03.06.26) The details are not complete for this event, but apparently a group of Galileans were offering sacrifices in Jerusalem and Pilate sent his troops to slaughter them (Lk. 13:1). He may have suspected them as being voluntaries since Galilee was the center of Zealot activities.

16. A.D. 28. (10.01.11) John the Baptist preached repentance and had developed quite a following. However, his comments to Herod Antipas were not received very well, and he was arrested and executed (Mk. 6:16-29).

17. A.D. 36 A religious movement, that may have been messianic, grew in Samaria. Pilate believed it to be a revolt and brutally crushed it. When news of the massacre reached Rome, he was removed from office and sent into exile.¹⁴⁹

18. Theudas gathered people to the Jordan River because he claimed he could stop the river and they could walk across on dry ground. Procurator Fadus had him killed in A.D. 46.¹⁵⁰

145. Josephus, *Antiquities* 18.3.1.

146. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 3:224.

147. <http://www.ccel.org/ccel/wace/biodict.html?term=Dositheus%20%281%29,%20leader%20of%20Jewish%20sect>
Retrieved March 19, 2015.

148. Josephus, *Antiquities* 18.3.2.

149. Josephus, *Antiquities* 18.4.1-2.

150. Acts 5:36; Josephus, *Antiquities* 20.5.1

19. In A.D. 56, Menandrus of Antioch claimed to be the resurrected Christ.
20. “A certain Impostor” died in A.D. 59 as reported by Josephus.¹⁵¹
21. In the 50s, the terrorist group known as the Sicarii carried out many horrific actions against members of the Jewish ruling class.
22. Also in the 50s, Menahem armed his men from Herod’s arsenal at Masada and returned to Jerusalem as a self-proclaimed king. He was well received in the temple with a ceremonial expression to his office.¹⁵² He was instrumental in the destruction of the public archives that held the financial records, including mortgages and other debts.¹⁵³
23. In A.D. 63, Theudas of Hebron claimed to be the returned Jesus, and convinced four thousand disciples to travel throughout the Roman Empire proclaiming that “good news.”¹⁵⁴
24. A.D. 66. John of Giscala was a wealthy revolt leader in the First Revolt that led to the destruction of Jerusalem.¹⁵⁵ He attempted to set himself up as the king of Jerusalem, but was challenged by another rebel, Simon bar Giora. They did not survive the revolt.

Some historians state that from the year A.D. 6 to 41, Judaea experienced relative peace although there were several revolts and movements that were quickly crushed. The difficulty the modern student has, is understanding the term “relative peace.” There was constant tension stirring in a cultural quagmire of oppressive power and oppression with economic slavery on a people convinced God wanted them to be free.

A century after Jesus, in A.D. 132, Simon bar Kokhba, was declared by Rabbi Akiva to be the messiah. His birth name was Shimon ben-Kosiba, but Akiva renamed him as Simon bar Kokhba, meaning “son of a star” (Num. 24:17). This declaration led to a revolt to which the Romans responded in full force for three long years of warfare. At the end, the Roman Emperor Hadrian

151. Josephus, *Antiquities*. 20.8.10.

152. Josephus, *Wars* 2.17.6-9 (425-434, 443-445)

153. Josephus, *Wars* 2.17.6 (427); Saperstein, *Essential Papers on Messianic Movements and Personalities in Jewish History*. 99.

154. A partial listing is from Charles, *The Search*, 528 and Geikie, *The Life and Words of Christ* 2:144-45.

155. Josephus, *Wars*. 5.6.1.

not only destroyed Jerusalem,¹⁵⁶ he evicted all Jews and Christians, and renamed the land *Palestina* – a curse word from where the modern name “Palestine” is derived.¹⁵⁷ Later in A.D. 222, the Roman historian Cassius Dio Cocceianus said that previously in the bar Kokhba Revolt, 580,000 men were killed in various raids and battles and 985 villages were razed to the ground. The number who died from disease and famine could not be counted.¹⁵⁸

Appendix 26: Glossary Of Technical Terms And Word Definitions

- Abba** The Aramaic term used for *papa* or *daddy*.¹⁵⁹ The significance of this term is that it reflects the intimate relationship Jesus had with the Father (Mk. 14:36) and the intimate relationship Jesus desires with each of His believers. Paul used the term in Romans 8:15 and Galatians 4:6 (see also 2 Cor. 6:18).
- Abyss** This word is from the Greek term *abussos*, and it means *bottomless* or *depth*. It refers to the bottomless pit that is the dwelling place of demons. It is where Satan will be during the Millennial Reign of Jesus.
- Allegory** A literary term: A story that has two or more levels of meaning – a literal meaning plus one or more symbolic or spiritual meanings. A unique feature is that it is *not* based on reality. Allegories were common in all ancient cultures, but especially among the Greeks. It is unknown when the allegorical interpretation was applied to literature, but fifth century B.C., it was part of the general intellectual movement.¹⁶⁰ This may be why some church fathers, such as Augustine, applied the allegorical interpretations to some parables of Jesus, and thereby lost the essential truth of what Jesus tried to teach. Unfortunately, by the time of Jesus,

156. Donaldson, “Zealot.” 4:1175-79; Crossan and Reed, *Excavating Jesus*. 190-92.

157. For further study, see Eusebius, *Ecclesiastical History*. 4:6; Dio Cassius, *Roman History*. 69:12-14.

158. Dio Caccius, *Roman History*. 69.14; <http://orion.it.luc.edu/~avande1/jerusalem/sources/cassiusDio-69.htm>. Retrieved November 25, 2012.

159. Miethe, *The Compact Dictionary of Doctrinal Words*. 13.

160. Hatch, *The Influence of Greek Ideas and Usages*. 59, 66-67, 128.

allegorical interpretation – or “mysteries” – as some referred to it, had entered Judaism.¹⁶¹

Allusion A literary term: A narrative that has a reference to a well-known person, place, event, or Scripture reference. By using an allusion, a writer can suggest complex ideas and concepts in a simple and easy to understand manner.

Amen The word is a confirmation of truthfulness, to confirm a curse or a blessing, or to accept a blessing. It means *be it so*, and has at times been translated as *truly*, *truly*, or just *truly*.¹⁶²

Am-ha-arets The spiteful Hebrew word that the leading Pharisees called the common people that meant *the unlearned*.¹⁶³ Since the common people were well educated at home and the local synagogues, the term appears to be more of an insult rather than an accurate description of education. Leading rabbis, Levites, and priests would not consider marrying someone who was of the common people. As such, the Jewish society had a caste system much like in India.

Analogy A literary term: This is an extended comparison of relationships between one pair of things is like the relationship between another pair of things. Because an analogy is an explicit comparison the words *like* or *as* are used to bridge the two comparisons.

Annals Annals are a year-by-year concise arrangement of historical writings in chronological order. In Roman historiography, annals generally begin with the founding of Rome. Proper annals include whatever events were of importance of each year, such as names of various officials.

Ante-Nicene Fathers

See 02.02.02

Antichrist The term *antichrist* (Gk. *antichristos*, 500) can mean either *against Christ* or *instead of Christ*.¹⁶⁴ However, twice the gospel writers used the phrase *pseudochristos*, meaning *false Christ*. (Mt. 24:24; Mk. 13:22). Some scholars

161. Geikie, *The Life and Words of Christ* 1:195.

162. Bietenhard, “Amen.” 1:97-99.

163. Lang, *Know the Words of Jesus*. 173; Edersheim, *The Life and Times of Jesus the Messiah*. 145.

164. Vine, “Antichrist.” *Vine’s Complete Expository Dictionary*. 2:30.

believe both terms refer to anyone who denies the incarnation of Jesus. He said that many would come “in His name,” meaning that they will be messianic pretenders and deceive many (Mt. 24:24; Mk. 13:22). John used the term in 1 John 2:18, 22; 4:3 and 2 John 7. Paul referred to the Antichrist, meaning the key figure at the end of time who would oppose Jesus, perform miracles (2 Thess. 2:9-10), and be a man of lawlessness (2 Thess. 2:3, 8-9). In the book of Revelation the Antichrist is referred to as “the Beast” who will rule and reign briefly upon the earth before the Second Coming of Jesus.

Apocalyptic Literature

A category of Jewish and Christian writings that contain the alleged secrets of God, the end of the world, usually with climatic warfare, and the establishment of the Kingdom of God or Messianic reign on earth. The word *apocrypha* is from the Greek *apokrypha*, meaning *the hidden things*.¹⁶⁵ This category contains books from the Pseudepigrapha as well as the book of *Revelation* from the New Testament. The significance of these books, most of which were written during the Inter-Testamental Period, is that they reveal first century Jewish ideas concerning God, evil, the Messiah, the Kingdom of God, the Son of Man, etc. Therefore, when Jesus began teaching, His listeners were already familiar with many of the terms He frequently used.

This class of literature is also known simply as the “Apocrypha.” A category of non-canonical books written primarily between the second century BC and the end of second century AD. However, the Roman Catholic Church recognizes these books as “second canonical” or *deuterocanon*, with the exceptions of *1st and 2nd Esdras* and *the Prayer of Manasseh*.¹⁶⁶

Other books are:

<i>Tobit</i>	<i>Judith</i>
<i>Additions to the book of Esther</i>	<i>The Wisdom of Solomon</i>
<i>Ecclesiasticus</i> (a/k/a <i>Jesus ben Sirach</i> or <i>ben Sirach</i>)	
<i>Epistle to Jeremiah</i>	<i>Susanna</i>
<i>Bel and the Dragon</i>	<i>1st and 2nd Maccabees</i>
<i>The Prayer of Azariah and the Song of the Three Young Men</i>	
<i>Baruch</i>	

In addition to these, there are more than one hundred New Testament-era Apocryphal books. See also 02.02.03.

165. Miethe, *The Compact Dictionary of Doctrinal Words*. 31-32.

166. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 6, Session 1.

Apocryphal Gospels

A classification of books that claims to give insight into the life and ministry of Jesus in addition to what is written in the biblical gospels.¹⁶⁷ The earliest is the *Gospel of Thomas* (4th Century), and like many other apocryphal gospels, it contains some truth concerning Jesus. Unfortunately, these texts also have historical and theological narratives that are absurd; such as an account of Jesus performing miracles when He was a child. These writings excluded themselves from Scripture by not being in conformity with the message and teachings of Jesus¹⁶⁸ and, in fact, served as literary devices to promote Gnosticism.¹⁶⁹

Apologetics The English term apologetics is from the Greek word *apologia*, which means *defense*.¹⁷⁰ Apologetics is that field of study that deals with the defense of the biblical truths against heresies and false teachings.

Arabs See Idumeans 02.01.12.

Aramaic A Semitic language of Aram (ancient Syria) that is related to Hebrew, having the same ancestral language.¹⁷¹ More specifically, the Aramaic language spoken in Galilee, a/k/a Galilean Aramaic, is a branch of Middle Western Aramaic.¹⁷² It was the language of the Babylonians and, in the time of Jesus, became the language of commerce and daily life throughout the Holy Land. Hebrew was used in the synagogues, religious services and legal documents. Jewish scholars, however, often spoke only Hebrew as not to be associated with the common people.¹⁷³ Aramaic and its dialect, Syriac, are still spoken in some rural areas of Syria, Iran, and Iraq. Parts of Daniel (2:4-7:28) and Ezra (4:8-6:18; 7:12-26) were written in Aramaic.

Ashlar(s) An ashlar is a stone, cut in a square or rectangular shape, with extreme accuracy as to have very thin joints between it and other ashlars. See 14.01.03.A.

167. Miethe, *The Compact Dictionary of Doctrinal Words*. 31-32.

168. Metzger, *New Testament*. 101.

169. Lang, *Know the Words of Jesus*. 415.

170. Cate, *A History of the New Testament and its Times*. 41.

171. Miethe, *The Compact Dictionary of Doctrinal Words*. 35; Deissmann, *Light from the Ancient East*. 64.

172. Cohen, “Galilean Aramaic: It’s Linguistic and Historical Significance” 53.

173. Bailey, *Jesus Through Middle Eastern Eyes*. 292.

Autograph	The original text of a document, a/k/a “a witness.”
Blasphemy	The term <i>blaspheme</i> is from the Greek word <i>blasphemia</i> , meaning <i>to insult</i> . But there is an additional implication that one who blasphemes has placed himself in the place of God and thereby, degrades the Divine. ¹⁷⁴ Blasphemy is anything less than complete holiness attributed toward each member of the Trinity.
Bath	A unit of measure: A bath is a volume equal to today’s amount of 10 gallons or about 45 liters. Luke 16:6 refers to “a hundred bath of oil,” which is equal to about 1,000 gallons today. See Appendix 20.
Ballanim	A Hebrew term meaning <i>ten elders</i> or <i>men of leisure</i> .
Baptism	Baptism was originally practiced by the Jews, so it was not a new concept when introduced by John the Baptist. Today, it is commonly thought of as a Christian sacrament of being admitted into the fellowship of believers. Historically, it has been the practice that a new convert to the faith is either sprinkled with water, or immersed in water, which is symbolic that the old life is dead and when he comes out of the water, new life is received. Baptism is a symbolic public declaration of faith, but the true conversion (salvation) occurs in the heart when one accepts Jesus as Lord and Savior. It is different from the Jewish immersion, in that the immersion in a <i>mikvah</i> was in response to defilement caused by a physical transgression (touching a dead body, walking over a grave, etc.), whereas baptism was for repentance of sin and the coming to faith in Christ Jesus.
Barabbas	The Hebrew name meaning <i>son of the father</i> . The term was often used for the son or special student of a rabbi.
Batlanim	Every synagogue had at least one <i>batlanim</i> , that is, a scholarly teacher who could answer the variety of questions posed by men and women at the end of a sermon. Some scholars believe there were ten <i>batlanim</i> for every hundred and twenty synagogue members. ¹⁷⁵ When the Apostle Paul said women should be quiet during the service, it was in reference to the discussion period that followed a sermon.
Bema	Hebrew: The elevated seat (Seat of Moses). The seat of the Maphtir (reader).

174. Barclay, *A New Testament Wordbook*. 51.

175. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 10.

Bema stone Hebrew: The stone on which a reader would stand for the reading of Scripture during congregational worship in the synagogue.

Beth ha Midrash

The Hebrew term for *House of Learning* or *Study*.¹⁷⁶

Betrothal A formal contract between two families whereby two of their children will become married in about a year. During that time the bride and bridegroom continue to live with their parents although they are considered married. Separation can occur only by death or divorce. Only after the wedding ceremony, did they live together. The wedding is one of the greatest celebrations in the life of a Jew, and it lasts from three to seven days.

Bible See 02.02.04

Bier A bed upon which the body of the deceased was laid and carried to the family tomb.

Bitter Waters When a woman was suspected of adultery, she was required to submit to a test of drinking bitter water in the temple. There is no record of a woman being stoned to death by court action for committing adultery in this era.¹⁷⁷ Furthermore, according to some Messianic scholars, shortly after the life of Christ, Rabbi Yokamen ben Zikai terminated the practice of bitter waters as a test for determining the guilt of an adulteress.¹⁷⁸ However, the issue of divorce was so painful, that the emotional turmoil of divorce was at times referred to as “bitter waters.”

Ben Azzai says: A man ought to give his daughter knowledge of the Law so that if she must drink [the bitter water] she may know that the merit [that she has acquired] will hold her punishment in suspense.

Mishnah, *Sotah* 3.4¹⁷⁹

176. Edersheim, *The Life and Times of Jesus the Messiah*. 15-16.

177. Source: Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 9, Session 2.

178. Source: Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 9, Session 2.

179. Bracketed clarification by Danby, ed., *Mishnah*.

- Blessed** As a noun the term *blessed* in Hebrew is *baruk* and in Greek is *makarios* (3109).¹⁸⁰ The word means to praise God with a sense of happiness and joy upon man.¹⁸¹ A word spoken in the name of God that invites His divine favor, goodwill, health, prosperity, and His grace of God which results in prosperity in every area of life; the opposite of curse.¹⁸² More specifically, it refers to a quality of spirituality that is already present.¹⁸³ As a verb, the term *blessed* in Greek is *eulogeo* (2127), and means *to speak well of, to praise, and to celebrate with praises*.¹⁸⁴
- Boethusians** A political-religious group closely associated with the Sadducees and Herodians. It is believed they organized after Jesus and continued into the second century. Some scholars believe this was another name for the Sadducees, but other scholars believe it was a name for Herodians.¹⁸⁵ However, the House of Boethus was one of the influential priestly Sadducean families of Jerusalem.¹⁸⁶ They are not mentioned in the Bible, but are referred to in Jewish writings and had a reputation of leading righteous Jews astray concerning various religious rituals.¹⁸⁷
- Born again** A term used when someone is “born again” spiritually by making a decision to live according to biblical principles and instruction. It is also referred to as *regeneration*. See 05.05.05.
- Canon** The English term *canon* is rooted in the Greek *Kanon*, meaning *rule*.¹⁸⁸ The Old Testament Canon is the Old Testament, also known as the Hebrew Bible, and the New Testament Canon is today’s New Testament. All books of both testaments are considered Divinely inspired.

180. Vine, “Bless, Blessed, Blessedness, Blessing.” *Vine’s Complete Expository Dictionary*. 2:69.

181. Weasel, “Blessed.” 1:201.

182. Herbert, “Curse.” 57-58.

183. Bailey, *Jesus through Middle Eastern Eyes*. 66-68.

184. Vine, “Bless, Blessed, Blessedness, Blessing.” *Vine’s Complete Expository Dictionary*. 2:69.

185. Edersheim, *The Life and Times of Jesus the Messiah*. 164-67, 738-39.

186. Hachlili, *Jewish Funerary Customs, Practices and Rites in the Second Temple Period*. 203.

187. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 3:79-81.

188. Miethe, *The Compact Dictionary of Doctrinal Words*. 54.

Cache A hidden quantity of items, such as a “cache” or coins or a “cache” of glass vessels.

Caravansary Also spelled *caravanserai*, but known generally by its shortened name, *khan*.¹⁸⁹ This was a commercial inn for camel caravan merchants. A caravansary was a low one-story structure built of rough stones or sunbaked bricks that provided a safe enclosure for many camels. Khans were generally found along international highways throughout the ancient Middle Eastern world.

Cataphracts The English word cataphracts is derived from the Greek term *kataphraktos* that means to *completely enclose* or to be *completely armored*. Both the horse and rider were heavily armored, and it was the branch of the military that broke through infantry lines. With the use of Cataphracts, the Parthians defeated with superior Roman forces at the Battle of Carrhae in 53 B.C.

Cetoneth See Tunic

Chazzan The minister of the synagogue was known as the *chazzan*, who preached, prayed and took care of the duties of the congregation.¹⁹⁰ While he did not read the Law, he selected those persons who could read and stood beside them as they read the scrolls.¹⁹¹ He also maintained the synagogue facilities.

Chiastic literary structure

See Appendix 11.

Chief priests See “Course.”

Chiliarch The chiliarch was a Roman cohort commander of 1,000 men, or ten centuries of a hundred men each.¹⁹² It was to the chiliarch whom the Apostle Paul requested permission to speak to the people in Acts 21:31-40.

Christ The English term is derived from the Greek word *Christos*, meaning *Anointed* or

189. Farrar, *The Life of Christ*. 98.

190. Edersheim, *The Life and Times of Jesus the Messiah*. 160-61, 303-04, 306-07. Not all sources agree that this was the title of the preacher, but that might be because he had several responsibilities.

191. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 9; Lang, *Know the Words of Jesus*. 276, 308-09.

192. Josephus, *Wars* 5.5.8.

Anointed One. The Hebrew participle is *Mashiach*.¹⁹³ It designates the royal king of Israel as a Son of David (king of Israel 1000 B.C.). See Daniel 9:25; Luke 3:15.

Christology The study of the divinity of Jesus, including His divine and human natures, namely, that He was 100% human and 100% deity (see “hypostatic union”). It is a field of study on the nature and person of Jesus and His relationship with the nature and person of God the Father. The term includes the existence or “eternity past” existence of Jesus and His role in the Old Testament. However, that latter role is defined as “theophany” – the visible manifestations of God which are visitations of Jesus to mankind. The Christology of Jesus is impossible for the human mind to fully comprehend. To emphasize the either the divine component without the human element, or vice versa, is heresy.¹⁹⁴

Church The original definition was not of a building, but rather, a community of believers who gather together for worship, as well as to minister to each other and to those outside their community. In the course of time, the term has also been applied to a building or facility where the community of believers meet for worship and other related activities. The term “church” is root in a discussion found in Matthew 16:13-20 where is the statement “And I also say to you that you are Peter, and on this rock I will build My church.” The two key words in this statement are “Peter” and “church,” and both need to be carefully examined.¹⁹⁵

Cock’s Crow The name of the trumpet blast that sounded the end of one night watch and the beginning of another. The cock’s crow blast was at the end of the second watch (midnight), at the end of the third watch (3:00 a.m.) and at the end of the fourth watch (6:00 a.m.).¹⁹⁶ See 19.16.00.A.

Codex See. 02.02.05

193. Campbell, “Christ.” 44-46.

194. A typical example is the Jesus Seminar – a group of scholars who promote the humanity of Jesus but deny His deity. This group generally has various articles published at Christmas and Easter holidays in popular magazines and television programs.

195. For further study, see 10.01.29.

196. See 14.02.22 and Appendix 16; Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor’s Manual*. Class 24, page 9; Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 3:419, 436-37.

Cohort A *cohort* is a Roman military unit consisting of six centuries of ninety to one hundred men each, or approximately 5,000 to 6,000 soldiers.¹⁹⁷ A legion consisted of ten *cohorts*. However, some scholars believe that a *cohort* consisted of 200 to 600 fighting men.¹⁹⁸ Clearly, there are a variety of opinions on the size of this military unit. An army consisted of about 30 legions.

Communion

Communion is an ordinance (Webster: an established rule, religious rite, or law) established by Jesus to (Mt. 26:28-29) and affirmed by the Apostle Paul (1 Cor. 11:23-25).

1. Commemorate His death and resurrection
2. Fellowship of the brotherhood, and
3. Show obedience to Scripture.

Corban See “Corban” in 10.01.20

Cornerstone In the construction process of a building, the cornerstone was a stone placed in the corner of the building from which all the measurements were taken to complete the construction. As such, it was the focal point of the building. Jesus is referred to as “the Cornerstone” because He is the focal point of life and from where humanity receives directives for a successful life. But the Jewish leaders of His day found Jesus to be a stumbling stone, because they rejected Him as their Messiah.¹⁹⁹

Course A group of five hundred or more priests who served in the temple twice a year for an eight-day week.²⁰⁰ There were twenty-four courses, and all of them, about 20,000 men served together at the three high festival events of Passover,

197. A cohort at full strength consisted of 600 soldiers, although the word was also used for a *maniple*, that is a detachment of 200 soldiers. See Harrison, *A Short Life of Christ*. 199.

198. Bock, *Jesus According to Scripture*. 384.

199. Ryken, Wilhoit, and Longman, eds., “Cornerstone.” *Dictionary of Biblical Imagery*. 167.

200. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 1:99. The courses overlapped on the Sabbath Days.

Pentecost, and Tabernacles.²⁰¹ Those who functioned as the administrators of the courses were known as the *chief priests*.²⁰²

Covenant A covenant or agreement, is the primary way in which the Bible portrays the relationship between God and His people, and to a lesser extent, to humanity in general.²⁰³ A covenant can also be an agreement between two beings – such as kings, nations, and people groups. The word covenant (Greek: *diatheke*) therefore, reflects a special relationship on the part of both parties.²⁰⁴ Each has responsibilities to the other for the covenant to remain in effect. See the book of Hebrews for more details, but essentially said, Jesus is the fulfillment of all Old Covenant promises.

Cross The Cross as an instrument of the most painful form of capital punishment was in use centuries before the Roman occupation in Judaea. It is believed to have originated in Assyria, but became more common in Babylon.²⁰⁵ By definition, a cross (Gk. *stauros* 4716) is only the upright stake upon which one could be hung, bound, or impaled.²⁰⁶ The “cross” that Jesus carried was, in reality, the cross beam (Latin, *patibulum*) which the four soldiers who accompanied Him to the crucifixion site secured to the upright stake, which was generally permanently secured in the ground. By the Inter-Testamental Period the Greeks and even the Jews used it. However, with the crucifixion of Jesus, it became a profound symbol.

1. Symbol of persecution to the Jew

2. Symbol of death to Jesus

3. Symbol of renewed life to the church

201. Vincent, *Word Studies in the New Testament*. 1:254; When priests and Levites served in the temple, they stayed in rooms within the temple buildings. Otherwise, they lived in communities throughout the countryside. Deut. 16:16; Ex. 23:14-17; 34:20, 23-24; Geikie, *The Life and Words of Christ* 1:93.

202. Farrar, *The Life of Christ*. 387.

203. Ryken, Wilhoit, and Longman, eds., “Covenant.” *Dictionary of Biblical Imagery*. 176-78.

204. Guhrt, “Covenant, Guarantee, Mediator.” 1:365-66.

205. Garr. *Restoring Our Lost Legacy*. 169.

206. Taylor, “Cross.” 57; Vine, “Cross.” *Vine’s Complete Expository Dictionary*. 2:138.

The cross was so cruel that the Romans abolished its use in A.D. 315. To the believers in the primitive church it symbolized a horrific death, but the meaning quickly changed to eternal life and it was for this reason that many early churches were built in the shape of a cross.

Cubit A unit of measure: The Scriptures at times refer to a specific length or distance in the term of cubits, and today there are feet and meters. The true length of a cubit has been a challenge for archaeologists until they realize that there were two cubits. King Solomon's Long or Royal Egyptian Cubit was a distance of 52.5 cm. (20.67 inches)²⁰⁷ while the later Short Cubit was 45 cm. (17.71 inches).²⁰⁸ The latter being the length from the elbow to the end of the middle finger.²⁰⁹ Travel on the Sabbath limited to 2,000 cubits – probably the shorter measurement.²¹⁰

Curse²¹¹ A word spoken in the name of God that invites His wrath, as well as diseases, ill-success, ruin, destruction, and death; the opposite of blessing.²¹²

Dayyaney Gezeloth

Hebrew: A local magistrate as found in Luke 18:1-8. Judges in this position were generally corrupt and cared little for the common people over whom they were to render decisions.²¹³

Dead Sea Scrolls

See 02.02.06

Decapolis The Greek term meaning *ten cities*. These “cities” were a loose confederation of Greek city-states on the eastern side of the Jordan River and in the Trans-Jordan Mountains, with the exception of Scythopolis (also known as Beth Shean) located

207. Barkay, “Measurements in the Bible-Evidence at St. Etienne for the Length of the Cubit and the Reed,” 37; Ritmeyer, “Locating the Original Temple Mount.” 33.

208. Barkay and Kloner. “Jerusalem Tombs from Days of the First Temple.” 37.

209. Wijngaards, *Handbook to the Gospels*. 82.

210. Mishnah, *Sotah*. 5:3.

211. Some sources indicate the Old Cubit, a/k/a Short Cubit, was 17.49 or 17.71 inches, or 45 cm.

212. Herbert, “Curse.” 57-58.

213. Pentecost, *The Words and Works of Jesus Christ*. 351; Barclay, “Luke.” 221-22.

west of the Jordan.²¹⁴ These cities formed a large bloc that encompassed an area from Philadelphia (today's Amman, Jordan) in the south to Damascus, Syria in the north; and from Beit Shean west of the Jordan River to Canatha (today's Kanawat, Syria) in the east.

They were faithful to the Romans and played a key role in maintaining stability on the eastern front of the Roman Empire, especially since there was a constant threat from the Parthian Empire to the east. It was into the Decapolis cities that the Greco-Roman culture was first imported with theaters, schools, philosophy, hippodromes, athletic events, etc. It was also from this area that the Greco-Roman culture was exported to other parts of the Roman Empire – a constant threat to the small Jewish population within.

The historian Gaius Plinius Secundus (A.D. 23 – 79), better known as Pliny the Elder, in his work titled *Natural History*, listed the ten as: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dium, Pella, Canatha, and Gerasa.²¹⁵ However, another historian Claudius Ptolemy (A.D. 60-168), wrote in his book titled *Geography*, a different list of names.²¹⁶ Clearly, they had different opinions of what they considered to be a district, city or village. While the number of cities is uncertain, it is known that there were ten administrative districts for military and tax purposes, which were instituted by Pompey in 63 B.C.²¹⁷ Therefore, it is not surprising that critics would also have comments about it. See the Map of the Decapolis Cities and Region at 03.04.17.Z.

On a side note, in North Africa a group of five city-states was established for similar administrative reasons, known as the Pentapolis. Cyrene was one of those cities.

Decapolitan towns/cities

These were Greek cities such as Tiberias, Caesarea Philippi, and Sepphoris that were not the center of taxing districts, which is the point of difference that separated them from Decapolis cities.²¹⁸ However, the number of cities of the

214. Pellett, "Decapolis." 1:810-12.

215. Gaius Plinius Secundus, Gerasa. *Natural History* 5, 74.

216. Claudius Ptolemy. *Geography* 5, 14, 18.

217. Pentecost, *The Words and Works of Jesus Christ*. (Video "E").

218. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 1:251-52.

Decapolis was not always ten, at times it included several of the Decapolitan towns. Therefore, ancient writers were sometimes somewhat loose with their definitions and descriptions.

Defile The term *defile* (Gk. *koinoo* 2840) is difficult to understand for non-Jews as there is no equivalent in Christian theology. The term denotes *to make common, to render unclean, unholy*.²¹⁹ For example, to walk over a tomb made one “unclean,” but it was not a sin as understood today by Christians. Another word, translated from the Greek is *miaino* (3392) that means *to paint, color, or stain*.²²⁰ The causes of defilement were numerous, such as walking over a grave or giving childbirth. The cleansing process usually included a ritual dip in the *mikvah*, prayers, etc. The Jewish people therefore, were always concerned about living a pure lifestyle, an issue important to all Christians even if the term *defile* is not understood. Yet Revelation 14:4 transfers the meaning by referring to believers who have not *defiled* or *soiled* themselves with adultery or fornication.

Desert The term has two definitions commonly used in the Bible:

1. An area that receives little or no rainfall that results in minimal vegetation, if any.²²¹
2. An area that is unfit for agriculture, and therefore, has no human population. The land is used as pastureland (Mt. 24:26; Jn. 6:31).²²²

Dialectic argument

Dialectic argument is a discussion between two or more people who hold opposing viewpoints. In the process, questions and answers are presented in a logical sequence, to arrive at a conclusion. The goal is to establish the truth of a matter as the result of reasoned arguments. This style of discussion, also known as the dialectical method, is believed to have originated with the Greeks, particularly with Socrates.

219. Vine, “Defile.” *Vine’s Complete Expository Dictionary*. 2:151.

220. Packer, “Defile.” 1:447-49.

221. Vine, “Wilderness.” *Vine’s Complete Expository Dictionary*. 2:676.

222. “Wilderness.” *Dictionary of Biblical Imagery*. 948-951.

- Diaspora** The Greek word means *dispersion*, and technically, could be applied to any dispersed people.²²³ However, throughout history it has been applied to only the Jewish people who live outside of their Promised Land. Most of them were removed as a result of the Assyrian and Babylonian captivities. See Acts 2:5, 9-11 and 02.01.03.Z.
- Didache** See 02.02.08
- Disciple** The term *disciple* is derived from the Latin *discipulus* the Greek *mathetes* (3101) and Hebrew *talmid*. In all three languages the word means *to learn*, the acquisition of knowledge, theory, and practice. Those who became disciples transformed their lives to the image of their mentor.²²⁴ Therefore, a good disciple was a devout student and imitated the life of his or her teacher (cf. Jn. 8:31; 15:8).²²⁵ While a majority of the disciples were men, a female disciple was known in Greek as a *mathetria* (3102), as was Tabitha in Acts 9:36.²²⁶
- Dittography** A scribal error when copying a text. In this case, when one or more lines are repeated because a word, or another that is similar to it, occurs in two places that are close to each other.
- Docetism** A heresy that states that Jesus did not really come as a human being, but He only *appeared* to be human. Therefore, He really did not suffer and die on the cross for the sins of humanity.²²⁷ For that reason, John said that the Word became flesh (Jn. 1:14). The origin of this philosophy is unknown but it continued to be a challenge for centuries and was condemned by the Council of Nicea in 325 as a heresy.²²⁸
- “Documentary Hypothesis”**
The hypothesis essentially says that Moses did *not* write the first five books of the Old Testament, but that sections of the Torah were written in various areas by different authors. Julius Wellhausen (1844-1918) is credited for popularizing this

223. Mills and Michael. *Messiah and His Hebrew Alphabet*. 104.

224. Campbell, “Disciple.” 68-70.

225. Vine, “Disciple.” *Vine’s Complete Expository Dictionary*. 2:166.

226. Vine, “Disciple.” *Vine’s Complete Expository Dictionary*. 2:166.

227. <http://www.merriam-webster.com/dictionary/docetism>. August 17, 2013.

228. <http://en.wikipedia.org/wiki/Docetism>. August 17, 2013.

hypothesis, also known as the Wellhausen hypothesis or the JEDP theory.²²⁹ These essential ideas were originated by 17th century critics and are as follows:

1. The Yahwist source (Symbolized by “J”) supposedly written in the 9th century B.C.
2. The Elohist source (Symbolized by “E”) supposedly written in the 8th Century B.C.
3. The Deuteronomist source (Symbolized by “D”) supposedly written about 600 B.C.
4. The Priestly source (Symbolized by “P”) supposedly written about 500 B.C.

Wellhausen argues that the writings of these four sections were later assembled by an unknown editor or editors in the sixth century B.C. Two major reasons for the conclusion of the critics are,

1. The variations of writing styles and
2. The different names of God (Elohim, Jehovah, Adonai, etc.).

However, when comparing the history of the Jewish people with recent archaeological and literary discoveries, his theory fails. The skepticism of many liberal theologians stems not from a careful evaluation of available data, but from a predisposition against the Supernatural. Arguments that discredit this theory are beyond the purpose of this study, but a few sources are footnoted below.²³⁰ In addition, there are numerous references throughout the Old and New Testaments, as well as the rabbinic writings, that Moses authored the Torah. Furthermore and most important, Jesus never questioned the authorship of Moses.

Double Reference

A theological phrase used when a passage describes both the national life of Israel and the life of Jesus. See to “type and shadow” below for further information.

229. Mould, *Essentials of Bible History*. 295-302.

230. <http://www.youtube.com/watch?v=14Ve5BzVLpI>; Edward. J. Young. *An Introduction to the Old Testament*. Grand Rapids: Eerdmans. 1964. M. W. J. Phelan. *The Inspiration of the Pentateuch*. Waterlooville, UK: Two-edged Sword Publications, 2005; <http://creation.com/debunking-the-documentary-hypothesis> Retrieved September 26, 2013;

Ebionites A name for many early Christians that was derived from a Hebrew word meaning *poor*.²³¹ Like the name *Nazarenes*, it once was a common name for all believers in Christ Jesus. Among the early Christian writers who mention the Ebionites, are Minucius Felix (c. 150-270)²³² and a better known writer, Origen (c. 185 – 254). Felix referred to “the poor” as being defined within the name “Ebionites.” Origen made a stereotypical comment which was unfortunate, as not all Jews were known by that name. But his comment identifies some Jews who held a belief system that was obviously opposed to the instruction of the Apostle Paul.

We are called the poor is not our disgrace, but our glory.

Minutius Felix, *Octavius* 36

The Jews who accept Christ are called Ebionites

Origen, *Against Celsus* 2:1

However, while the Nazarenes accepted the Apostle Paul’s teachings, the Ebionites rejected most of his instruction and considered him to be an apostate. Another distinction was that the Ebionites rejected the virgin birth.²³³ Consequently, this branch of Christianity became classified as a cult and its leaders as heretics.

Elders Older men who were members of the Sanhedrin. The Greek term is *presbuteron*, and literally means *old men*.²³⁴ See also See 02.01.04

Epicureans A self-centered pleasure-seeking philosophy of life developed by Epicurus. See Acts 17:18 and 02.01.05.

Epispasm Epispasm was the surgery Jewish men endured in which the marks of

231. Uhlhorn, “Ebionites.” 2:684-85.

232. Scholars are uncertain of the date of his life or if he depended upon another church father, Tertullian, for his information.

233. Uhlhorn, “Ebionites.” 2:684-85; Miethe, *The Compact Dictionary of Doctrinal Words*. 78.

234. Lang, *Know the Words of Jesus*. 311.

circumcision were removed.²³⁵ Young Hellenized Jewish men who desired to participate in the Greek games, which were played in complete nudity, had the sign of circumcision removed as not to be identified as being Jewish. The Sadducees were prone to endorse this practice. In response, orthodox Jews highly condemned the procedure and accused them of apostasy.

Eschatology The term is from the Greek word *eschatos*,²³⁶ which technically means *end* or *last*.²³⁷ Eschatology is the church doctrine or teaching that looks for and anticipates the imminent return of Jesus, commonly known as the “Second Coming,” as well as all the prophetic events that are connected with His return. Some believe the end of the world / end of the age is part of eschatology.

Essenes See 02.01.06

Ethnarch The Greek term that means *ruler of a nation* by Rome.²³⁸

Etymology Etymology pertains to the origins, history, and meaning of words, especially how meanings change over time. Since languages are fluid, being that they are in constant change, this causes etymological difficulties. The term *etymon*, is used describe the source or root of a word.

Eunuch There are three definitions to the term:²³⁹

1. An emasculated man
2. One who is naturally incapacitated
3. One who voluntarily abstains from wedlock

Exegesis The determination of meaning of the biblical text in its historical and literary contexts. It is from two Greek words *ex* meaning *out*, and *hegeisthai*, meaning *to guide*.²⁴⁰

235. <http://www.bibarch.com/glossary/MI/epispasm.htm>; July 20, 2012.

236. Miethe, *The Compact Dictionary of Doctrinal Words*. 78.

237. Scott, Jr. *Jewish Backgrounds of the New Testament*. 25.

238. Batey, *Jesus and the Forgotten City*. 52-53.

239. Vine, “Eunuch.” *Vine’s Complete Expository Dictionary*. 2:204.

240. Miethe, *The Compact Dictionary of Doctrinal Words*. 89.

Faith To have complete confidence and trust in. The oldest definition of faith is in Gen. 3:15 where Abraham's faith in God was considered equal to righteous and was his complete sanctification.

Figure of Speech

A literary term: This form of literature is not to be taken literally. Writers used figurative language to express concepts and ideas in a vivid and imaginative manner.

Galileans This term is not applied to anyone from the Galilee area, but refers to followers of a rebel named Judas of Galilee. See Luke 13:1.

Gemarah See 02.02.09 and 02.02.16

Genizah The genizah was a special area in a synagogue where old scrolls of Scriptures were laid to rest when too old to use.

Gennesaret A common name for region of Galilee which means *garden of abundance*.²⁴¹

Genre A literary term: The term genre is a division, style, or type of literature. The three most common genres of literature are poetry, prose, and drama. The gospels are written, for the most part, in prose but do contain numerous poetic sections. Prose can be divided into two forms of genre: fiction and non-fiction. Poetry also has a number of genres, such as parallel, concrete, narrative, etc.

Gentiles See 02.01.07

Gnosticism A Greek philosophy religion that infiltrated church and Judaism in the first century. (See Gnostic 02.02.10) In essence it promoted the teachings that all that pertained to knowledge and spirituality is good and all that pertained to the physical realm was evil. Its essential doctrines stated:

1. Man's spirit, God and/or gods are all good and the human body is evil.
2. Man is in an evil world as long as he is confined in a physical body and therefore salvation is attained only by an escape from the body. Since the human body is evil it needs to be severely disciplined, which was the purpose of Paul's comment to the Colossians (2:21-23).

241. Farrar, *The Life of Christ*. 93.

3. The irony of this concept of evil, is that it led to the reasoning that breaking of the divine moral code (i.e. Ten Commandments) was of no moral consequence. The dualistic reasoning of good and evil led to licentiousness (cf. Jn. 3:4).

4. Gnosticism denied the humanity of Jesus by (a) stating that He did not really have a body, but only appeared to have one. (b) Also stated that the divine nature entered Jesus at His baptism and left shortly before His death. The gospel writer John addressed the latter issue in his first epistle (1:1; 2:22; 4:2-3).

Among the early Gnostic leaders was Cerinthus (late 1st century A.D.). He was a Jewish-Christian who followed Jewish law but denied that God created the world as well as the deity of Jesus. He was a contemporary to and an opponent of John.²⁴² Some in the church looked upon Cerinthus as the antichrist, but many believers saw him as a heretic. It has been suggested that he was the focus of 1 John 1-4.²⁴³ John's gospel is, to a certain degree, a defense against Gnosticism. For this reason John said that Jesus is the *real light* (1:9); the *real bread* (6:32); the *real vine* (15:1); and it is Jesus who will one day rule and reign with complete and *real judgment* (8:16). The Gnostic philosophy says that God essentially has nothing to do with the world, to which John says that not only did God make the world, He deeply cares for it, and everyone in it and His presence fills it. Clearly, Gnosticism was an early challenge that the apostles strongly opposed. However, other scholars believe that the Gnostics stole some of their ideas from Christianity; that Gnosticism came after Jesus and His disciples, so it was not much of a threat to which John had to respond.

Golgotha An Aramaic term that means *skull place* or *the place of the skull*. The Latin translation is "Calvary," the name commonly used in English Bibles.

Gospels See 01.02.03 "The Analysis of Ancient Writings" and "Gospels" 02.02.11.

Great White Throne Judgment

See. 1 Cor. 15:26

242 . <http://en.wikipedia.org/wiki/Cerinthus>. Retrieved on August 17, 2013; <http://latter-rain.com/earlychurch/cerin.htm>. Retrieved on August 17, 2013.

243. <http://dougwils.com/s8-expository/cerinthus-the-antichrist.html>. Retrieved on August 17, 2013.

Greeks	See 02.01.08
<i>Haberim</i>	Strict followers of the rabbis. ²⁴⁴
Hades	The Greek god of the underworld and death.
Hadith	This Arabic term <i>hadith</i> , has two definitions: <ol style="list-style-type: none"> 1. A hadith is a saying from the book Hadith, and 2. The Hadith is a book that contains the traditions and sayings of Muhammad of his daily life. This book constitutes the guidance for Muslims along with the Qu'ran.
<i>Halakhah</i>	The Hebrew term for the regulations of daily life such as hand washing, and ritual observances, that the leading Pharisees placed on the Jewish people. ²⁴⁵
<i>Hallel</i>	The term means <i>praise</i> , and is based upon Psalm 111-118. According to some writers, Psalm 111 and 112, are called the <i>Hillel</i> , and Psalm 113 to 118 is called the <i>Great Hallel</i> , ²⁴⁶ a liturgy which was recited at festivals and new moon celebrations.
<i>Hallelujah</i>	The Hebrew term <i>hallelujah</i> is comprised of two terms, the root word <i>halal</i> which means praise and <i>jah</i> which is derived from <i>Yahweh</i> , the Jewish name for God. In essence, “praise Yahweh” or “praise God.” ²⁴⁷
Hasmoneans	Also known as the Maccabees, the Hasmoneans were a wealthy and influential family who led a rebellion against the Greek Syrians in the early second century B.C.
<i>Haphtarah</i>	Hebrew: The reading of the Prophets during congregational worship in the synagogue.
Hassidim	See 02.01.09
<i>Hazzan</i>	The blowing of the horns and trumpets to announce the beginning and ending of

244. Geikie, *The Life and Words of Christ* 1:250.

245. Lee, *The Galilean Jewishness of Jesus*, 107.

246. Geikie, *The Life and Words of Christ* 2:504.

247. Motyer, “Hallelujah.” 1:99-100.

the Sabbath and other significant holy days.

Hebrew The language of the Israelites, today known as the Jewish people. After the destruction of Jerusalem in 135 A.D. and the scattering of the Jewish people from their homeland, it fell into disuse with the exception in Jewish seminaries and synagogue services. However, it was revived and modernized during the Zionist movement in the early twentieth century and today a modernized version of biblical Hebrew is the language of Israel.

Hebrew Bible See 02.02.12

Hebrew Poetry

See Appendix 11.

Hedonistic Hedonism is the pursuit of self-gratification and pleasure seeking. The Roman emperors were famous for their hedonism and the Herodians were determined to outperform them.

Hell See 08.01.05, 10.01.29, and 12.01.02.Q2 What are the differences among the terms “Hell, Hades,” and “Gehenna?”

Hellenism Hellenism was the act of spreading the Greek culture.²⁴⁸ The term is a general term for the entire period of Greek culture following the great general.²⁴⁹ The Greek culture attained a high degree of maturity in the arts, sciences, medicines, philosophy, and other cultural elements. It is often equated with Alexander the Great (356 – 323 B.C.) who established one of the largest empires of the ancient world.

Hellenists For the purpose of biblical studies, the Hellenists were Jews who abandoned Judaism and adopted the Greek language and culture, and were in close ties with the Sadducees. However, scholars do not agree if all Hellenists adopted the Greek culture, or if some “Hellenists” were Jewish people living in Greek-speaking areas.²⁵⁰ Nonetheless, at the time of Jesus there were Hellenists who opposed Him and His message, as well as the disciples.²⁵¹

248. Amir. “The Term *IOUDAISMOS*: A Study in Jewish-Hellenistic Self-identification.” 38.

249. See “Hellenism” in Appendix 26.

250. Edersheim, *The Life and Times of Jesus the Messiah*. 14-6, 12-16, 42-43.

251. See also Acts 6:1, 03.04.05 and 02.01.10.

The modern use of the term *Hellenism* was coined by Gustav Droysen (1808-1884) who took it from *2 Maccabees* 4:12. The author of *Second Maccabees* used the term in reference to Jews who abandoned Judaism, adopted the Greek lifestyle (*Hellenists*), and attempted to force *Hellenism* on their Jewish friends and family.²⁵²

Hellenistic Reform

By definition, this term referred to the expected compliance by everyone to the Greek culture, including the acceptance of Greek religious values. And it was the subject of religious values that split the Jewish community.

Hematidrosis The medical term a/k/a hematohidrosis, is an extremely rare condition in which a person sweats blood. It is believed that due to emotional pressure, blood is forced into the sweat glands and then surfaces through the skin.²⁵³

Heresy This term has often been incorrectly applied because its definition is not fully understood. Christianity is essentially the reconciliation of God and man through the person and work of Jesus Christ. Man is unable to approach God until reconciliation has been made by Jesus, who is the Mediator. Whatever contradicts that reconciliation is called a heresy. Throughout history the church has identified four kinds of heresies, each linked to the corresponding church doctrine. These are,

1. The nature and character of God and of His relation to the universe and to man.
2. The dual human/divine nature of Christ
3. The nature of man
4. The nature of the results of Christ's work among men

To oppose any one of these essential doctrines has been considered heresy.

Hermeneutics

The science and art by which the meaning of the biblical text is determined. The

252. Amir. "The Term *IOUDAISMOS*: A Study in Jewish-Hellenistic Self-identification." 38.

253. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2810702/>. Retrieved March 5, 2015.

term “science” refers to the principles of thought and language and the classification of facts and results of various texts. The term “art” refers to the proper application of these principles with the guidance of the Holy Spirit. The term hermeneutics, for the purpose of this manuscript, is the study of how a passage was understood by those with whom Jesus conversed and taught.²⁵⁴

Herodians The political dynasty that was established by Herod the Great. The Herodians not only included family members, but all those who were fervently loyal to them. Some scholars believe the name Boethusians was another name for the Herodians while others believe it was a name for Sadducees.²⁵⁵ See Mark 3:6; 8:15; 12:13-17 and 02.01.11.

Hillel, School of

See School of Hillel 02.01.19

Homer (or Cor)

A unit of measurement: The homer, or cor, is equal to today’s measurement of 100 gallons or 440 liters. The term is found in Luke 16:7, in relation to “a hundred homer of wheat” which would be about 1,250 bushels of wheat. See Appendix 20.

Hosanna See “Hosanna” in 13.01.14.

Hypostatic Union

A theological term that is part of the study of Christology. The term applied to the two natures of Jesus of being fully human while at the same time being fully divine. The hypostatic union refers to Christ as being totally divine, while also being totally human.

Hyperbole A literary term: A deliberate exaggeration or overstatement to emphasize a point, sometimes with a sense of humor.

Idol An object that represents a deity and is worshiped. Every idol has a “demon” associated with it that induces idolatry with its worship and sacrifices. Idol worship among the Jews was highly and repeatedly condemned. Among the Greeks and Romans, a demon signified an inferior deity, whether good or bad.²⁵⁶ Gods among the Gentiles had all the human vices as had humanity for centuries.

254. Bruce, “Hermeneutics.” 1:640.

255. Edersheim, *The Life and Times of Jesus the Messiah*. 164-67, 738-39.

256. Vine, “Demon, Demonic.” *Vine’s Complete Expository Dictionary*. 2:151.

Only the God of the Abraham, Isaac, and Jacob brought mankind to a higher plane of moral and ethical standards.

Idumeans See 02.01.12

Imago Dei A Latin phrase and theological term meaning *the image of God*. It is based upon Genesis 1:27, and that the image of God in humanity was damaged, some say lost, at the fall of man.²⁵⁷ The work of salvation by Jesus is to restore that lost image.

Inn See 04.03.10

Interpolation Interpolation is the insertion of a word or paragraph into an existing text so that it appears to be the work of the original author. For example, some scholars believe that the words by Josephus concerning Jesus in *Antiquities* 18 were added by Christian writers a century or two after the author passed. If that were true, that would be interpolation.

Ipsissima verba

See 08.03.04.Q4 for *ipsissima verba* and *ipsissima vox*,

Israelites A term given to the Hebrew children of all twelve tribes. During the Babylonian captivity, the Israelites became known as Jews, a term first associated with those who belonged to the tribe of Judah, but then applied to all Israelites.

Jehovah A popular name for God that is the result of a mistaken translation. In 1520 Petrus Galatinus translated the Sacred Tetragrammaton into the Latin name for God, *JHVH*. However, he needed vowels which he derived from *Adonai*, one of many Hebrew names for God. The result was a new name *Jehovah*.²⁵⁸ However, scholars disagree on the origin of the error, some believe it dates back to the thirteenth or possibly to the fifth century.

The Jesus Seminar

The Seminar was established in 1985 and at that time had about 150 critical scholars who studied the gospels, although membership since then has dropped to about half. In 2006 the group analyzed the gospel narratives of Jesus and voted, with the use of colored beads, as which words and deeds were actually His and which were not. In their collective decision they concluded, for example, that only

257. Miethe, *The Compact Dictionary of Doctrinal Words*. 112-13.

258. Cosby, *Interpreting Biblical Literature*. 193; <http://www.thefreedictionary.com/Tetragrammaton>. December 21, 2013.

two words of the Lord's Prayer were actually said by Him, they voted that the virgin birth is a myth, there was no resurrection, and after the resurrection that did not happen there were no miracles. Opinions of the Seminar are not posted within this manuscript for obvious reasons.

Jews See 02.01.13

Jewish Writings

See 02.02.13

Josephus See 02.02.14

Judaea There has often been name confusion between the southern region known as Judah or Judea, and the name of the entire country – Judaea. The name “Judaea” is often used interchangeably with “Israel,” although the latter term seems to have been used less often in the first century. Amazingly, John 3:22 is the only place in the New Testament where the name “Judaea,” meaning “Judean” appears.

Furthermore, the name “Judah” is generally that of a person, and the descendants of Judah are also known as “the people of Judah” or “the people of Judea.” Some writers use the term “Judea” in the broadest sense. Examples are found in Pliny the Elder, *Natural History*, 5.15.70; Strabo, *Geographia*, 16.4.21; and Dio Cassius, *Roman History*, 37.15.2. While the term Judea or Judah is generally applied only to the tribal area that includes Jerusalem and the area south and east of it, sometimes it is also in reference to the entire Holy Land as is the term “Israel.”

Judea See **Judaea** above

Judah See **Judaea** above

Judaism, Biblical

The religious faith of Judaism that is based solely on the teachings in Hebrew Bible, a/k/a the Old Testament.

Judaism, Rabbinic

The religious faith of Judaism that is a blend of the teachings in Hebrew Bible and in the rabbinic writings such as the Mishnah, Midrash, Talmud, and others. Rabbinic Judaism of today was founded by the Pharisees of the time of Christ although it has changed throughout the centuries so that many practices of

rabbinic Judaism today are cultural additions to the biblical foundation of faith.²⁵⁹

- Judaizer** A Christian term of the born-again Pharisees in the first century church who believed that a Gentile had to first convert to Judaism and then become a Christian. These Christian Pharisees who believed that the entire Mosaic Law had to be applied to Gentile Christians, were the ones who gave the Apostle Paul considerable trouble.²⁶⁰ However, the term could also be applied to Gentiles who converted to Judaism, became “God-fearers,” or lived like Jews as mentioned in Esther 8:17.
- Justified** A legal term in which a judge pronounces a criminal as not guilty. Every believer who has placed their faith in Jesus for mercy and salvation is pronounced justified and righteous by God as if no sins were ever committed (Romans 3:24).
- Khan** See caravanserai.
- Katuvah** The marriage contract between a man and woman that was signed at the time of betrothal. At the time of Christ a *Katuvah* or *katubah* stated that the husband could not have a second wife, and if there was a divorce, what his obligations were. For further details, see 04.03.03.A and 08.02.01.²⁶¹
- Koine Greek** The dialect of Greek (as opposed to classical Greek) commonly spoken in the ancient Near East and in which the New Testament was either written, with a few possible exceptions such as Matthew, which were immediately translated into Greek.
- Kosher laws** Dietary laws that dictate which foods are pure and which are impure and therefore, cannot be eaten. These laws also indicate how acceptable foods are prepared.²⁶²
- Law** The Jewish people used the term *Law* in four distinct ways.

259. Garr, *Restoring Our Lost Legacy*. 146.

260. Uhlhorn, “Jewish Christians, Judaizers.” 2:1179.

261. Ilan, “How Women Differed.” 38.

262. A point of interest is this: the church instituted a taboo on eating horsemeat, but it was not for religious reasons. In 732 Pope Gregory III decreed the first “Christian” prohibition against any kind of food – horsemeat. The reason was that it was reserved for the soldiers who were fighting the invading Muslims.

1. They used it in reference to the five books of Moses. In Hebrew these books were known as the *Torah*, but in Greek they were called *The Pentateuch*, which means *The Five Rolls*.²⁶³
2. They used it in reference to the Ten Commandments.
3. They used it in reference to the entire Hebrew Bible.
4. They used the term in reference to their Oral Law, also known as the Traditions of the Elders in Matthew 15:1-2.

The context of a conversation or writing determined which of the above four definitions apply. To add confusion for the modern reader, while the first three references have specific orientation to the Written Word, the fourth definition is a reference to the Oral Law, which in the second century (A.D.) was written and became known as the *Mishnah*. Jesus always honored the Written Law, but he challenged the leading Pharisees who placed the Oral Law in a superior and more authoritative position than the Hebrew Bible.

On an important side note, the Gentile Church has adopted a Roman view of the term *law* (Gk. *nomos* 3551), that means *restriction* and the implication is therefore, *bad*, while the Hebrew Bible views Law (Heb. *torah* (309) as *Instruction* and *Freedom*, and therefore *Good*. Therefore, the negative tone of the phrase *Law* is often placed upon the term *Old Testament*. However, scholars have long recognized that the Old Testament is the New Testament “hidden” and the New Testament is the Old Testament “revealed.” Both testaments should be viewed as a whole unit. However, the Hebrew meaning emphasizes *instruction*, a vital concept that is lost in translations. Even though the gospels were written or translated into Greek, Matthew, Mark, and John were Jewish, and thought in Jewish terms. Therefore, the Hebrew definition of key terms is critical to understanding their message. Greek dictionaries very seldom include the Hebrew meaning.²⁶⁴

263. Barclay, “Matthew.” 1:127.

264. With all due respect to W. E. Vine’s incredible work, and that of many other fine scholars like him, in his Greek dictionary he failed to show that the gospel writers were Jews who acted and wrote like Jews. Vine did not indicate the Hebraic definition of *law* (= *instruction*) within his Greek dictionary, therefore, many students of Scripture miss this concept that was vital to the gospel writers. While he did define it in his Hebrew dictionary, the connection is lost. He is typical of many Gentile scholars. See Vine, “Law.” *Vine’s Complete Expository Dictionary*. 1:133-34; 2:354-57.

Leaven It is often, but not always, symbolic of sin and false teaching as illustrated in Mark 8:15 (the Herodian family and the religious elites), the sin of malevolence, immorality and wickedness in 1 Corinthians 5:6-8, the sin of religious legalism in Galatians 5:9. Under the Mosaic instruction leaven was to be removed from the home prior to Passover, and the significance of the Passover lamb is that it covered the sin. Jesus, in turn, was the perfect Lamb of God who did not cover but removed all sins from the life account of every believer by His sacrificial death. The false teaching, or lies, about Jesus were as follows:

1. The Leaven of the Pharisees – They said Jesus was demon possessed and blasphemed God.
2. The leaven of the Sadducees – They were Hellenized Jews who claimed Jesus was against the temple.
3. The leaven of the Herodians – They said Jesus was against Roman rule.

Legend For the purpose of this study, there are two definitions:

1. The script on coins is at times referred to as a “legend.”
2. In literary use, it is a fanciful story that has historic roots. Often the account of an actual event was repeated and, over time, was embellished that it is no longer true.

Levites Descendants of Levi who served in the temple as assistants to the priests. See John 1:19 and Luke 10:32. Since they served the priests, they were known as *clerus minor* (Latin)²⁶⁵ and considered second class by superior temple staff, especially the Sadducees.²⁶⁶ They were the singers, reed-pipe musicians, police force, entry guards, and maintenance workers who performed all the functions needed to keep the temple spotlessly clean.²⁶⁷

Libertines A group of former slaves who had their own synagogue in Jerusalem (Acts 6:9).

Linguistic equivalence

A literary term related to the translation of the Bible whereby the translators

265. Jeremias, *Jerusalem in the Time of Jesus*. 208.

266. Jeremias, *Jerusalem in the Time of Jesus*. 212.

267. Jeremias, *Jerusalem in the Time of Jesus*. 208-10.

attempt to produce a literal word-for-word translation.

Living water A phrase used to reveal the eternal life and refreshment found in Jesus. See discussions in 05.05.05; 06.01.03 and Jn. 4:4-26; 11.02.14; Jn. 7:37-39; 11.02.14; 11.02.22; 18.01.05; and Appendix 13.

Lord The Hebrew word for “Lord” is *El*, and has several different meanings as follows.²⁶⁸

1. It is generally a reference to a deity, including the God of Abraham, Isaac and Jacob, but also to pagan gods such as Asclepius, Hermes, Zeus, and others.
2. The term is applied to the head of a family, especially in the Old Testament era.
3. In the writings of the Apostle Paul, the term is used in reference to the master of slaves (1 Tim. 4:1-2; Tit. 2:9; 1 Pet. 2:18)

Love The English language has only one basic word for “love,” the meaning of which is determined by the context in which it is used. But the New Testament Greek has four words for “love,” each with a different shade or tone of meaning. They are:²⁶⁹

1. *Philia* is the deep affection or love between friends.
2. *Storge* is the love between members of a family.
3. *Eros* is the love that attracts two people together. It is the root word for the English term *erotic*. It tends to be a self-seeking love that seeks passion and lust.
4. *Agape* is opposite of *eros*, in that it seeks the highest and best good for the other person; it is self-sacrificing for another. This term is the most frequently used word for love in the New Testament²⁷⁰ and is the least

268. Vincent, *Word Studies in the New Testament*. 1:113.

269. Lang, *Know the Words of Jesus*. 53.

270. Examples are 1. Cor. 13 (the classic love chapter), 1 Pet. 1:22; Rom. 12:10 and Jn. 3:16.

used word for love by Greek writers. *Agape* love is the God-kind of love that Jesus demonstrated. It isn't heart love as much as it is *will* love.²⁷¹

- Lulab** This is a Hebrew term for branches of palm, myrtle, and willow tied together and carried during the Feast of Tabernacles festival.
- LXX** Roman numerals that comprise the abbreviation for the Greek translation of the Hebrew Bible known as the Septuagint. See Septuagint in 02.02.25.
- Maccabee** The nickname, meaning *the hammer* for the family of fighters and their followers who fought against the Greeks in the second century B.C. The entire movement became known as the Maccabean Revolt (see 03.04.19-21).
- Madaba Map** The Madaba Map is a huge mosaic map (51 ft. by 19 ft.) that was created in the 6th century AD in the church floor in Madaba, in modern Jordan. Made with an estimated 1.1 to 2 million small mosaic tiles (*tesserae*), it depicts Jerusalem and the Holy Land, but nothing related to Judaism. For example, it shows the Church of the Holy Sepulcher but not the Temple Mount. In that sense, it is an excellent representation of replacement theology. Its historical significance is that it reveals places that would otherwise have been lost and how the Byzantine church viewed the Jewish people.²⁷²
- Magi** A group of highly educated priestly men who functioned as ambassadors and advisors to the kings of Persia and Parthia. They taught the children of the royal court a wide range of subjects, including mathematics, astronomy, astrology, the sciences, divination, military skills, and magic, but mainly religion.²⁷³ See also 04.04.06.Q3.
- Maleficium** The Latin term for *magic*.
- Manuscripts** The original handwritten documents are known as *autographs*, *witnesses*, or *manuscripts*. None of these original writings of Scripture have survived due to their frequent use. However, a few have survived as early as the second century A.D.

271. Lang, *Know the Words of Jesus*. 155.

272. See also 14.02.03.D and 05.02.03.Z.

273. The Babylonians, followed by the Persians, who in turn were followed by the Parthians, all had a reputation for predicting the future. Two ancient writers who made specific mention of this art among the Persians are Cicero, *De divinatione* 1.47 and Plutarch, *Alexander and Caesar* 3.2. See also Yamauchi, *Persia and the Bible*. 472.

Maphtir Hebrew: The title given to the man reading the Scriptures during congregational worship in the synagogue.

Masoretic Text

The Masoretic text is the standard Old Testament translation that was produced by a group of Jewish scholars known as the Masoretes, between the third and sixth centuries (A.D.). Since the written biblical Hebrew has only consonants, the Masoretes added vowel points and punctuated the text. The oldest version is dated to 1088, barely a thousand years old. While the modern Old Testament is based upon the Masoretic text, the discovery of the Dead Sea Scrolls has revealed that the Scriptures were faithfully transmitted for more than 2,000 years. See 02.02.06.V.

Nazarite This term is not related to anyone from the village of Nazareth, but rather, a Nazarite was any man who took a “Nazarite vow” as prescribed in Numbers 6. See also Judges 13:3-7 and Luke 1:15.

Menorah The Menorah is the seven lamp candelabra that is generally said to be symbolic of the Jewish people and their faith. God said that He ordained the lamp for His anointed servants (Ps. 132:17). In reality God said it was *His* symbol for His people and in Revelation 1:12-13 Jesus said He was the center of the seven lamp candlestick symbolic of Him being the light of the world. Since the church was grafted into the seed of Abraham (Rom. 8-11) then the Menorah is obviously symbolic of God’s people under both the Old and New Covenant. Both Jews and Christians are identified in this symbol. The Menorah has seven candles for the seven priests who carried the Ark of the Covenant (Josh. 6:4) and later the seven men called to ministry in the church (Acts 6:3). It has been suggested that the seventy-two decorations on the Menorah are representative of the seventy-two elders who received the spirit of Moses (Num. 10) as later the seventy-two apostles sent out by Jesus (Luke 10).to preach the Kingdom of God.²⁷⁴

Messianic banquet

At the end of the church age, the final fulfillment of the Kingdom of God will include a huge banquet with the Messiah. See Isaiah 25:6-9 and Luke 14:15-24.

Messianic consciousness

²⁷⁴. Garr, *Restoring Our Lost Legacy*. 170-72.

Some scholars debate whether or not Jesus believed and claimed that He was the Messiah.²⁷⁵ Others say that at the early age of 12 Jesus was fully aware that He was the Messiah and had a special calling and responsibility upon His life. This writer says that since Jesus communicated with His heavenly Father daily, He was aware of his messianic calling from childhood, but the first recorded expression of it was when He was in the temple at age 12.

Messianic problem

The Messianic problem refers to the two opposing characteristics given to the Messiah. Psalm 2:7 refers to a messianic royal announcement while the messianic verse of Isaiah 42:1 refers to a servant. The problem lies in the fact that while both passages were seen as messianic, in common opinions, a king would never be a servant. To resolve this problem, some Jews, such as the Essenes, believed that there would be two messiahs. A messiah of Aaron would restore the temple and a messiah of David would direct the war between the sons of light and the sons of darkness (Romans and infidels) and the present evil age will end (a political statement, not the end of the world).²⁷⁶ It was not until after the resurrection that believing Jews realized that Jesus was both their Servant and King.

Metaphor A literary term: A figure of speech in which one thing is spoken as if it were something completely different.

Metrete A unit of measure: This Greek word refers to a volume of 8.8 gallons, or 39.4 liters. When Jesus turned water into wine, the six ceremonial jars each held about 2 or 3 metretes, or a total of about 600 liters (Jn. 2:6). See Appendix 20.

Meturgan Some synagogues had a *meturgan*, an interpreter, since many foreign people came to Jerusalem.²⁷⁷

Middle East The phrase is used to aid the modern reader who many not be aware of the fact that historically, this area was commonly referred to as the Ancient Near East. The latter phrase is more accurate, but out of common use.

Midrash See 02.02.15

275. http://www.monergism.com/thethreshold/sdg/pdf/vos_consciousness.pdf. Retrieved January 17, 2014.

276. Mellowes and Cran, Producers. *From Jesus to Christ: The First Christians*. (DVD). Part 1.

277. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 11.

Mikvah A mikvah (mikva'oth, plural) is a square or rectangular hole cut in stone usually 4 feet by 4 feet by 3 feet deep or somewhat larger.²⁷⁸ It is filled with water for the purpose of ritual immersion every time someone became impure or entered the temple or participated in major festival services.²⁷⁹ The practice is based upon Numbers 31:21-23 where Moses said that metals had to be cleaned by immersion in water. Consequently, the Pharisees decided to apply the rule to themselves. Immersion in a *mikvah* was in response to defilement caused by a physical transgression (touching a dead body, walking over a grave, etc.), whereas baptism was for repentance of sin and the coming to faith. This may be the reason, the Apostle Paul said there was only one baptism (Acts. 2:38; Rom. 6:3-5; Eph. 4:5). Ritual immersion is different from baptism in that baptism is a one-time public declaration of the acceptance of Jesus as Lord and Savior and repentance of a sinful life. See images at 04.04.03.B, 04.04.03.C, and 05.05.05.C, with additional information at 05.05.05.Q2.

Mishnah See 02.02.16 and 02.02.18

Mishnaic Hebrew

The Mishnaic Hebrew language, a/k/a Early Rabbinic Hebrew language, is a slightly modernized version of the Old Testament biblical Hebrew. It began to develop in the second half of the Inter-Testamental Period and this dialect is found in the *Mishnah* and later *Talmudic* books. It was the spoken Hebrew in the days of Jesus. The minor differences between biblical Hebrew and Mishnaic Hebrew are beyond the scope of this study. It is mentioned here only to recognize that there is a difference, but those differences are not significant.²⁸⁰

Miracles Evidential proof of direct communication between the spiritual world and the physical realm. A miracle is considered of divine origin when associated with the message of Jesus as Lord, Savior, and Healer. This distinguishes the miracle from demonic miracles.

278. Zondervan's *New International Version Archaeological Study Bible*. 2005. 1562.

279. See Num. 9:10; Jn. 11:55; Acts 21:24-27; Josephus *Wars*, 1.11.6.

280. http://en.wikipedia.org/wiki/Mishnaic_Hebrew. Retrieved March 4, 2015. Fischer, *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 4, Session 1.

http://www.chabad.org/library/article_cdo/aid/115257/jewish/The-Mishnaic-Age.htm. Retrieved March 4, 2015.

Mnemonic A Mnemonic is a play on words – words that sound alike but may have different meanings. People in all languages use *mnemonics*, often as a point of humor, but also as a memory device for the listeners.²⁸¹

Money Changer

See 05.05.04 and 05.05.04.C

Monograph A monograph is a comprehensive literary work on a single subject. It could be written about a single even, technique, rhetoric, or one of any number of other subjects. For example, Pliny the Elder once published a monograph on the use of the throwing-spear by the cavalry. Monographs are among the most common literary works found in Romans writings.

Mount Moriah

It is where Abraham was about to offer Isaac as a sacrifice God until God prevented the child's death. The mount became later known as the Temple Mount where both Solomon's Temple (the first temple) and the Herod's Temple (the second temple) once stood. The Hebrew word for Mount Moriah is *har ha-bayit* meaning *mount of the house*.²⁸²

Mount Zion Originally Mount Zion was a hill in the western end of Jerusalem and Mount Moriah was called the Temple Mount. Eventually, however, the temple became known as Mount Zion. By the New Testament era the name Mount Zion was applied to,

1. The Temple Mount
2. The name of a hill in the western part of the Old City of Jerusalem.
3. The name for the city of Jerusalem.

The context of the term defines the geographical area.

Nazi The president or synagogue leader was known as the *nazi*.²⁸³

281. Fruchtenbaum, *Life of the Messiah*. Tape 2, Side B; Barclay, "Matthew." 1:13; See 04.05.04.Q1, 04.05.04.X, and 05.01.02.Q1.

282. Mills and Michael. *Messiah and His Hebrew Alphabet*. 7.

283. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 9.

Narrative A literary term: A narrative is a story.

New Testament

See 02.02.17

Old Testament

See 02.02.19

Omer The first sheaf (bundle of grain freshly cut) of the harvest season that is offered at the temple as a meal offering. See Appendix 20.

Onah An *onah* is a 24-hour period of a single day and one night.²⁸⁴ See Appendix 11.

Oral Law See 02.02.18 Mishnah 02.02.16, and Oral Tradition 02.02.20

Oral Torah See also Oral Law. The Oral Torah was the teaching of the rabbis. Disciples were not permitted to write down the teachings of their rabbi.²⁸⁵ When the disciples followed their rabbis around the countryside, listening to him teach and preach, they did not carry an arm-load of scroll on which to write notations. Memorization was common practice, not only of the Scriptures, but other Jewish books also.

Oral Tradition

See 02.02.20 and Mishnah 02.02.16

Ossilegium The process or act of collecting the bones of a deceased person. This was part of the Jewish funeral tradition at the time of Jesus, when about one year after a person died, the bones were collected and placed in an ossuary (bone box). The *ossilegium* was also known as a *secondary burial*.

Ostraca Prior to the invention of paper, papyrus was expensive and broken pieces of pottery were used for note pads. An ostraca is a pottery fragment that was used as a writing surface. Since pottery does not deteriorate as do other writing surfaces, ostraca have incredible value to archaeologists as these reveal written thoughts, concerns and comments of a by-gone era. An example is the King David Fragment at 03.02.01.A.

284. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 2:210.

285. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 2, Session 1.

- Oxymoron** A literary term: The term oxymoron is from two Greek words *oxus*, meaning “sharp, pointed,” and *moros*, meaning “dull foolish.”²⁸⁶ In modern English the term “oxymoron” means two opposites that are combined as a single phrase, such as “military intelligence,” or an “icy hot” medical patch.
- Paleo-Hebrew** The Paleo-Hebrew script was used by the ancient Hebrews prior to their adoption of the Aramaic square script that was used in the Inter-Testamental Period and is still in use today. By the first century Paleo-Hebrew was out of use with the occasional exception of coins.
- Palestine** The name given to the land of Israel after the destruction of Jerusalem in 135 A.D. At that time Emperor Hadrian renamed the land *Palestina*, in honor of Israel’s ancient enemies, the Philistines. While the name did not originate with him, he popularized it. The name “Palestine” does not appear as a proper name in any biblical books. Over the centuries scholars and Bible publishers used the name on Bible maps because readers could identify Palestine with current events. Israel did not become resurrected again until 1948.
- Pan** The Greek god of the forest who also kept order among rival deities. Pan was among the supreme gods, and is where the name “pantheon” originated.
- Papyrus** Papyrus is a paper-like material made from the pith (center) part of the papyrus plant. This writing material originated in Egypt but was used throughout the ancient world. Thousands of papyri fragments with biblical verses and historical events have been found in tombs, caves, and even garbage dumps, and are well preserved due to the dry Egyptian climate.
- Parable** A literary term: A parable is a form of teaching in which one thing is set aside another. In essence, the first object which is understood is compared to the second object so it will be understood.²⁸⁷ There are only two exceptions (Job 27:1 and 29:1) where a parable is not a comparative story. Parables have a single central theme and cannot to be used to support or deny doctrine, but they convey a divine truth. Sometimes, what appears to be a parable, isn’t, such as Matthew 25:31-46.²⁸⁸ See also 08.04.07.Q2 “Why did Jesus teach with parables?”
- Paradox** A literary term: A statement that seems to be contradictory but contains truth.

286. Various biblical writers used oxymorons, as found in Job 22:6; Isa. 68:10; Jer. 22:19; Mt. 16:25; Acts 5:41; 1 Cor. 1:25, 1:27-29, 9:17; 2 Cor. 6:4, 8-10; 8:2; 12:10,11; Eph. 3:8; 1 Tim. 5:6.

287. Vincent, *Word Studies in the New Testament*. 1:74-75; Mowry, “Parable.” 3:649.

288. See also 14.01.09 and 09.03.11.X “The First Principle Of A Parable.”

Parashah	Hebrew: The reading of a lesson from the Law or Torah during congregational worship in the synagogue.
Parchment	A leather writing material produced most often from the hides of sheep and goats.
Parnasim	Men who held a position in the synagogue similar to deacons in the church. The structure of the early church imitated the structure of the synagogue. The synagogues generally had three men known in Hebrew as <i>almoners</i> or <i>parnasin</i> , who cared for the poor and others in need. ²⁸⁹
Passion	The term “Passion” as used in the phrase “Passion Week,” refers to the suffering and death of Jesus, not a love-type emotion. The week ends with His resurrection.
Pax Romana	The term literally means <i>peace to Roman and quiet in the provinces</i> , was a period of unprecedented peace and prosperity throughout the Roman Empire from 27 B.C, when Octavian became the sole dictator and monarch of the empire, until about A.D. 180. Even though in this 200 year period there were two Jewish revolts in Jerusalem (A.D. 66-73; 132-135), a Jewish Revolt in Egypt in A.D. 115, and smaller revolts elsewhere, overall, it was a peaceful time for a population that grew to an estimated 70-75 million people. Beginning with the reign of Nero (A.D. 37-68), Christians were persecuted mercilessly, but the lack of military conflicts enabled the gospel to spread quickly throughout the empire and beyond.
Pentapolis	A group of five city-states in North Africa that were established for Greek administrative reasons. Cyrene, the home of Simon of Cyrene, was one of those cities. East of the Jordan River a similar administrative jurisdiction was created with ten city-states known as the Decapolis.
Pentateuch	See 02.02.21
Perea	One of three Jewish districts, but it lies east of the Jordan River whereas Judea and Galilee lie west of the Jordan River. Perea is also referred to in the gospels as the “Judea beyond the Jordan” (cf. Mt. 19:1).
Pericope	A set of verses which may consist of more than a single paragraph that form a complete thought, theme, coherent unit, or story. The term is generally used for religious literature such as the gospels, but may be used for other readings as well, especially for public reading.

289. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 10.

- Permutation** An accidental error made by a scribe while copying the text. It is the substitution of a letter with another letter that resembles another letter.
- Pharisee** A religious sect who considered themselves to be the guardians of the written and oral laws. This was a separatist movement with significant influence over the common people. See various references including Matthew 12:1-2; 23, and 02.01.14.
- Philo** See 02.02.22
- Philosophy** Philosophy is the study of the principles of reality, knowledge, values and is based upon logic and reasoning. It attempts to answer a number of issues, such as the purpose of life. Since the central core of Greek philosophy is to obtain as the ideal goal of life, it has been suggested that philosophy is a false substitute for religion and that it stems from the world of paganism which first gave rise to Plato and Aristotle
- Phylactery** A small leather box that was worn on the forehead, and left arm, and contained Scripture verses. Women, servants and children were not required to wear them, although women could, if they wanted to, wear them on Passover.²⁹⁰
- Pliny the Younger**
See 02.02.23
- Pogroms** A systematized execution of Jewish people as occurred in A.D. 39-41 in Rome, in Russia in the 1880s, and in Germany in the 1930s and '40s.
- Polis** The Greek word for *city*, one that was a government administrative center for a Greek district or region.
- Poseidon** The Greek god of the sea, earthquakes, storms, and horses.
- Postexilic** The term means “after exile,” as in the late 6th century B.C. when the Jews returned to Israel after being in exile in Babylon.
- Proconsul** A Roman official, generally of the Praetorium or consular rank who served as a deputy consul in the Provinces governed by Rome. The assignment was generally for a year, and sometimes longer, and the proconsul had unlimited power in all

290. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 2:69.

civil and military affairs. Paul recorded two men of such rank and office: Sergius Paulus (Acts 13:7) and Gallio (Acts 18:12).²⁹¹ The office of the proconsul, also known as a “legate” by some historians, was equal to a modern governor-general.

Procurator The governor of a province whose position was appointed personally by the emperor. Three procurators of the New Testament era are Pilate, Felix and Festus, all of whom had their headquarters in Caesarea Maritima. However, as mentioned previously, Pilate’s title was prefect, not procurator, as incorrectly mentioned by some ancient historians.

On the other hand, the mysterious Quirinius of Luke 2:2 was not an official governor or procurator of Syria, but a temporary imperial legate who functioned as a procurator on behalf of the emperor.²⁹²

Prophet A prophet, or *nabi*, is one who “speaks forth” the word of God.²⁹³ The words of a prophet are not so much of a predictive nature as they are of a right and wrong nature – that people obey the directives of God. Old Testament prophets were active in social justice and often gave dire warnings to religious leaders and kings of pending doom, when they failed to obey God, but also gave words of hope and a future.

Propitiation A theological term that means “God is satisfied with what the death of Messiah accomplished” (1 Jn. 2:2). The basic meaning, “to propitiate,” is “to appease the wrath of God.” But it does not mean His death merely satisfied an angry and vengeful God, but it satisfied a God who is just, righteous, and holy. The death (or blood) of Jesus was the price that was paid for the penalty of sin (Mt. 20:28; 1 Tim. 2:6).

Proselytes Gentiles who converted to Judaism and participated in the religious rituals required (baptism and circumcision for men). See Matthew 23:15 and Acts 2:10; 13:43.

Protevangelium of James

A second century book that glorifies Mary, the mother of Jesus. The author of *The Protevangelium of James*, was not a biblical figure, as he had little or no knowledge of the Jewish culture. Consequently, the book is full of imaginative

291. Tenney, ed., “Proconsul.” 13:1660.

292. Tenney, ed., “Procurator.” 13:1660.

293. Hatch, *The Influence of Greek Ideas and Usages*. 73.

details. Some scholars have dated it to about A.D. 200 and identified it as a creative novel.²⁹⁴

Pseudepigrapha

See 02.02.24. A classification of books not found in the Hebrew Bible or Apocrypha. The name literally means, “false writings,” because these books were ascribed to earlier biblical heroes who are said to be the authors. The books contained therein are:

<i>The Ascension of Isaiah</i>	<i>Assumption of Moses</i>
<i>Book of Enoch</i>	<i>Book of Jubilee</i>
<i>Greek Apocalypse of Baruch</i>	<i>Letters of Aristeas</i>
<i>3rd and 4th Maccabees</i>	<i>Psalms of Solomon</i>
<i>Secrets of Enoch</i>	<i>Sibylline Oracles</i>
<i>The Testament of the Twelve Patriarchs</i> ²⁹⁵	

Publicans

This English word came from the Latin term *publicani*, meaning *tax collector*. These Jewish men bid for a position to collect taxes in a particular region and the highest bidder received the appointment.²⁹⁶ Anything that he collected beyond what he needed for the governor was his to keep. But if he did not receive sufficient funds, he had to pay the difference. This often opened the door for legalized extortion to be applied to Jews who had become economic slaves.²⁹⁷ See Luke 3:13; 19:8 and Matthew 9:9.

Purity Laws

The purity laws were those laws within the Old Testament and Oral Law that pertained to the daily activities of life by which one kept himself pure. Some Jewish scholars believe these originated with Moses, but that opinion is said to give these laws greater authority. However, most scholars believe these originated in the days of Ezra and Nehemiah, and were later expanded after the Maccabean Revolt. See “Oral Laws” for more information.

Q

The word/letter **Q** stands for the German word *Quelle* meaning *source*, that is said

294. Bailey, *Jesus Through Middle Eastern Eyes*. 27.

295. Tenney, ed., “Pseudepigrapha.” 13:1694.

296. Josephus, *Antiquities* 12.4.3.

297. Schurer, *A History of the Jewish People* First Division, 2:68-69.

to be a lost gospel – in theory. A number of German scholars have said that approximately 235 verses of oracles (sayings) in the gospels of Matthew and Luke parallel each other and, therefore, *must* have come from a *common* source. That theoretical source is said to be **Q**. These scholars have place so much faith in their analysis, that they have *created* this hypothetical document and refer to it as a historical fact.

However, this writer agrees with most Messianic scholars who say that the entire issue revolving around the hypothetical **Q** is the result of not understanding the Oral Tradition of the biblical Jews.

No reference to a **Q** document is made within this manuscript for obvious reasons, but it is mentioned here so the reader is somewhat knowledgeable of it because he may find it in other sources. Another less known theoretical source is **M**.²⁹⁸ However, no literary or archaeological evidence has ever been found to support these theories with the exception of Papias who said that “Matthew composed the oracles in the Hebrew language and each person interpreted them as best he could.”²⁹⁹ Messianic scholars believe he referred to the gospel of Matthew. This subject is recommended for further study in Appendix 33.

Quartodeciman

The early church’s practice and custom of celebrating the death and resurrection of Jesus on the 14th day of Nisan. This practice continued for three centuries, mostly in Asia Minor, until the year 325 when the Council of Nicea officially ended the practice. The Council also severed all ties with Judaism, which resulted in the loss of understanding by Christians concerning the Jewish roots of their faith.

Rabbi

The term means *teacher*. The Greek word *didaskalos* is generally translated as *rabbi*.³⁰⁰ Most men who became rabbis, received their training in one of the yeshivas (seminaries) in Babylon or Jerusalem. In the first century, the term was

298. Blomberg, “The Authenticity and Significance of Jesus’ Table Fellowship with Sinners.” 237, 262.

299.

[https://www.google.com/search?q=papyrus+bodmer+ii+\(p66\)+200+c.e&biw=1920&bih=955&tbm=isch&tbo=u&source=univ&sa=X&ei=AW33VJHGA8adNvnUg-gH&ved=0CB0QsAQ&dpr=1#imgdii=&imgref=j-GQvE7aUJkAaM%253A%3BRWJrnknqXnPM%3Bhttp%253A%252F%252Fimage.slidesharecdn.com%252Fwhochose-thegospelshare-140913011229-phpapp01%252F95%252Fwho-chose-the-gospels-the-great-gospel-conspiracy-85-638.jpg%253Fcb%253D1410589093%3Bhttp%253A%252F%252Fwww.slideshare.net%252FAthenagorus%252Fwho-chose-the-gospels-the-great-gospel-conspiracy%3B638%3B359.](https://www.google.com/search?q=papyrus+bodmer+ii+(p66)+200+c.e&biw=1920&bih=955&tbm=isch&tbo=u&source=univ&sa=X&ei=AW33VJHGA8adNvnUg-gH&ved=0CB0QsAQ&dpr=1#imgdii=&imgref=j-GQvE7aUJkAaM%253A%3BRWJrnknqXnPM%3Bhttp%253A%252F%252Fimage.slidesharecdn.com%252Fwhochose-thegospelshare-140913011229-phpapp01%252F95%252Fwho-chose-the-gospels-the-great-gospel-conspiracy-85-638.jpg%253Fcb%253D1410589093%3Bhttp%253A%252F%252Fwww.slideshare.net%252FAthenagorus%252Fwho-chose-the-gospels-the-great-gospel-conspiracy%3B638%3B359.) Retrieved March 4, 2015. Papias, *E H* 3.39.16.

300. Barclay, “John.” 1:7-8; Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 11.

not an official office, but one given for respect. Therefore, to be a rabbi, all what one had to do was to have disciples.³⁰¹ Jesus, of course, did not attend a yeshiva, but gathered disciples once people heard Him teach. And the fact that He had disciples and was teaching people without any formal education highly irritated the leading Pharisees.

The rabbis were the heads of the congregations, although the title was also used by scribes, as noted in Matthew 23:7-8.³⁰² However, the local rabbis were generally godly men who tried their best to serve God and their congregation. However, the upper levels of the Pharisees were wealthy, arrogant, and powerful individuals who manipulated all the rabbis below them. It was these aristocratic Pharisees with whom Jesus had numerous conflicts. See also “School of Hillel” in 02.01.19 and “School of Shammai” in 02.01.20, which were two opposing schools of Pharisaic theology centered in Jerusalem.

- Rabbinic** Pertaining to the rabbis. The term is usually used as “rabbinic literature” meaning literary works written by the rabbis either before, but usually after the time of Jesus.
- Rabbinic Age** The time from the end of the 1st century (AD) to the early 7th century when the great rabbis lived such as Yohannan ben Zakkai, Akiva, and Judah the Prince. They were leaders in the writing of the existing Oral laws (Mishnah) and the development of the Talmud.
- Rabboni** “Rabboni” and “Rabban” are higher titles than rabbi. A rabbi was a teacher at the time of Jesus but the phrase did not become an official clergy title until centuries later.
- Ransom** The term “ransom” as it applies to Jesus means that the blood of Messiah was the price that had to be paid for the penalty of my sin, and the sin of everyone else. It was paid to the holy Law of God (Mt. 20:28; 1 Tim. 2:6).
- Rapture** A theological term applied to when Jesus comes to *get* His church prior to catastrophic warfare on earth.³⁰³ It is not the second coming, which many believe will be seven years after the rapture.

301. Bookman, *When God Wore Sandals*. CD Trac 7.

302. Jeremias, *Jerusalem in the Time of Jesus*. 236; Edersheim, *The Life and Times of Jesus the Messiah*. 1:20-21.

303. Mt. 24:23; Jn 14:3; Acts 1:11; Lu 12:40; I Thess. 4:4-18, 5:2; Rev. 3:11.

Reconciliation

The term means, “to change the relationship of one person to another person”, such as “to change from enmity to friendship.” Reconciliation is the restoration of a broken relationship, either between people or between a person and God.³⁰⁴

Redemption This refers to the price paid by God to remove a sinner from condemnation. The price was the death of Jesus, who arose three days later.

Red Heifer There is no mention of the sacrifice of the red heifer³⁰⁵ in the New Testament, and its connection with the life and ministry of Jesus is seldom mentioned in Christian literature. Yet it must have been significant since Herod the Great built a bridge east of the temple that was called the Bridge of the Red Heifer. Scholars believe a red heifer was sacrificed on the Mount of Olives. Some scholars believe the ashes of the last red heifer were saved when the temple was destroyed and kept in Galilee until the 3rd century.³⁰⁶ There is much that remains a mystery concerning this sacrifice and the current status of the ashes of the last sacrificed heifer.

Repent The word *repent* in Greek is *metanoias*, which literally means *to change one's mind*. In biblical thinking, to change one's mind also meant to change one's lifestyle to match his new way of thinking.³⁰⁷ Because of a Godly sorrow for sin, the believer knowingly turns away from a sinful lifestyle and toward Christ by faith for his/her salvation, and then in pursuit of a biblical lifestyle (Luke 13:3). But it is more than to be honestly sorry for committed sin, it is to have an attitude that to repeat it is offensive to one's self and to God.

Replacement theology

A doctrine of the church that essentially says that all of God's blessings and promises to the Jewish people have been terminated and now have been passed on to the church. Therefore, they have only divine curses. This doctrine also says that the Law (Gk. *telos* 5056)³⁰⁸ has ended and Jesus ushered in the age of grace. It must be noted that not all evangelical Christians accept this position.

304. See Rom. 5:10; Col. 1:20; 2 Cor. 5:19.

305. The whole matter involving the red heifer sacrifice is one this writer believes is in need of further study. See Appendices 6 and 33.

306. Babylonian Talmud, *Hagigah* 25a and *Niddah* 6b ((Soncino ed.); Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 139, 142.

307. Barclay, “Mark.” 26; Richardson, “Repent.” 191-92.

308. Vine, “End, Ending.” *Vine's Complete Expository Dictionary*. 2:191.

Righteousness

Essentially it is being in right relationship with God. Righteousness (Greek *dikaioσύνη*) is defined by a number of terms such as “uprightness, upright, just acquitted”³⁰⁹ or as children say in a simplified manner, “as if I never sinned.” A righteous person is not one who observes a particular code of ethics or rules, but one who has a special *relationship* with God.

The cultural meaning of *righteousness* was to hold the biblical code of ethics, such as giving to the poor or expressing kindness, especially in situations when it would not be expected. Jesus introduced a new definition of *righteousness* – that is to have an *ongoing relationship* with God.

Romans See 02.01.15

Sabbath Day See 02.04.06 “Sabbath Day Observances.”

Sabbath Day’s Walk (or Journey)

Taking a long journey on the seventh day was deemed as “work” and, therefore, a violation of Sabbath regulations. It is based upon Numbers 35:4-5. Ironically, the School of Sopherim/Sophrim popularized travel restrictions and how to avoid them, which were eventually recorded in the Mishnah. It was a distance of two thousand cubits (at this time 1 cubit = 17.71 inches).³¹⁰ By the first century the regulation was extended and the rabbis placed a marker outside of every village to indicate the end of a Sabbath Day’s journey. If, however, one wanted to walk a greater distance on the Sabbath, then on the previous day some personal belongings would be carried to the “mile marker.” The personal belongings were said to create a type of “second home” so that one could begin walking another two thousand cubits without violating the rabbinic rules.³¹¹ See the “School of Sophrim” below for more details and 06.02.02.Q2 “The Sabbath Day’s walk – How far did they take Jesus?”

Sadducees An aristocratic religious sect that controlled the temple and, at the time of Jesus, was an incredibly corrupt. See Mark 12:18; Luke 20:27 and 02.01.16.

Salvation The term *salvation* comes from the Greek word *soteria* that means healing for the

309. Brown, “Righteousness, Justification.” 3:352-54.

310. See “Cubit” in Appendix 26.

311. Mishnah, *Erubin*, 5.1-5.9; Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 1:232.

body and soul.³¹² God's plan is to bring man back to Himself. It is not just a hope, but an absolute necessity to inherit eternal life.

Samaritan Hebrew

A dialect of the Hebrew language that was spoken by the Samaritans. Eventually it was used only in religious services, but was replaced by a Samaritan dialect of Aramaic for daily use, which in turned was replaced by Arabic. Samaritan Hebrew ceased to be a daily spoken language by the 10th century.

Samaritan Papyri

The Samaritan Papyri are documents discovered in 1962-64, in a cave about nine miles north of Jericho near the Wadi Daliyeh. In addition to the literary fragments, there were coins, jewelry household goods, and skeletons. Archaeologists believe these are the remains of upper-class Samaritans who fled from the advancing Alexander the Great in 332 B.C., and may have been killed by his army. The papyri provide understanding of the time and situation ascribed to them in latte 4th century B.C.³¹³

Samaritans A people group who were descendants of Jews and Gentiles brought together by the Assyrian Empire in the eighth and seventh centuries B.C. They lived in an area between Galilee and Judea. See John 4:9; 8:48; Matthew 10:5; Luke 10:33; 17:16 and 02.01.17.

Sanctify / Sanctification

Sanctification means to be separated from sin and separated unto God. To sanctify is to set apart for some specific or holy use (Jn. 17:16; 1 Jn. 2:15).

Sanhedrin The religious and legal supreme court of the Jewish people. See Matthew 26:65-66 and 27:1-2. The court consisted of the following entities:³¹⁴

1. 1 President and high priest who was Caiaphas during the ministry of Jesus.
2. 24 chief priests who were Sadducees

312. Lang, *Know the Words of Jesus*. 246.

313. Scott, Jr. *Jewish Backgrounds of the New Testament*. X.

314. Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor's Manual*. Class 24, page 6.

3. 24 elders who were Pharisees

4. 22 scribes who were Pharisees

Sarcophagus (Plural – sarcophagi). A coffin, that remained above ground and was usually ornately carved. Since the sarcophagus was made from limestone, the body decomposed and “disappeared” quickly leaving only teeth and skeletal remains.

Satan The great enemy of God and believers. He is at times referred to as “the evil one” (Mt. 5:37; 6:13, etc.). Satan (Gk. *satanas* 4567; Heb *satan*)³¹⁵ is the adversary, the one who comes to steal, kill, and destroy the work of God and the church (I Peter 5:8).

Saved To be rescued or be delivered from destruction by the grace of God. However, this gift of deliverance has to be accepted by the sinner to become effective.

Scribes The scribes were the lawyers – students, interpreters and teachers of the Written and Oral Law. See Matthew 16:21; 21:15; 23:2; 26:3 and 02.01.21.

Scriptures The desires of God and the history of His people as originally recorded on parchment and papyri, which was later compiled into a book known as the Bible.

Sea of Galilee The “Sea of Galilee” is an inland fresh-water lake and is known in Scripture by the following four names, but in the original language, it was *not* known as the “Sea of Galilee.”

1. The “Sea of Chinnereth,” or “Chinneroth” (Heb. Kinneret, meaning *harp-shaped*), for the shape of the sea (Num. 34:11; Josh. 12:3; 13:27).

2. The “Lake of Gennesaret” (Lk. 5:1), the name of the extended plain adjoining the lake.

3. The “Sea of Tiberias” (Jn. 6:1; 21:1), the name used by the natives at this time – Bahr Tarbariyeh;

4. “Galilee” (Mt. 4:18; 15:29).

Second coming

A term applied to the return of Christ *with* His church to rule the earth for a

315. Vine, “Satan.” *Vine’s Complete Expository Dictionary*. 2:547, and “Satan” 1:213.

thousand years from Jerusalem. This will be seven years after the rapture.

Second Sabbath

Certain festival weeks had a second Sabbath that was honored as highly as an ordinary Sabbath. For example, the final day of the Feast of Tabernacles was known as *the Day of the Great Hosanna* or *Hosanna Rabba*. It was a day of great celebration and considered a “Second Sabbath” of that week (11.02.14; Lev. 23:36; Jn. 7:37-39).³¹⁶ Another example was the Day of Preparation in the Feast of Passover (17.01.01; Jn. 19:31-37).

Semantic equivalence

A literary term related to the translation of the Bible whereby the translators attempt to produce a meaning-for-meaning translation. It is clearly different from word-for-word translation.

Septuagint See 02.02.25

Shammai, School of

See School of Shammai 02.01.20

Shema The *Shema* is the phrase “Hear of Israel, the Lord our God, the Lord is One” (Deut. 6:4).³¹⁷ However, the entire *Shema* is Deuteronomy 6:4-9. These Bible verses were recited twice a day,³¹⁸ and continue to be recited by practicing orthodox Jews today. The *Shema* is not a prayer, but a confession of faith.

Shekinah The Hebrew root word *Shekinah* or *Shechinah* is *shachan* and means *that which dwells*.³¹⁹ It is the presence of God in a most profound way that is recognizable by mankind as a bright light or an illuminated cloud. The Hebrew *Kvod Adonai* means *the Glory of the Lord*, while its Greek counterpart *Doxa Kurion* means *brilliance*, or *splendor* of the appearance of the Shekinah Glory.³²⁰

316. Edersheim, *The Life and Times of Jesus the Messiah*. 582. See also 11.02.14.

317. http://www.hebrew4christians.com/Scripture/Torah/The_Shema/the_shema.html. Accessed September 28, 2013. The words *LORD* and *God* can be somewhat confusing for modern readers. When Hebrew names are applied to the passage, it reads as follows: **Hear, O Israel; YHVH our Elohim is one YHVH** (Deut. 6:4, KJV).

318. Mishnah, *Berakot* 1.1-2.

319. Barclay, “John.” 1:69.

320. Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor's Manual*. Class 14, page 9.

In the Old Testament, the Shekinah Glory appeared several times to specific people. Several examples are as follows:

1. The Glory of God appeared to Abraham as a blazing light and smoking oven in Genesis 17:17.
2. Moses saw it in the burning bush that was not consumed in Exodus 3:2.
3. The children of Israel saw it descend upon Mount Sinai in a cloud and with fire. Then it was a pillar of fire at night and a cloud during the day. (The cloud protected them from the burning sun as they traveled through the desert.)
4. When Ezekiel was along the Chebar River during his exile, he saw the Shekinah Glory in a vision as it left the temple prior to the Babylonian invasion (Ezek. 11:22-23).

After rarely appearing in the Old Testament era, the Shekinah Glory appeared an astonishing four times in the life of Jesus:

1. To the shepherds (Lk. 2:8-9)
2. At His baptism (Mt. 3:16)
3. At the transfiguration (Mt. 17:5) and
4. At His ascension (Acts 1:9).

Sicarii	See 02.01.22 and Zealots 02.01.23
Sin	The condition that humanity inherited from Adam and Eve that causes a separation of Man from God.
Sins	Our words, deeds, and thoughts that violate the commandments of God.
Sinner	As defined by the leading Pharisees, a sinner was anyone who did not conform to their legalistic rituals, which included numerous prayers and washings throughout the day. Furthermore, since Roman coins had images of men and pagan gods,

however, when the term is applied to a woman, such as “She is a sinner,” the phrase nearly always means that she was a prostitute.

Sirocco Wind East of the Jordan River is the northern end of the Arabian Desert. By late April and early May extremely hot, dry winds from this desert region at times blow westward and bring a quick end to crops and flowers. These hot winds are known as “sirocco winds.”³²¹

Shofar A ram’s horn that is blown at selected times at the temple and local synagogue. There were three trumpet blasts from the synagogue on the eve of Sabbath.³²²

1. The first blast warned the peasant farmers in the distant fields to end their labors.
2. The second blast was the signal for village business folk to close their shops.
3. The third was for families to light their holy Sabbath lamps which were to burn until the sacred day ended.

Son of David The son of David was the messianic title for the literal descendant of King David who was expected to overthrow the Roman occupation, re-establish pure and holy worship in the temple, re-establish peace and prosperity in the land. Furthermore, that the land area would be the restored David Empire of the ancient king. Since people had this preconceived idea of their messiah, many were challenged by the ministry of Jesus.

However, His goal as the Messiah was not to be the messiah for the Jewish people, but to be the Messiah for the whole world, including the Jews. Jesus is the fulfillment of the Davidic Covenant, as reported by the gospel writers. The messianic title “Son of David” appears in the following three groups of passages in the gospels where it is always reflective of the Davidic Covenant:

1. In various healings by Jesus – Mt. 9:27; 12:23; 15:22; 20:30-31; Mk. 10:47-48; Lk. 18:38-39.

321. Levy, *The Ruin and Restoration of Israel*. 89.

322. Geikie, *The Life and Words of Christ* 2:183.

2. In connection of the harassment the religious leaders gave Jesus – Mt. 22:42-43, 45; Mk. 12:35, 37; Lk. 20:41, 44, and

3. The praise the crowds gave Jesus at His entry into Jerusalem – Mt. 21:9, 15; Mk. 11:10.³²³

Son of Man The phrase *son of man* could mean any boy or man, however, the capitalized phrase *Son of Man* in the book of *Enoch* is a figure, who is waiting in heaven until God sends Him to earth where He would establish His kingdom and rule over it. This book was common knowledge to the Jewish people, so when Jesus applied the phrase to Himself, He was clearly claiming to be the long-awaited Messiah. The expressions of “Son of Man” and “Son of God,” express the deity of Jesus,³²⁴ but the former title also asserts His humanity.³²⁵

Sopherim, School of

A Jewish school of theology that was popular from 450 B.C. to 30 B.C. It instituted thousands of rules and regulations that pertained to every aspect of Jewish life in an attempt to make the lives of Jewish people more righteous and prevent any breaking of the Torah laws. Scribes and rabbis of this school attempted to build “a fence around the Torah” as described in Mishnah, *Aboth* 1.1.³²⁶ One of its regulations promoted the idea that a man’s home was wherever his possessions were. Therefore, on a Friday, one could place a few personal items near the end of a Sabbath’s Day walk and then, on a Sabbath, he could walk to his possession and continue on a second Sabbath’s Day walk without violating the first.³²⁷

Stadia The *stadia*, (or *stadion*, plural), is a unit of measurement that originated from a race course in the Olympics. Its distance was one-eighth Roman mile or 600 Greek feet,³²⁸ that is equivalent to today’s English distance of 202 yards or 185 meters. John 6:19 indicates that the apostles had rowed about 25 to 30 *stadia* across the Sea of Galilee when they encountered Jesus walking on the water. John

323. Rogers, “The Davidic Covenant in the Gospels,” *Bibliotheca Sacra*. Part 1 of 2. 158-78.

324. Jn. 3:13; 5:27; 6:27; cf. Mt.26:63-64; Tenney, *The Gospel of John*. 105.

325. Vincent, *Word Studies in the New Testament*. 1:312.

326. See “Mishnah” 02.02.16.

327. Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor’s Manual*. Class 8, pages 2-4 and Class 13, page 11.

328. Vine, “Furlong.” *Vine’s Complete Expository Dictionary*. 2:259.

11:18 indicates that Bethany was about 15 *stadia* from Jerusalem, which is equivalent to today's distance of two miles or three kilometers.

Star of David The Star of David as is commonly seen today and associated with Israel and Judaism did not exist in the first century. No literary or archaeological evidence exists that can support its existence in the biblical period.

Stele A stele is a monument, usually taller than wide, and made from stone or wood. In the Middle East, a number of stone steles have been found on which are commemorative inscriptions. These were generally written at the command of a king so his legacy would be preserved.

Stoics A philosophy of life founded by Zeno (335-263 B.C.),³²⁹ who believed that the main goal in life was to rise above all issues of life and reveal no emotions in pain or pleasure. Zeno taught his disciples in the Athenian marketplace so passersby could stop and listen to him expound truths as he understood them. The name Stoic was acquired from the *Stoa Poikile* that is the *Painted Portico* of the marketplace.³³⁰ The concept of deity for the Stoics is that of a “world-soul,” meaning that everything is a god – which is a pantheistic worldview. See Acts 17:18. Stoicism appears to have been more popular in the Holy Land than Epicureanism.³³¹

Strophe A strophe (strophes, plural) is a division structure within a poem that has stanzas of various lengths. It is found in Hebrew and Greek poems.

Sukkah A temporary swelling or “booth” built each year at the Feast of Tabernacles, a/k/a the Festival of Booths, to commemorate the temporary shelters the Israelites built during their exodus from Egypt. It is part of the Passover observance.

Suzerainty Treaty

A *suzerainty* treaty was between two kings, usually between the victorious king and his vassal king.³³² In the treaty, the stronger king promises to protect and defend the weaker one, but the weaker king is committed to certain obligations to the stronger king. Deuteronomy 27 and 28 is reflective of a *suzerainty* treaty.

329. This Zeno is not to be confused with the Zeno who authored the Zeno Papyri; Scott, Jr. *Jewish Backgrounds of the New Testament*, 115.

330. Bruce, *New Testament History*. 41-43.

331. Mould, *Essentials of Bible History*. 563-70.

332. Cate, *A History of the New Testament and its Times*. 54.

Synagogue The local Jewish house of worship that is believed to have originated in Babylon. The Hebrew word for synagogue is *beit-kneset* or *beyt-kneset*, meaning *house of gathering*.³³³ In the course of time it became known as a *house of prayer* or *house of worship*.³³⁴ Josephus said that Caesar Augustus referred to it as a *sabbateion*, or *Sabbath house*.³³⁵ Simply stated, wherever there was a Jewish community, the synagogue was the center of Jewish life and activities. According to the book of *Jubilees*, Jewish sermons were a tiresome study of the smallest rabbinic rules. In fact, the book of *Jubilees* is considered one of the most important authorities on Jewish customs and opinions at the time of Jesus, second after the *Mishnah*.³³⁶ The synagogue was open daily for prayer, worship, children's education, and discussions of community importance, legal decisions, and other important issues that might arise. It was not, however, a place for sacrifices, as these occurred only in the temple.

Synoptic gospels

Since Matthew, Mark, and Luke have similar wording, content, and order, they are referred to as the "synoptic gospels." The term *synoptic* meanings *seeing together*.

Syriac Syriac is the original language of many Christian communities in the Middle East including Israel. It is a late version of Aramaic, the language which Jesus normally spoke.

Taheb The Samaritans, like so many other people groups in the ancient Middle East, expected someone to come from God and restore peace and order in the land. The Samaritans called that "someone" the *Taheb* or *Restorer* – a great prophet of the end-time whom Moses referred to in Deuteronomy 18:15.³³⁷ To the Samaritan woman, Jesus was the *Taheb*.

Talmud See 02.02.26 for a description of the Babylonian and Jerusalem Talmuds.

333. Mills and Michael. *Messiah and His Hebrew Alphabet*. 7.

334. Scott, Jr. *Jewish Backgrounds of the New Testament*. 139.

335. Josephus, *Antiquities*. 16.6.2 (164).

336. Geikie, *The Life and Words of Christ* 1:560.

337. Bruce, *New Testament History*. 34-35.

Tanakh See Hebrew Bible 02.02.12

Tannaim, The A second rabbinic school that decided the rabbis of the *School of Sopherim* left too many holes in their laws. So the *Tannaim* rabbis added more restrictions. This school started in 30 B.C. of the Inter-Testamental Period and continued to about A.D. 220. It eventually became part of the Mishnah. (see 02.02.16 “Mishnah”).³³⁸

Targum See 02.02.28

Tax collector A tax collector was generally a Jewish man who became an agent of the oppressive Roman Empire. Collectors were known for their corruption, requiring taxes far in excess than required by the heads of state. Furthermore, they used Roman soldiers, if needed, to collect taxes and increase their wealthy position. Hence, they were hated by the Jews. See 06.03.11 for more details, including the types of tax collectors.

Tebhah The Hebrew word *tebhah* was the cabinet or “ark” of painted wood in which the Torah scroll was kept in the local synagogue.

Temple The temple was one of two institutions where the Jewish faith was expressed, the other being in the local synagogue. The temple was the place of sacrifice of sins and the observation of the seven festivals, which were grouped together in three festival events. Since more Jewish people lived outside of the Holy Land than inside, and since travel was difficult in ancient times, those who lived more than 15 miles from Jerusalem were encouraged to make a Passover pilgrimage only once in a lifetime. Those within the 15 mile perimeter were required to make annual observations of the feasts.

Testament The word *testament* is a synonym for *covenant*. The term *covenant* is hardly understood, although the closest example is the marriage covenant between a man, woman, and God. A *covenant* can also be understood in parent-child relationships.

Tetragrammaton

The name of God was so sacred to the Jews that they refused to pronounce it. The Tetragrammaton is the four Hebrew letters *yod*, *he*, *vav*, and *he*, transliterated without vowels as *YHVH*, but pronounced as *Adonai*.³³⁹ The Jewish Encyclopedia

338. Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor's Manual*. Class 8, pages 2-4.

339. <http://www.thefreedictionary.com/Tetragrammaton>. Retrieved December 21, 2013.

identifies the translated name of God to be “Elohim.”³⁴⁰

Tetrarch A Roman title for a ruler of the fourth. A tetrarch held the position and responsibilities of a governor or puppet king.³⁴¹ Herod Antipas and Philip both inherited a fourth part of their father’s dominions.

Textual Criticism

The term as applied to biblical studies means the study, analysis, and comparison of ancient documents to determine the original of the text. This field of study arose because there are slight variations of some ancient texts. The term does not mean “to find fault,” but to uncover the original meaning of the writer to his audience.

Therapeutae The Therapeutae was a Jewish sect that lived in the Diaspora, but had a large concentration in Alexandria, Egypt. While they were not Pharisees, they observed the regulations and doctrines of the Pharisees. What is known about them is primarily from an account in *De Vita Contemplative* translated as *The Contemplative life*, authored by the Jewish philosopher Philo who lived in Alexandria (20 B.C. – A.D. 50).

Theocratic anointing

A theological term that applies to a special intervention by the Holy Spirit who equips someone who is called to fulfill a special mission.³⁴² Moses and the seventy elders (Num. 11:17; 25) are among several examples of the Old Testament era.³⁴³ The most significant example occurred at the baptism of Jesus (See 05.02.03).

Theophany A theological term that refers to the visitations of God in one form or another, such as the various appearances of “an angel of the Lord” mentioned in the Old Testament. Such visitations are now generally regarded as by the “pre-incarnate” Jesus.

340. <http://www.jewishencyclopedia.com/articles/14346-tetragrammaton>. Retrieved March 5, 2015.

341. Vincent, *Word Studies in the New Testament*. 1:82; Vine, “Tetrarch.” *Vine’s Complete Expository Dictionary*. 2:624.

342. <http://www.bookmanministries.com/Documents/Theocratic%20Anointing.pdf>. Retrieved January 17, 2014.

343. Joshua, (Num. 27:18; Deut. 34:9), Othniel (Jg. 3:10), Gideon (Jg. 6:34), Jephthah (Jg. 11:29), Samson (Jg. 13:25; 14:6, 19; 15:14).

Threshing The process by which grain, such as wheat or barley, is loosened from the stalk. The process included spreading the grain out on a threshing floor after which a donkey or ox pulled a threshing sled over the grain. The sled crushed the grain stalks sufficiently to loosen the kernel, after which it was winnowed. Note: Threshing floors are generally located on a hilltop so the breeze can blow away the chaff in the winnowing process.

Thomas, The Gospel of

In 1945 two peasants in the village of Nag Hammadi in southern Egypt discovered a cache of jars containing numerous papyri manuscripts including the *Gospel of Thomas*. This 4th century text contains a number of sayings, parables, and proverbs attributed to Jesus. In fact, some are nearly word for word accuracy. The author, Didymus Judas Thomas, had a strong proponent of gnostic philosophy which emphasized secret sayings and mysteries that need to be discovered for one to find salvation. The phrase “secret sayings” was a key element on the growing religious-philosophy of Gnosticism during these early years of the church. The Gnostics called their own writings “gospels” to counter the four inspired gospels which had become inspirational for the exploding new faith. For this reason the gospel is given little credence by biblical scholars. The opening line begins with:

These are the secret sayings which the living Jesus spoke and which Didymus Judas Thomas wrote down....Whoever finds the interpretation of these sayings will not experience death.

Gospel of Thomas 1:1 ff.

The fact that the author attributes the understanding of the sayings, typical of Gnosticism, to obtaining eternal life is contrary to the message of Jesus Christ, and therefore, it is a false gospel. Since they did not recognize Jesus as the only way to salvation, their writings are noticeably void of any passion narratives or comment of salvation through Christ Jesus.³⁴⁴

Time See Appendix 16.

Tithe Tithing is the act of giving 10% of one’s income to the church (Gen. 14:17-20, 28:22; Mal. 3:8-10; Mt. 23:23). Offerings and alms are gifts given in addition to a tithe and can be given to any person or organization. The Jews also had second

344. Carroll and Green, *The Death of Jesus in Early Christianity*. 153.

and third tithes that were given, but not annually. The practice of tithing predated the Mosaic code as evidence by the practice of Abraham presenting tithes to Melchizedek (Gen. 14:20).

Torah *Torah* is the Hebrew word that is often translated as *law*, although a better translation is *instruction*. See 02.02.29 and 08.01.04.

Tosefta See 02.02.30

Transliterate To reproduce the sound of a word in one language by using the letters of a different language. For example, the Hebrew word *Hallelujah* which is spelled in English and means *praise the Lord*, sounds the same in both English and Hebrew.

Tribulation A period of time when the earth will experience destruction as never before and Israel is punished for rejection of the Messiah 2000 years ago. (Rev. 4-19).

Tunic An outer garment similar to a modern short sleeve shirt that was worn by both men and women, by ancient Greek and Roman citizens and non-citizens. It extended from the neck to above the knees.³⁴⁵

“Type and shadow.”

A literary term: A “type and shadow” is a prophetic picture that describes a person or event of history, but that image will reoccur in the future in the form of another person or event. Sometimes it is referred to as a “double reference.” For example, Moses was a person who led the Israelites out of Egypt’s bondage of slavery. He is considered a “type and shadow” of Jesus who, leads those who accept Him, out of the bondage of sin (see Appendix 2). The phrase is found in Hebrews 8:5, although some translations use the words “sketch and shadow,” that carries the same meaning. Joseph was sold by his brothers, imprisoned, eventually rose to power and authority and saved his people and the world of the Egyptians from death (see Appendix 3).

Wadi A river or stream bed that is dry except for when it rains during the rainy season.

345. Some scholars identify the garment that was worn closest to the skin as a *tunic* while others call it a *cloak*. It is doubtful that Jesus would have told someone to give a second pair of underwear to another person, but to give a second coat would have been more acceptable. The Jewish culture was a highly modest one and nakedness was condemned. Pilch, *The Cultural Dictionary of the Bible*. 15-17; Vine, “Clothing, Cloths, Clothes, Cloke, Coat.” *Vine’s Complete Expository Dictionary*. 2:105-07.

In Israel, storm clouds often bring rain in the central mountain region but the water runs eastward in dry river beds bringing a torrent of water to unsuspected people.

Wadi Daliyeh Papyri

See Samaritan Papyri

Wadi of Egypt

The southern boundary of the Promised Land (see 04.05.02.Z), that is also known as the *Wadi El Arish*, the *Brook of Egypt*, the *River of Egypt*, or the *Rhinokolura Wadi*.³⁴⁶ It was a recognized boundary facing Egypt dating back to 1 Kings 8:65 and possibly before.

Winnow

The winnowing process is the act of throwing the wheat into the air, usually on a hilltop. The wind blows the chaff to the side and the heavier grain falls to the floor to be collected and stored.

Witness

In biblical studies a *witness* is an original document or early writing, also known as a *manuscript* or *document*.

Wood-fest

The Wood-fest was a half-holiday established by the Pharisees that was celebrated on the 15th day of Av (August). It was held in the honor of the gathering of the wood for the temple altar. Only quality wood was accepted; any lumber or tree limbs with rot or insects was denied.³⁴⁷

Word play

Two words that sound alike but may have opposite meanings. In every language there are word plays. At times word plays create humor and other times they are ideal teaching tools. For example, the Hebrew word *Netzer* is the root word for Nazareth, but is also the root word for *branch*, such as the branch that comes out of the root of Jesse – the father of King David. This play on words is known as a *mnemonic*³⁴⁸ and served as a memory tool.

Zealots

The Zealots were Jewish patriots, radical defenders of theocracy who passionately hated Romans and Hellenists. They were the terrorists of the first century Israel.

346. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 1:205.

347. Encyclopedia Judaica, “Wood-fest” 16: 630; See also Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 135.

348. Bullinger, *Figures of Speech Used in the Bible*. 710.

See also 02.01.23, “Sicarii” 02.01.22, Luke 6:15; Acts 1:13, Josephus, *Wars*. 2.4.1 and 4.4.1.

Zeno Papyri Zeno was an administrator under Apollonius, a treasury official of Ptolemy II Philadelphia (285-246 B.C.) in Egypt. Zeno traveled in the Holy Land between the years of 260 to 258 B.C. and recorded comments concerning life and conditions of the time. About one-fourth of the papyri is dedicated to that journey and contributes to understanding the Inter-Testamental history. This historical treasure was discovered in 1915.³⁴⁹

Zeus The king of the Greek deities. In the second century B.C. Antiochus IV Epiphanies sacrificed a pig on the temple altar in the worship of Zeus.

Appendix 27: The Ministry Of The Apostles, Gospel Writers, And Other Significant Leaders.

Is the story of Jesus really true? An examination of His apostles will reveal an amazing insight. Except for Judas, not one of the disciples recanted his faith in the Lord. In fact every one of them except John died a martyr’s death. Furthermore, according to 1 Corinthians 9:5, some apostles were married whose wives traveled with them. No one would die, and their wives also, an agonizing death unless they were absolutely convinced that Jesus truly was the Son of God.³⁵⁰

The incredible faith of the disciples is overwhelming evidence that they had been either with God or someone superhuman. Those who claim the narratives of the gospel writers are at best mythological stories have difficulty explaining why the disciples of Jesus, who became known as the apostles, would not only spread the myth but be willing to die for a falsehood. They most certainly would not have sacrificed their lives, endured persecution and eventual martyrdom, if they knew that the body of Jesus was stolen, and He had not risen from the dead. As has been often said, “The only principles of life that are worth living for are those that are worth dying for.”

Below is a brief biography of the twelve disciples, followed by other disciples.

The Twelve:

349. See <http://www.lib.umich.edu/reading/Zenon/zenondates.html> Retrieved December 29, 2014.

350. For related information that may be of interest, see 16.01.18.Q5 “Are there other ancient writings of tortures and crucifixions?” and Appendix 31, “Significant Extra-Biblical Writings That Refer To Jesus And Early Christians.”

Andrew

Andrew (a Greek name that means *manly*) and his brother (Peter) Simon grew up in the fishing town of Bethsaida (Jn. 1:44) along the northern edge of the Sea of Galilee. He was the son of Jonah (Jn. 1:42) and worked with James and John, the sons of Zebedee (Lk. 5:10), after moving to Capernaum ((Mk. 1:29). Andrew was originally a disciple of John the Baptist, but when he heard of Jesus he was the first to become a disciple of the long-expected Messiah (Jn. 1:35-40).

A tradition says he ministered in Scythia, and hence, he is a patron saint of Russia, while another tradition places him in Lydia, Thrace, Achaia, and was martyred in Patras. He was condemned because the wife of the local proconsul Aegeates (or Eges) became a believer and then was estranged from her husband. Aegeates had him crucified on an X-shaped cross which subsequently became known as St. Andrew's cross. There he hung and for four days and while dying he continued to encourage believers in the faith. He is considered to be the founding father of the Eastern Orthodox Church.³⁵¹ However, that is a 7th century tradition and is therefore, questionable.

Another writer said that the Apostle Andrew was crucified in a manner to maximize pain and agony. He was crucified on a low cross to permit wild animals and dogs to feast on his flesh while he was still alive. The account, recorded in an extra-biblical book, reflects a common method of crucifixion.

He (the Proconsul Aegeates) commanded that Andrew be flogged with seven whips. Then he sent him off to be crucified and commanded the executioners not to impale him with nails but stretch him out tied up with ropes, (and) to leave his knees uncut, supposing that by so doing he would punish Andrew even more severely...The executioners ... tied up only the feet and armpits, without nailing up his hands or feet nor severing his knees because of what the proconsul had commanded them, for Aegeates intended to torment him by his being hung and his being eaten by dogs if still alive at night.

The Acts of Andrew: The Passion of Andrew 51.1; 54.4³⁵²

351. Hiebert, "Andrew." 1:156-58; Kerr, "Andrew." 1:122-23.

352. MacDonald, *The Acts of Andrew and the Acts of Andrew*. 395, 407.

Bartholomew

Bartholomew (meaning *son of Tolmai*), a/k/a Nathanael (meaning *God has given*) was born and raised in Cana (Jn. 21:2).³⁵³ The prevailing tradition says he was the founder of the Arminian church, where government authorities killed him by skinning him alive. Another says he translated the gospel of Matthew into one of the Indian languages and was later crucified in India.

James (the Great)

James³⁵⁴ had no shortage of names; he was known as the “Son of Zebedee” (Mt. 4:21), “Boanerges” (Son of Thunder; Mk. 3:17), James “the Elder,” and James “the Great.” He was also the older brother of John (writer of the gospel, 1, 2, 3 John, and Revelation) and a relative to Jesus. His mother was Salome (Mt. 27:56; Mk. 16:1),³⁵⁵ a sister to Mary, mother of Jesus.

Jesus named him and John “Sons of Thunder” (Mk. 3:17), which no doubt reflects totally upon their personalities after they wanted God to rain judgment upon a Samaritan village (Lk. 9:2-8). As a professional fisherman, he was a partner with Peter (Lk. 5:10). He was one of the three disciples in the core group of Jesus, being privileged to witness the Transfiguration (Mk. 5:37; 9:2-8; 13:3; 14:33).

James became a pillar in the early Jerusalem church (Gal. 2:9), where he encouraged believers to stand strong in the face of persecution. He lived and died by his words, because Eusebius recorded that he was beheaded in Jerusalem as was ordered by Herod Agrippa I (Acts 12:2), the only apostle whose death is recorded in Scripture. On the way to the execution site, a guard took him aside and asked for forgiveness. James responded with, “Peace be to you,” and kissed him. Both were then beheaded.³⁵⁶

James (the Less)

James the Less had one name less than his other namesake. This James was also known as James, the son of Alphaeus and James the Younger. Scholars debate whether he is called “the less” because he was the younger or the shorter of the

353. Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*. 3:247.

354. Technically, there is no “James” in Greek or Hebrew. His real Hebrew name was Jacob, but translated into English as “James.”

355. Sometimes children were named after heroes, and Salome may have been named after the only righteous queen in Israel’s Inter-Testamental history – Queen Alexandra Salome who reigned from 76 – 67 B.C. See 03.05.11.

356. Eusebius, *Ecclesiastical History*. 9.

two disciples. Some scholars believe that he was a possible brother of the famous tax collector, Matthew (Mk. 2:14).

One tradition says that he was stoned to death by Jewish rioters who were orchestrated by the High Priest Annas (the youngest son of the retired High Priest Annas).³⁵⁷ A similar tradition says that he was beaten to death in the temple at the command of the same high priest. These accounts are probably true because Josephus wrote that citizens protested his murder to King Agrippa who then removed Annas from office.³⁵⁸ Some Messianic scholars believe these protesting citizens were Pharisees.³⁵⁹

John

John was the brother of James the Great, and had one more name than his sibling. He was also known as the Son of Zebedee (Mt. 4:21), Boanerges (“Son of Thunder”; Mk. 3:17), “the Beloved Disciple” (whom Jesus loved), “the Evangelist,” and “the Revealer.” His mother was Salome (Mt. 27:56; Mk. 16:1),³⁶⁰ a sister to Mary, mother of Jesus. This meant that he was cousin to Jesus, which is implied when comparing Matthew 27:56 with Mark 15:40. This may explain why he and Jesus had an extraordinary close friendship as stated in his gospel and why Jesus told John to care for his mother (the Mary).³⁶¹ With his father Zebedee, brother James (Mt. 4:21), he partnered with Peter in the fishing business.

John was the “beloved disciple” of Jesus as he identified himself in the gospel that bears his name. He was in the core group that went with Jesus upon the Mount of Transfiguration. John evidently has some special responsibilities, because he was given the task to prepare the Last Supper (Lk. 22:8) where he reclined next to Jesus (Jn. 13:23), and as Jesus hung dying on the cross, He told John to care for His mother Mary (Jn. 19:26-27). John founded the churches in Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira (see Rev. 1-3). He is the only apostle who survived a martyr’s death when enemies of the gospel attempted to boil him alive. He was exiled during the reign of Emperor Domitian to the

357. Josephus, *Antiquities*. 20.9.1 (200).

358. Josephus, *Antiquities*. 20.9.1 (203).

359. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 9, Session 2.

360. Sometimes children were named after heroes, and Salome may have been named after the only righteous queen in Israel’s Inter-Testamental history – Queen Alexandra Salome who reigned from 76 – 67 B.C. See 03.05.11.

361. Turner, “John, the Apostle.” 3:637-40.

island of Patmos where he authored the last book of the New Testament. Eventually he was permitted to live in Ephesus, in modern Turkey, where he was the bishop and lived to an age of nearly 100. Church tradition says that he was known as the apostle of love, a most adequate character for one who would write 1 John.³⁶²

Jude

Jude, a/k/a “Thaddeus,” and “Lebbaeus,” (both names mean *beloved* or *dear to the heart*) and “Judas, son of James” (Judas means *praise*; Lk. 6:16). Some scholars believe he authored the book of Jude, but most believe the author was Judas, the brother of Jesus. Little is known of Judas, the son of James, except that he was killed in Edessa, Persia with a battle ax in A.D. 72.

Matthew

Matthew (meaning *gift of God*) was also known as “Levi” and “Levi the son of Alphaeus” (Mk. 2:14). He was from Capernaum (Mk. 2:1-17) where he was also a tax collector (Mt. 9:9), a lucrative career that he left to become a disciple of Jesus. He authored the gospel that bears his name and became a missionary to Ethiopia. It was there where he was murdered during communion in the city of Nadabah in A.D. 60.

Peter

Peter was also known as “Simeon bar Jonah,” “Simon bar Jonah,” “Cephas,” (meaning *rock* or *a stone*), Simon Peter, and Simon. He was born in the fishing village of Bethsaida (Jn. 1:42-44) but moved to Capernaum where he lived with his wife and family (Mt. 8:5-14). With his brother Andrew, he partnered with James and John in a fishing business (Lk. 5:10).

Peter is clearly the most colorful characters on the twelve disciples. He was impulsive, often speaking without first thinking of what he was saying. Yet he became one of the three disciples in the core group (Mk. 5:37; 9:2; 13:3; 14:33).

He denied Christ three times but was restored and became an outstanding apostle. Tradition says that when he realized death was near, he said he was unworthy to die in a manner as did his Lord. He evidently had his wife with him in ministry, because Clement of Alexandria said that the two were martyred together.

On seeing his wife led to death, Peter rejoiced on account of her call

362. Morris, L. “John the Apostle.” 2:1107-08.

and her conveyance home, and called very encouragingly and comfortingly, addressing her by name, “Remember thou the Lord.”

Clement of Alexandria, *Stromateis* 7:6

These final words were frequently spoken when death was near. Some martyred individuals during the Reformation made similar statements prior to death.

Philip

Philip (means *lover of horses*) was born in Bethsaida but little more is known of him. He was the third disciple to be invited to join Jesus (Jn. 1:43) and brought Nathanael to Jesus (Jn. 1:45-46). Little more is known of him. One tradition says that he preached in Scythia (Ukraine today) and another says he ministered in Heliopolis in Phrygia and what is known today as Turkey. Both traditions could be correct since the apostles traveled as did the Apostle Paul. Eventually he was beaten, imprisoned, scourged, and crucified in A.D. 54.

Simon the Zealot

This Simon was also known as Simon the Cananaean (meaning *zealous one*) was passionately nationalistic with the goal of fighting the Romans. The fact that he was a disciple with Matthew, who was a tax collector for the Romans, speaks volumes of the transforming power of Jesus. Little is known of him, but church traditions say he was a missionary in Persia where he was cut to pieces when Jude Thaddeus was martyred.³⁶³

Thomas

Judas Thomas was also known as Didymus (meaning *twin*), but because he could not accept the resurrection of Jesus, he was given the nick name of “Doubting Thomas.” He said he would not believe unless he could touch the wounds of His Savior, which he did (Jn. 20:25-28).

His ministry was in the Parthian Empire and then on to India in A.D. 52. The church he established is today the oldest in the world. He was tortured with red hot iron plates but died in A.D. 72 as the result of a spear being thrust through him.

Judas Iscariot

363. Another tradition says he preached in both Africa and Great Britain where he was crucified in A.D. 74. However, it is well known that Christianity did not arrive in Great Britain until a few centuries later.

Judas was also known as Judas the son of Simon, but given the nick name “Judas the Betrayer.” Since his second name is “Iscariot,” scholars believe he was from the southern village of *Kerioth*, a/k/a *Kireot*,³⁶⁴ which was located near Arad in the Negev Desert. This village was occupied predominantly by Idumeans – descendants of Esau but also had a Jewish population. He betrayed Jesus, which led him to commit suicide. Today he is symbolic of all those who claim to follow Jesus but are, in fact, have their own personal agendas which also leads to death.

Other Significant Apostles, Gospel Writers and significant Leaders:

Apollos	He became an influential missionary, pastor, and church leader. (Acts 18:18-27; 1 Cor. 1:12; 3:4-6, 22; 4:6; 16:22; Titus 3:13).
Aquila	She, with her husband Priscilla, was a teacher and missionary (Acts 18; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19).
Barnabas	He was a partner with the Apostle Paul, as well as a missionary and apostle on his own (Acts 4:36; 9-15; 1 Cor. 9:6; Gal. 2:1, 9, 13; Col. 4:10). He was crucified in A.D. 73.
James	He was the half-brother of Jesus, leader of the church in Jerusalem, and wrote the New Testament book that bears his name (Mt. 13:55, 56; Acts 12:17).
Judas	He was also known as Jude, a half-brother of Jesus and author of the book of Jude (Mt. 13:54-55; Mk. 6:3; Jude 1).
Junia	Very little is known of her, except that she is identified as an apostle in Romans 16:7.
Luke	He was not an original apostle, but a disciple of the Apostle Paul. He was a medical physician who became convinced that Jesus was the true Messiah. He was a co-worker and prisoner with the Apostle Paul and authored the gospel that bears his name (Col. 4:14; 2 Tim. 5:13). He was crucified on an olive tree in Greece.
Mark	Also known as John Mark, ³⁶⁵ he was not an original apostle, but a disciple of the

364. Vincent, *Word Studies in the New Testament*. 1:58.

365. 1 Pet. 5:13, Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Phil. 24.

Apostle Peter and hence, his teaching is namely that of Peter. John was his Hebrew name and Mark his Roman name. His mother was Mary (Acts 12:12) and Christians in Jerusalem frequently met in her home. He was a cousin to Barnabas (Col. 4:10), an assistant to the Apostle Paul, and authored the gospel that bears his name (Acts 12; 1 Pet. 5:13). Eusebius recorded that he established churches in Alexandria, Egypt where he died.³⁶⁶ Other sources indicate that his death was the result of rioters dragging him through the streets of Alexandria during the celebration of Serapis, a local pagan deity. Supposedly in the ninth century his remains were relocated under the church of St. Mark in Venice.³⁶⁷

- Matthias** He was not an original disciple of Jesus, but according Eusebius, he was one of the seventy (Lk. 10:1) disciples and was later chosen to replace Judas the Betrayer (Acts 1:23-26). To be an apostle one had to be with Jesus during His years in ministry from His baptism to His Ascension. One tradition states that he was martyred in Judea, another says he was stoned and then beheaded in Jerusalem, and still another indicates that he was an evangelist to the Ethiopians and executed, and the memory of his final years are lost to history.³⁶⁸
- Paul** Paul, formerly known as Saul, was not a member of the original Twelve, but had a dramatic encounter with Jesus while traveling to Damascus. Hence, by his testimony and teaching he is considered an apostle as he also authored most of the New Testament (Acts to Philemon, 2 Peter 3:15). Scholars are uncertain of the date of his death.
- Philip** He is sometimes referred to as “Philip the Evangelist” although he also functioned as a deacon and missionary (Acts 6:5-8).
- Priscilla** He, with his wife Aquila, was a teacher and missionary (Acts 18; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19).
- Silas** He was best known as a missionary (Acts 15-18; 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1; 1 Pet. 5:12).
- Stephen** A significant church leader, deacon, missionary, and preacher in the Jerusalem area. It was there where he was martyred (Acts 6-8; 11:19; 22:20) as Saul (later

366. Eusebius, *Ecclesiastical History*. 2.16.1-2.

367. Andersen, H. G. “Mark, John.” 4:88-89.

368. Cole, “Matthias.” 4:141; Wead, “Matthias.” 3:288.

known as the Apostle Paul) looked on.

- Timothy** He was a pastor, teacher, and author (Acts 16-20; Rom. 16:21; 1 Cor. 4:17; Phil. 2:19-22; 1 and 2 Timothy).
- Titus** He was a pastor, teacher, and author (2 Cor. 2:13; 7:6; 8:6-23; 12:18; Gal. 2:1-3; Titus 1:4-5).

Appendix 28: Bibliographic Sketches Of Selected Early Church Fathers³⁶⁹

The brief bibliographical sketches of early church leaders highlight their contributions during a time of severe persecution. Critics who argue that the New Testament was edited or changed from the original writings have consistently failed to explain why the apostles, so many pastors, and other followers of Jesus, accepted torture and martyrdom for a book that was not true.

Athanasius of Alexandria (296-298)

He is at times referred to as Saint Athanasius the Great of Alexandria, as he was an outstanding defender of the Christian faith. His strong position against heresies such as Arianism, as well as the pagan religions, resulted in him being exiled five times by four Roman emperors. Among his many writings is his theological argument on the Word-became-flesh (man), a reference to John 1. He is honored as a pillar of the church by the Coptic, Roman Catholic, and Eastern Orthodox churches.

Augustine, Aurelius (354-430).

He was the bishop of Hippo who is often referred to as the greatest theologian since the Apostle Paul. He began his education in philosophy, law, and religions but returned to the faith of his childhood and was baptized on Easter, 387. His best writings are *Confessions*, *City of God*, and a text on Christian philosophy of history *De Trinitate*; *De doctrina christiania*; and *Enchiridion*.

Caesar (or Caesarius) of Arles (470-542)

An influential bishop and moral teacher in Gaul and responsible for the

369. Adapted from Thomas, *The Golden Treasury of Patristic Quotations: From 50 – 750 A.D.* 295-301.

condemnation of semi-Pelagianism at the Council of Orange in 529.

Cassian, John (360-435)

He is believed to have been a native of Gaul who spent years studying pagan religions in Egypt. About the year 400 he became a student of John Chrysostom, then a priest, and later founded two monasteries. He was an arch defender of the faith, especially against Pelagianism. He is known for his writings titled *Institutes of the Monastic Life*, *Conferences on the Egyptian Monks*, and *De Incarnatione Domini*.

Chrysostom, John (345-407)

Chrysostom became the Bishop of Constantinople, one of the greatest early church fathers, reformer, and eloquent preacher. His eloquence was so impressive that he was given the name of “Chrysostom,” meaning *golden mouth*, combined with his theological insights; he also held the popular title of being one of the great expositors of the church.

Clement of Alexandria (150-220)

He was a Greek, born in Athens, and argued well the differences between Christian faith and Greek reasoning as a church leader in Alexandria.

Cyril of Alexandria (376-444)

Bishop of Jerusalem during a period of many church controversies that led to his removal from office three times. He is best known as a staunch defender of the Nicene Doctrine that eventually became a pillar of church doctrines. His works clarified understanding concerning the Trinity and the Incarnation that helped prevent the heresies of Nestorianism and Pelagianism from taking root in the church community.

Cyril of Jerusalem (315-386)

Cyril was born, educated and served the church in Jerusalem. During his years he was exiled more than once when he focused attention on morally corrupt church leaders. He is remembered best for being strict to orthodoxy, a scriptural scholar and successful preacher.

Ephraim the Syrian (306-373)

A writer of poetry in the Syrian church who became known as the “Lyre of the Holy Spirit.”

Eusebius (260-339?)

Famous author of church history whose writings have survived and are a significant resource today in biblical research. He taught under Origen, was a friend of Emperor Constantine, and served as the Bishop in Caesarea, the ancient city built by Herod the Great.³⁷⁰ The church today would be at a great loss were it not for his greatest work, *Church History*, a/k/a the *Ecclesiastical History*. He is also the author of the *Life of Constantine* and the *Demonstration of the Gospel*.

Felix, Marcus Minucius (3rd Century)

A renowned North African lawyer and advocate of Stoicism who converted to Christianity and is believed to have died a martyr's death.

Fulgence (Fulgentius) of Ruspe (467-533)

A tax collector in North Africa who became a Christian, then a monk, and finally the bishop of his home town of Ruspe (Kudiat Rosfa, Tunisia). He refused to accept the doctrine of the immaculate conception of the Virgin Mary and, therefore, was subject to much persecution. None the less, he is seen as among the greatest theologians and was Augustinian in doctrine. He established monasteries and wrote arguments against the heresy of Arianism in his *Three Books to King Thrasimund*. His other work *An Answer to Ten Objections* was in response to the king's objections to his Christian orthodoxy.

Gregory of Nazianzus (330-394)

As a student he studied at some of the finest schools, including the rhetorical school in Caesarea, the coastal city built by Herod the Great. He became known also as Gregory, the Theologian, for his knowledge of Scripture and orthodoxy, and was highly esteemed by fellow theologians. He was ordained the bishop of Nazianzus against his will, but served well. His best work is the *Five Theological Orations*.

Ignatius of Antioch (d. 107)

Bishop of Antioch who opposed heresies and schisms; possible disciple of St. John who was appointed to be the bishop of Antioch by St. Peter. His legacy was preserved by Eusebius. He is best known for his *Epistle to the Ephesians*, and died a martyr by lions in the Coliseum in Rome. He used the following phrases, thereby providing dative evidence of the early writings of the Apostle Paul.³⁷¹

370. Neusner and Green, *Dictionary of Judaism*. 210.

371. LaHaye, 65; Goodspeed, *The Apostolic Fathers*. 85.

“Jesus Christ our God.”	Greeting found in Eph. 1
“By the blood of God.”	Eph. 1:1
“Who is God in man.”	Eph. 2:7
“For our God, Jesus the Christ.”	Eph. 2:18
“Jesus Christ, our God.”	Greetings found in Rom. 1

Ignatius wrote letters of church instruction pertaining to the Trinity, marriage, the incarnation, redemption and communion. He is often surnamed Theophorus (God bearer), a name which most likely developed as a result of his ministry to the church.

Irenaeus of Lyons (115-202)

A third generation apostle: He was taught by Polycarp, who was taught by the Apostle John who authored of five New Testament books. Irenaeus focused on the literal interpretation of Scripture and was a bishop in Lyons in Southern Gaul. He is best known for his work *Against Heresies*.³⁷²

Jerome (347-420)

Jerome is famous for his work as the translator of the Bible into Latin, commonly known as *The Vulgate*, a task that took most of his life to accomplish. In his early years he was highly scorned for his ideas and dreams, but later he was highly acclaimed. This may be the reason he was also known for his sarcasm and arrogance. He spent his later years as the head of a monastery in Bethlehem.

Justin Martyr (100-165)

Justin was born in Samaria. He studied philosophy, rhetoric, history, and poetry, but eventually became a Christian and an arch defender of the faith. He traveled from city to city debating pagan philosophers and eventually established a school of philosophy in Rome where he reconciled faith and reason. His best works are *Apologies* and *Dialogue Against Trypho*, a Jewish philosopher. In *Dialogue*, he argued that Jesus was King and Priest, Angel and Man, and Captain and Stone (ch. 36). Eventually Justin was beheaded in Rome, and hence, his name “Martyr.”

Melito of Sardis (c. 150-200+/-)

The Bishop in Sardis, Lydia who is remembered for his many writings of which his best work is titled *Apologia* of the Christian faith. It was addressed to Emperor Marcus Aurelius and later highly praised by Eusebius.

372. Roberts and Donaldson, *Irenaeus*, 278.

Nestorius (381-453)

He was born of Persian descent and received his theological training in the School of Antioch. The Roman Emperor placed him in charge of the church in Constantinople. He is best known for his vehement opposition to the doctrine of the Virgin Mary being the Mother of God (*Theotokos*), but rather preferred to call her the mother of Christ (*Christotokos*). For this he was condemned as a heretic and exiled.

Origen of Adamantius (185-255)

A brilliant young scholar, who, at the age of eighteen, was placed in the position of headmaster of the Catechetical School in Alexandria, Egypt. He studied under a pagan philosopher, Ammonius Saccas so he could better debate pagan philosophers. A wealthy convert was highly impressed with his knowledge, and supplied the funds for him to hire a secretary to write his books.

Tertullian (160-230)

A native of Carthage in North Africa, he challenged the doctrines of the Roman Catholic Church, withdrew, and established his own sect. He is remembered for his apologetic writings of orthodox interpretation of Scripture.

Tertullian said, in reference to the joys of being a Christian rather than a pagan, as a believer, one could “find yourself trampling underfoot the gods of the Gentiles, expelling demons, effecting cures, the spectacles of Christians, holy, eternal, and free.”³⁷³

Appendix 29: Heresies In The Church (And Their Reemergence Today)

In the years and decades that followed Jesus, many false teachings arose. Below is a listing of the major heresies that appeared in the early church as well as in recent history.³⁷⁴

Gnosticism

The teaching that human knowledge is the basis of all truth; a continuous search for inner “secret spiritual knowledge.” For many years critics have said that John

373. Tertullian, *De spectaculis*. 29.

374. Scriptures from various translations.

borrowed his ideas from Gnostic writers. However, Gnosticism rose to prominence in the 2nd and 3rd centuries A.D., long after Christianity became established. Messianic scholars universally argue that John has many Hebrew phrases, poetry, and structural styles. The Dead Sea Scrolls likewise have many similar parallels in thought and language style and Hebraisms that they clearly prove John is a first century Jewish book, although their doctrines are clearly different.³⁷⁵ Furthermore, the discovery of the gnostic library at Nag Hammadi in southern Egypt³⁷⁶ proves that John did not borrow ideas, words, and phrases from Gnosticism, but the Gnostics borrowed these from the gospels.³⁷⁷

Arianism

This is the theological teaching that Jesus was not fully man, but that He was either a lesser god or a created being. This concept is believed to have originated with Arius (250-336) a leading church figure in Alexandria, Egypt and, consequently, was condemned as a heretic. Another early promoter of this heresy was Marcion, who was also condemned as a heretic and excommunicated. Today, the Jehovah's Witnesses and Unitarians agree with Arian and maintain the theological position rejected by Christian denominations at large.

While the full deity and full humanity of Jesus is a concept that cannot be understood by the human mind that does negate the truth of who Jesus was during His incarnation (time in human flesh). As one scholar said, Jesus was "God, very God" and "Man, very Man."³⁷⁸ The general theological statement is that when Jesus became man, He emptied Himself; He surrendered the independent exercise of His Divine Spirit.

Jesus was not fully God

This belief is obviously similar to number 2 above. The prophet Isaiah said of Jesus, "I am the First and I am the Last, besides Me there is no God" (Isa. 44:6). This theme was repeated by John when he said of Jesus, "I am the First and the Last, I am He who lives, and was dead, and behold, I am alive forevermore" (Rev. 1:17-18). But the New Testament repeatedly states otherwise.³⁷⁹

375. Fischer, *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 4, Session 2.

376. See also "Thomas, The Gospel of." In Appendix 26.

377. Fischer, *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 4, Session 2.

378. Bookman, *When God Wore Sandals*. CD Trac 1.

379. For passages that refer to the deity of Christ, see Mt. 1:18-25, 3:17, 17:5; Lk. 3:22; Jn. 1:1, 14, 18, 33-34, 3:16-18; 1 Jn. 4:9; Isa. 9:6; Phil. 2:6-11; Col. 1:15; 2:9.

Jesus was not born of a virgin

This teaching was promoted not only within the Jewish community, but also throughout the pagan Gentile culture. It is amazing that many believed that some of their emperors, such as Alexander the Great, were born of a virgin, but they could not accept the virgin birth of Jesus. The Bible repeatedly affirms His unusual birth (Mt. 1:18; Lk. 1:30-31, 34).³⁸⁰

Examples of false teachings in today's church

Preterism This teaching claims that all prophecies were fulfilled when the temple was destroyed in A.D. 70. The obvious difficulty with this belief is the number of prophecies that pertain to Israel and the Jewish people that have been partially or fully fulfilled within the past two centuries. Furthermore, there are many prophecies that remain unfilled – such as when the Son of Man returns (Mt. 24:29-30) and when He will stand on the Mount of Olives (Zech. 14:4).

Social Gospel

The essential message of the social gospel is to help the poor. And while the church has always helped the poor, the new social gospel fails to preach repentance and relationship with Jesus Christ. The Great Commission is not to help the poor, but to go forth throughout the world (Acts 1:8) teaching others to obey His commandments (which includes helping the poor), to baptize them and train them to become disciples (Mt. 28:18-20).

Open theism

This teaching states that God does not know the future. The obvious error is that God does know the future. Furthermore, while we have absolute freedom in making whatever decisions we desire, He knows what decisions we will make and the consequences of each of those decisions. Isaiah said that God know all things from ancient times (Isa. 45:21) and there is none like Him, knowing the end from the beginning (Isa. 46:9-11).

Universalism

There are many ways to God and, therefore, everyone goes to heaven. This belief states that God is so loving and kind that He would never send anyone to hell.

380. See also Mt. 16:16; Mk. 4:29; Jn. 1:1-14, 41; 9:22. 1 Corinthians 15:8 contains the unusual statement by the Apostle Paul concerning the birth of Jesus.

The truth is that decisions determine destiny. People make various decisions and the results of those decisions determine where one's eternal destiny is. Scripture says that anyone whose name is not found in the Book of Life will be cast into the lake of fire (Rev. 20:15); to fear Him who has the power to cast one into hell (Lk. 12:5); and the wicked shall inherit hell (Ps. 9:17). There are, in fact, many ways to hell, but only one way to eternal life and that is through Jesus Christ.

The Emerging Church

This church teaches that there is no absolute truth. The obvious difficulty is conflict with many Scriptures that clearly teach otherwise. For example, the entirety of God's Word is truth (Ps. 119:160; Jn. 17:17), and His truth endures to all generations (Ps. 100:5). John said that the followers of Jesus will know the truth and that truth will set them free (Jn. 8:32). Jesus is the *only* way, the *only* truth, and the *only* life (Jn. 3:36).

If truth is relative, then how does one explain the incredible wide range of right and wrong doctrines of various religions that are in obvious conflict? It opens the door to a lifestyle that is in conflict with a host of biblical directives and is obviously a heretical teaching.

Dual Covenant

This teaching states that Jews can go to heaven if they live faithfully only to the Old Testament while Gentile Christians need to follow New Testament instructions. In essence, God has a covenant for the Jewish people and a different one for all non-Jews.

If this were true, then why did Jesus spend so much time in ministry to the Jewish people? Would it not have been better for Him to have been born into a Gentile family and forget the Jewish people? The Bible states that Jesus lived, died, and rose again that *all men* might have life through Him (Jn. 3:16, 36; 14:6).

Humanitarian Salvation

This teaching says that one can acquire salvation by doing good works; that when good deeds outweigh the bad, God is pleased. Unfortunately, the Bible does not say that. Rather, Abraham believed in the Lord and his belief (and the lifestyle that resulted from that belief) was accounted to him for righteousness (Gen. 15:6).

The writer of Ephesians said, “For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast” (Eph. 2:8-9). Titus further stated,

⁵He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶whom He poured out upon us richly through Jesus Christ our Savior, ⁷so that being justified by His grace we would be made heirs according to *the* hope of eternal life”

Titus 3:5-6

What the Bible does say is that when someone has repented of their sins and accepted Jesus as Lord and Savior, good works are expected. Those deeds will not result in salvation, but are the result of a believer’s dedication to Christ Jesus. That is why Ephesians says “For we are His creation, created in Christ Jesus for good works, which God prepared ahead of time so that we should walk in them” (Eph. 2:10).

Appendix 30: Hermeneutics 101 – The Basic Rules Of Interpretation

Teachers of literature, including the Bible, have often said that if, “a statement makes common sense, use no other sense.” This has been true throughout human history – that people accept the natural meaning of what has been said or written. However, every culture has its own idioms of expressing ideas.

For example, in the America, when two people meet each other the question that is often asked is, “How are you doing?” That is not a question for information, but a greeting. If personal information is given, it may be rather insignificant, depending on their relationship. Strangers will not reveal information while personal friends might.

The question that needs to be asked by the serious student of Scripture is this: How did the first centuries Jews interpret their own Scriptures? It is unfortunate that Bible students today frequently overlook this important matter.³⁸¹

As stated previously (02.01.18), Rabbi Hillel, a/k/a Hillel the Elder (c. 50 B.C. – A.D.10),³⁸² was one of the most important religious leaders in Israel during the Roman occupation. He was an

381. For further study, see Hobbel, “Hermeneutics in Talmud, Midrash and the New Testament.” 132-46.

382. Jewish scholars debate Hillel’s date of birth. While the year 50 B.C. is also a realistic possibility, some who have equated Hillel with the 120 year life of Moses claim that he was born in 110 B.C.

orthodox Jew who placed an emphasis of charity and mercy along with some liberal ideas.³⁸³ Amazingly, some of his principles of faith³⁸⁴ and religion are identical to those of Jesus, which is why it has been suggested that just as John the Baptist was the messenger who “paved the way” for Jesus, Hillel popularized some teachings that would later be replicated by Jesus.³⁸⁵ As such, Hillel may have been a significant element of “the fullness of time” phrase of Galatians 4:4b in that he brought many in line with what Jesus would be teaching.

Rabbi Hillel is remembered for his kindness, insights, and for his Seven Rules of Interpretation. Jewish scholars have long presumed that he did not originate these rules, but that he evaluated rules that were already in common use and placed an emphasis on these seven. Notice that these rules, or *middot*,³⁸⁶ were also followed by all of the New Testament writers. In fact, some are logical ways of thinking. Hillel’s Rules aids the modern student to better understand the thoughts and teachings of Jesus and His apostles.³⁸⁷

Seven Guidelines or Rules of Interpretation

by Rabbi Hillel

1. “Light to heavy.” (*Qal wa-homer*): This is one of the most common exegetical rules. References may be made on the assumption that whatever applies in a less important (*Qal*) situation applies all the more in a more important case (*homer*). As with all rules, there were some exceptions, but this remains one of the most important ones.³⁸⁸ It is sometimes referred to as a “lesser to greater” comparison.

An example is found in Matthew 6:26 where Jesus made reference to God’s care for birds, so how much more would He care for His people?

Another example is in 1 Peter 4:18 that states that if a righteous person is saved with difficulty, what about the ungodly and sinner? The unspoken response is obvious.

383. Ideas that were liberal for first century Jews, not liberal for 21st century Christians.

384. One of Judaism’s famed rabbis, Moses Maimonides (1135 – 1204), affectionately known as “RaMBaM,” is credited with writing the Thirteen Principles of Jewish Faith. However, it is believed that these principles had already existed for many centuries in one form or another.

385. Moseley, *Yeshua: A Guide to the Real Jesus and the Original Church*. 111.

386. Hobbel, “Hermeneutics in Talmud, Midrash and the New Testament.” 134.

387. There are multiple sources that explain Hillel’s Rules of Interpretation. His seven rules were later expanded into thirteen by Rabbi Ishmael. See Fischer, *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 11, Session 1.

388. For further study, see Hobbel, “Hermeneutics in Talmud, Midrash and the New Testament.” 135-36.

Other examples are Mt. 7:11 (cf. Lk. 11:13), Rom. 5:15; 5:17; 11:12; 2 Cor. 3:7-11; Mt. 12:5-8, 12:10-13; Lk. 12:28, 13:14ff; Jn.7:23, 10:34-36

2. “Verbal analogy between verses.” (*Gezerah shawah*): When the same word or phrase is found in two separate passages, the same considerations apply in both cases; what is known of one may be assumed of the other.

An example is found in Matthew 12:1-8 where Jesus justified breaking the Sabbath law on the basis of analogy of David breaking the law to meet the same human need which was hunger.

See also Acts 2:25-28; Rom. 4:1-12; Mt. 12:3-4.

It should be noted that scholars are not certain of the meaning of *Gezerah shawah*, and whether all aspects of its meaning are illustrated in the biblical passages listed above.³⁸⁹

3. “Constructing a family from a single text” (*Binyan ab minkathub ehad*): A word, phrase, or law found in one text pertains to all texts in the same topical family (this involves generalizing from one text to others).

An example is found in Deuteronomy 17:2-7. It states that “If there is found among you ... a man or woman who” And continues by detailing procedure for dealing with someone who worships other gods, including the provision that the death sentence can be pronounced only on the testimony of more than one witness. Accordingly, any criminal procedure discussed in Scripture with the clause, “If there is found among you ... a man or woman who” Also requires the testimony of more than one witness for conviction.

4. “Constructing a family from two texts.” (*Binyan ab mi-shene kethubim*): A word, phrase, or law found in two related texts can be generalized into a single principle.

An example is found in Exodus 21:36 that says a slave must be freed if the owner puts out his or her eye; verse 27 requires freeing a slave whose tooth is knocked out. Accordingly, if a slave loses any irreplaceable bodily part because of the owner’s action, he must be freed.

5. “The general and the particular; the particular and the general.” (*Kelal u-ferat u-ferat u-kelal*): A general principle may be limited by the particular (specific) application of it in another passage; on the other hand, a particular rule may be expanded in a general principle.

An example is found in Leviticus 1:2, that speaks of domestic animals in general; this statement is limited by the particular animals listed in subsequent verses.

389. Hobbel, “Hermeneutics in Talmud, Midrash and the New Testament.” 137-40, 46.

Exodus 22:10-11 speaks of “a donkey, ox, sheep, or other animal” delivered for safekeeping. The first three are particulars “any other animal” is general. Thus the procedure here covers the general class, any animal, not just the first three named animals.

A second example is found in Galatians 3:28 where the Apostle Paul affirms that there is “no longer Jew or Greek ... slave or free ... male or female.” He then expands these particulars into a general principle: “all of you are one on Christ Jesus.”

6. “A similarity in another passage.” (*Ke-yose bo be-maqom aher*): A difficulty in one passage may be solved by comparing it with another passage which has generally similar points.

7. “Something deduced from the context.” (*Debar ha-lemmed me-inyano*): The meaning may be derived by understanding the context in which it appears.

An example is found in Leviticus 11:18 where the Hebrew word for *water hen* occurs in the list of unclean birds but in verse 30 the same word appears for unclean reptiles and there it is translated as *chameleon*. The exact meaning is unknown to both ancient and modern scholars; however the contexts confirm that the word must designate different creatures.

A second example is found in Exodus 16:29 where the command “do not leave your place on the seventh day” could be misunderstood as requiring all Israelites to remain home on the Sabbath. However the context makes clear that the reference is only to leaving one’s place to gather manna.

As was mentioned in the beginning of this eBook (01.02.02), there are essentially three methods of approach to biblical studies. The options and methods used here are as follows:

1. The chronological approach is one whereby the time line is the focus. This approach of “when did it happen” helps the student organize the sequence in the ministry and life of Jesus. For example, Matthew 4:11, Mark 1:13, and Luke 4:13 are each a concluding statement about the wilderness temptation. The next verse in each of these three synoptic gospels states that Jesus then went to Galilee. However, there was an eight to twelve month time period between the desert and Galilee narratives which are filled in by John 1-4.³⁹⁰

390. If we had only the synoptic gospels, we could conclude that the time period of Jesus’ ministry was about 18 to 20 or 22 months. With the gospel of John, we know Jesus ministered for a minimum of three and a half years. Bookman, *When God Wore Sandals*. CD Trac 4 and 5.

2. The thematic or topical approach is one whereby the “why?” is the focus. In this form of study, all similar subjects are grouped together so the reader acquires a better understanding of issues important to Jesus.

3. The geographical approach is one whereby the “where did it happen?” is the focus. The synoptic gospels focus mainly on the Galilee area and the book of John is focused mainly on events in Jerusalem. Unfortunately, the “why?” question becomes a secondary matter.

Mysteries of the Messiah is a blend of topical and chronological approaches. In the early days of this study, the chronological approach was used throughout the entire manuscript. However it soon became evident that it would be cumbersome for readers to use, because the subjects were disconnected. So this study was changed to a topical approach with the exceptions of the early years and Passion Week. For a review of how ancient writings were analyzed for this eBook, see 01.02.03.

Below are several basic laws of interpretation common to all biblical studies. In addition, throughout the text are a number of explanatory sections that aid the reader to understand the method of interpretation for a specific application. These sections are identified with this heading: “A Lesson in First Century Hermeneutics.” A complete listing is found at 01.03.04, “Table of Hermeneutical Principals Used by First Century Jewish Writers.”

Modern Rules of Interpretation

Part 1

1. THE LAW OF LITERAL INTERPRETATION. This is the literal understanding of the fulfillment of prophetic words. It is the common understanding of daily language. What was said would happen did occur just as it was predicted. The gospel writers emphasize the fact that Jesus fulfilled various the Old Testament prophecies (see Appendix 7), such as parables that fulfill prophecy (Mt. 13:34-35; 09.03.12) or the warning Jesus gave His disciples about persecution (Jn.15:18-16:4; 15.01.03). Likewise Psalm 22 and Isaiah 53 are descriptive of Jesus upon the cross.

Jesus and His disciples did not speak in any kind of mysterious language, but spoke as ordinary people so common folk could understand. The language of the Bible was plainly written for the intended audiences – even the unusually picturesque book of Revelation, which is difficult for many today, was easily understood by first century readers. For example, the subject of hell is mentioned more frequently than heaven. It is described in literal terms because there really is a hell. Likewise, the instructions that pertain to obedience, love, heaven, etc., are all intended to be literally understood and acted upon.

2. THE LAW OF CONTEXT. One of the essential laws of interpretation is that of context. To place a given verse or saying within its original context is essential to understanding what the speaker was saying and why he said it. For example, it is easy to apply Zechariah 13:6 to Jesus, but the problem is that the preceding four verses refer to false prophets. Those who say that anything can be proven from the Bible say so only by violating this law. This entire manuscript, *Mysteries of the Messiah*, was written to help the reader place Jesus and the gospels in the proper historical context.

3. THE APPLIED LIMITED LITERAL INTERPRETATION. This is when the interpretation of one event reflects upon another, but the reader questions what portions of the two events are similar thus making a possible inaccurate conclusion. The classic example is the killing of innocent children in Bethlehem by Herod the Great – an event that Matthew connected to Jeremiah 31:15. Ironically, there is only one connection between the two events — mothers crying for their children. In Jeremiah 31:15, the women of the town of Ramah wept bitterly when their sons were taken into Babylonian captivity knowing they would never see them again. Ramah is where Rachel was buried, who was symbolic of Jewish motherhood, which added to the story Matthew described. These captives were not infants nor were they killed – they were permanently separated. In Bethlehem, however, the infant boys were ruthlessly killed. These two events did not even occur near each other and the only common element is that the mothers wept bitterly. In essence, Matthew took a Biblical event and applied it to a situation of his day – precisely what modern pastors do with in their sermons.

4. THE LAW OF TYPOLOGICAL INTERPRETATION OF PROPHETIC WORDS. Other terms used to describe this method of interpretation are “type and shadow” and “foreshadow.”³⁹¹ In essence, certain historical persons and events have certain characteristics of either Jesus or a future event. For example Joseph and Moses are each seen as a “type and shadow” of Jesus.³⁹² The book of Hebrews, which was written to a Jewish audience who understood their Hebrew Bible, is full of typologies which they could recognize as being fulfilled in Jesus. Likewise, *the calling* of the ancient Israelites out of Egypt is seen as a typology or “type and shadow” of *the calling* of the Holy Family to come out of Egypt (Hos. 11:1; Mt. 2:15).

5. THE LAW OF DOUBLE REFERENCE. This law pertains to similar ideas within a group of verses, but there is a span of time somewhere within that passage. For example, when Jesus was speaking in the synagogue in Nazareth (Lk. 4:16-30), He quoted Isaiah 61:1-2a and told the congregation that today, those words were fulfilled (Lk. 4:21).

391. See also “type and shadow” in Appendix 26.

392. See Appendices 2 and 3.

Notice that He did not read Isaiah 61:2b. Why? That portion of Isaiah's scroll will be fulfilled when Jesus returns. There is a separation of some 2,000 years between the fulfillment of the first and second parts. Yet, from the time Isaiah wrote those words, readers had every reason to believe that the entire segment would be fulfilled at the same time.

6. THE LAW OF RECURRENCE. This law probably is more applicable to other segments of the Bible than it is with the gospels, but it is still worth noting anyway. At times a biblical writer gave a description of an event and later the same subject is described again, sometimes with greater detail. For example, according to the prophet Ezekiel, there will come a time when Gog and Magog and all their allies, will invade Israel. This is often referred to as the prelude to the Battle of Armageddon. It is described in Ezekiel 38, but the following chapter is repetitive and provides additional details.

7. THE MAJOR PROPHET SPEAKS. When two prophets are quoted or paraphrased, the credit is given to the major prophet. While this method of interpretation and speaking was common in biblical times, it is unacceptable in today's academic world and thereby presents difficulties to modern readers.

Part 2

Essential Points Concerning The Interpretation Of The Bible:³⁹³

1. Every word, sentence, and book was written in a language that followed normal and grammatical meanings as well as figurative language.
2. Each book was written for a specific audience or readers in a specific historical, geographical situation for a specific purpose.
3. Each book is affected and influenced by the cultural environment from which each human writer wrote.
4. Every book was accepted and understood in the light of its context.
5. Every book took on the nature of a specific literary form.
6. Every book was understood by its initial audience in accord with the basic principles of logic and communication.

393. For further study on this subject, see Zuck, *Basic Bible Interpretation*. 59-75.

However, there is also a significant divine consideration to the Bible, as noted in these essential points.

7. The Bible is a divine book and is therefore inspired, inerrant, and infallible in its original writings.
8. The Bible is the authoritative book of God.
9. The Bible was composed in a 1500-year period by about 40 authors who were inspired by the Holy Spirit and, therefore, their combined writings have a unique unity.

Kindly note that these are basic hermeneutical principles of interpretation, and are listed here to serve as an introduction for the benefit of the reader.

Appendix 31: Significant Extra-Biblical Writings And Inscriptions That Refer To Jesus And Early Christians

Critics have often pondered why, if Jesus was as popular and influential as the gospels say why aren't there any literary evidences of His existence? That is obviously a good question, one that this writer has also pondered before he learned of the ancient sources. It should be noted, however, that critics have *not* questioned the same about other historic figures of great importance.

For example, the existence of Pontius Pilate is not questioned even though he is only briefly mentioned by Tacitus, Philo, and Josephus. He ruled the Jewish land for ten years, and was what some scholars call a mid-level manager,³⁹⁴ yet his name is not mentioned in any Roman records. Concerning Pilate, there are two points to be considered in light of the question:

1. If there are three ancient witnesses, in addition to the biblical accounts, why would anyone expect *more* to have been written concerning Pilate? Very few literary records survived of other governors who were of his same status. Furthermore, most ancient records were created by writers and government scribes. Jesus was neither.
2. In light of the biblical and extra-biblical literary sources that do exist, why would

394. Bock, "Extra-Biblical Evidence for Jesus' Existence." 13-14.

critics even question the existence of Pilate in the first place? Do their critical questions reflect a theological bias because he is a key figure in the gospels?

The arguments of the critics were laid to rest in 1961 when an incredible archaeological discovery made in Caesarea. A dedication stone from Herod's theater was found with the inscribed names of Pilate and Tiberius (see 16.01.06.B). It was as if the proverbial stones cried out that the ancient witnesses and the Bible were correct.³⁹⁵

Another example pertains to the date of when the New Testament books were written. A century or two ago the most determined critics said that these are from the second or third century. And while some still hold to that position, a few are beginning to think otherwise. One such scholar is John Dominic Crossan, the founder of the ultra-liberal Jesus Seminar, who wrote that the gospels and most of the New Testament books were written 20 to 40 years after the death of Jesus.³⁹⁶

Nonetheless, the question concerning external biblical evidence concerning the existence of Jesus is an interesting one. A summary is presented below.

Didache The *Didache* is a small book that describes the church rule of order. It is further described in 02.02.08.

Source from a Syrian Philosopher

Mara bar-Serapion, a Syrian stoic philosopher made some comments concerning the removal of King Antiochus IV of Commagene, whose capital city was Samosata. While most scholars believe it was written shortly after the fall of Jerusalem, a few believe it should be dated between the fall of Masada in A.D. 73 and the year 200. By chance Josephus also made some interesting comments³⁹⁷ concerning the removal of the same king but the letter by bar-Serapion comments is of particular interest.

Mara bar-Serapion was in prison and wrote to his son to encourage him in the pursuit of wisdom. The father noted that wise men such as Socrates, Pythagoras, and Jesus (Jesus was not mentioned by name) were all overtaken by some misfortune. Bar-Serapion posed some interesting

395. There are fifty biblical names whose existence has been verified by archaeological studies in a published article by Lawrence Mykytiuk titled, "Archaeology Confirms 50 Real People in the Bible." *Biblical Archaeology Review*. March/April, 2014 (40:2), pages 42-50, 68 (see 03.02.01.A below). This archaeological evidence confirms the historical accuracy of the biblical timeline. For further study see the website for Associates for Biblical Research, as well as Grisanti, "Recent Archaeological Discoveries that Lend Credence to the Historicity of the Scriptures." 475-98.

396. Crossan, *A Long Way From Tipperary*. 153.

397. Josephus, *Wars*. 7.7.1-3.

questions that build up to the key question, “What advantage did the Jews gain from executing their wise king?” Most noteworthy is the fact that he placed Jesus on par with the greatest philosophers of antiquity.

What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. *What advantages did the Jews gain from executing their king?*³⁹⁸ It was just after that that their kingdom was abolished.

God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea; the Jews, ruined and driven from their land, live in complete dispersion. But Socrates did not die for good; he lived on in the teaching of Plato. Pythagoras did not die for good; he lived on in the statue of Hera. Nor did the wise king die for good; he lived on in the teaching which he had given.

Mara bar Serapion 14.658³⁹⁹

Mara bar-Serapion noted six significant points concerning Jesus, whom he did not mention by name.

1. Jesus was Jewish,
2. Jesus was regarded as the Jewish king,
3. He was wise,
4. He introduced new laws (according to bar Serapion’s understanding),
5. He was killed by the Jews and
6. The Jewish kingdom fell because of His death.

While Mara bar Serapion’s account about Athens and Samos is incorrect, he nonetheless did present his opinion concerning the “king” of the Jews. This is an interesting commentary by someone who was neither Jewish nor Christian, but merely an observer in another country. There is little question that this was written by a non-believer, as there is no mention of a

398. Emphasis mine.

399. House, *Chronological and Background Charts of the New Testament*. 78; See also Van Voorst, *Jesus Outside the New Testament*. 54. Emphasis mine.

resurrection, the crucifixion, but Jesus is mentioned as one of three wise sages and not as God.

The information about Jesus given to Mara bar Sarapion most certainly did come from believing Jews and Gentiles (Christians) since only they referred to Him as a “king,” and that His teaching as a new “Law.” The crucifixion and resurrection of Jesus, as well as the destruction of Jerusalem, is associated with the dispersion of the Jews into other nations, a verification of fulfilled Old Testament prophecies. This letter affirms the wide-spread influence of the message of Jesus even before all the books of the New Testament were written.⁴⁰⁰

Sources from Josephus – An extra ordinary Jewish historian

While Josephus was Jewish, his writings are generally not considered among the Jewish writings by scholars. Therefore, he is listed in a class by himself, and he more than anyone else, preserved a library of historical information that is most valuable for research and understanding.

Titus Flavius Josephus (37-1000) was a Jew born with the name Josephus ben Matityahu. He was born into a wealthy priestly family, and was well educated as to become a Jewish military commander, scholar, and after a retirement in Rome, he became a historian and writer. See 02.02.14 for additional information. Josephus made some interesting comments concerning Jesus and two other important New Testament figures.

Josephus on the response of the death of John the Baptist: The death of John the Baptist by Herod Antipas was seen as a violent act against a righteous man. The event did not go unnoticed by the historian, who said,

Now, some of the Jews thought that the destruction of Herod’s army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist for Herod slew him who was a good man, and commanded the Jews to exercise virtue, both as righteousness towards one another, and piety towards God, and so to come to baptism. For that washing [with water] would be acceptable to him, if they made use of it not in order to the putting away [or the remission] of some sins [only], but for the purification of the body.

Josephus, *Antiquities* 18.5.2 (116-117b)

The significance of this narrative is that the readers knew that there was a connection between John and Jesus. The name of Jesus does not appear, but it does discuss the significance of John’s

400. Theissen and Merz, *The Historical Jesus: A Comprehensive Guide*. 76-69.

ministry, which even the Gentiles recognized was related to Christ.

Josephus on Jesus: However, in his famous work, *The Antiquities of the Jews*, is the following comment which has been the subject of many debates – some have argued it is an addition written by later Christian editors, while others claim this statement about Jesus was personally made by the historian. He gave this brief observation concerning Jesus:

Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works - a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.

Josephus, *Antiquities* 18.3.3 (63-64)

Critics have said that this paragraph is not original, but claim it is a Christian interpolation of a later edition. Yet is clearly is based upon another statement concerning John the Baptist. They stated a loyal Jew would not have made such a statement. However, two significant church fathers, Jerome and Ambrosius, accepted it as original. Eusebius not only quoted Josephus, but then said the following,

When such testimony as this was transmitted to us by an historian who sprung from the Hebrews themselves, both respecting John the Baptist and our Savior, what subterfuge can be left to prevent those from being convicted destitute of all shame, who have forged the acts against them? This, however, may suffice on this subject.

Eusebius, *Church History* 1.11.9

Scholars who consider the comments by Josephus as an original work point to an early Arabic translation that includes the same comment.⁴⁰¹ In fact, nearly all early translations of the *Antiquities of the Jews* have the comment of Jesus.

Josephus on James the Just: In the two paragraphs below, Josephus spoke of the events that led to the stoning of James, the half-brother of Jesus in A.D. 62 by an angry Jewish mob led by Anna, the son of the Sadducean high priest by the same name. This horrific event occurred

401. Santala, *The Messiah in the New Testament*, 28-29.

during the transition of Roman rule from Festus to Albinus when there was a brief lapse of military supervision.

Now the report goes, that this elder Ananus proved a most fortunate man, for he had five sons who all performed the office of a high priest to God, and he had himself enjoyed that dignity a long time formerly, which never happened to any other of our high priests: but this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper and very insolent, he was also of the sect of the Sadducees who are very rigid in judging offenders above all the rest of the Jews, as we have already observed, when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority].

Festus was now dead and Albinus was but upon the road; so he (the younger Ananus) assembled the Sanhedrin of judges and brought before them the brother of Jesus, who was called Christ, whose name was James and some others; and when he had formed an accusation against them as breakers of the Law, he delivered them to be stoned.

Josephus, *Antiquities* 20.9.1 (198-200)⁴⁰²

Sources from Jewish Writers and Their discussion with Church Fathers

Babylonian Talmud

In addition to the writings of Josephus and Eusebius mentioned above, is the Jewish account of the death of Jesus in the Babylonian Talmud. This narrative is one of the travesties of historical records. Jewish historians are known for their accuracy and reliability, but in dealing with Jesus, their credibility fails miserably. This reflects how problematic Jesus was and continued to be for them. The following account was prepared to give some resemblance of the legal procedure that supposedly took place in the trial and crucifixion. There is no mention of the house of Annas that is elsewhere described with contempt, nor is there any mention of the Romans, who performed the execution. The writers of the Talmud justified His death on Deuteronomy 13.

On the eve of the Passover, they hanged Yeshu (Jesus). For forty days before the execution took place, a herald went forth and cried: Yeshu of Nazareth is going forth to be stoned, in that he practiced sorcery and led Israel astray. Let anyone

402. Brackets by Danby, ed., *Mishnah*.

knowing anything in his defense come and plead for him. But they found nothing in his defense, and hanged him on the eve of the Passover.

Rabbi Ulla said, “Would you believe that any defense would have been so zealously sought for him? He was a deceiver, and the All-merciful says: ‘You shall not spare him, neither shall you conceal him.’ It was different with Jesus for he was near to the kingship.”

Babylonian Talmud, *Sanhedrin* 43a

Those Jews who were against Jesus before the crucifixion were likewise against Him afterwards. They accused Him of being a magician, a deceiver, and an artist of the magic arts. A similar statement is found elsewhere within the Talmud:

One day he [Rabbi Joshua] was reciting the Shema when Jesus came before him. He intended to receive him and made a sign to him. He [Jesus] thinking it was to repel him, put up a brick and worshipped it.

“Repent,” said he [Rabbi Joshua] to him. He replied, “I have thus learned from you: He who sins and causes others to sin is not afforded the means of repentance.” And a Master [another major rabbi] has said, Jesus the Nazarene practiced magic and led Israel astray.”

Babylonian Talmud, *Sanhedrin* 107b

In the Babylonian Talmud is a myth that one of the disciples of Jesus was involved with a prostitute. The account clearly is an indirect attack on Jesus as well as His disciples. Amazingly, in this account, fictitious names are used, yet the name “Jesus the Nazarene” is clearly identified.

When he came home, his disciples called on him to console him, but he would accept no consolation. Said R. Akiba to him, 'Master, wilt thou permit me to say one thing of what thou hast taught me?' He replied, 'Say it.' 'Master,' said he, 'perhaps some of the teaching of the Minim had been transmitted to thee and thou didst approve of it and because of that thou wast arrested?' He exclaimed: 'Akiba thou hast reminded me.' I was once walking in the upper-market of Sepphoris when I came across one [of the disciples of Jesus the Nazarene] Jacob of Kefar-Sekaniah by name, who said to me: It is written in your Torah, *Thou shalt not bring the hire of a harlot ... into the house of the Lord thy God*. May such money be applied to the erection of a retiring place for the High Priest? To which I made no reply. Said he to me: Thus was I taught [by Jesus the Nazarene], for *of the hire of a harlot hath she*

***gathered them and unto the hire of a harlot shall they return.'* They came from a place of filth, let them go to a place of filth. Those words pleased me very much, and that is why I was arrested for apostasy; for thereby I transgressed the scriptural words, *Remove thy way far from her* — which refers to *minuth* — *and come not nigh to the door of her house*, — which refers to the ruling power.'**

Babylonian Talmud, *Abodah Zerah* 17a ⁴⁰³

Sources from Roman and Roman Empire Writings

Africanus on Thallus

Julius Africanus (170-240) was a North African Christian teacher who, in 215, wrote a book on history in which he referred to the writings of a pagan historian by the name of Thallus (c. A.D. 52 – 110?). Thallus was either Roman or Syrian, although some believe he was a Samaritan. He authored a historical work that covered the era from the Trojan War (c. 1194 – 1184 B.C.)⁴⁰⁴ to the end of the first century A.D. He was totally opposed to the message of Jesus and attempted to prove that the Passover earthquake and darkness were the results from natural causes. Knowledge of him and his manuscripts have been lost in history, but documents by several other writers who argued against him and defended the biblical narratives have survived. One of them was Julius Africanus, who said,

On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness, Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the Passover on the 14th day according to the moon, and the passion of our Savior falls on the day before the Passover; but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last day of the old, that is, at their junction: how then

403. http://www.come-and-hear.com/zarah/zarah_0.html Retrieved October 28, 2014.

404. There are debates among historians concerning, not only of the date of the war, but if it ever occurred, meaning that some believe the entire Trojan War narrative from Homer's *Illiad* are mythical. http://www.ancient.eu.com/Trojan_War/ and <http://archive.archaeology.org/0405/etc/troy.html> July 8, 2014. See also Bruce, *The New Testament Documents*. 116.

could an eclipse be supposed to happen when the moon is almost diametrically opposite of the sun?

Julius Africanus, *Chronography* 18.1⁴⁰⁵

Africanus then concluded with this comment,

Thallus, in the third book of his histories, explains away this darkness as an eclipse of the sun—unreasonably, as it seems to me.

Julius Africanus, *Chronography* 18.1⁴⁰⁶

Africanus then explained that it was the season of the Paschal full moon when Jesus was crucified. Therefore, it was the comment by Thallus that was unreasonable because a solar eclipse could not have occurred at the same time as the full moon. Clearly, the life of Jesus and His crucifixion had become so widespread that non-Christian writers were attempting to refute the account, even with illogical reasons.⁴⁰⁷ The significant point is that, although Thallus argued against the events as recorded in the gospels, the fact that he held a firm position confirms that they must have occurred.

Caesar, Edict of

Known as the Nazareth Inscription, as well as the Edict or Ordinance of Caesar, this Imperial inscription, bearing the title *Diatagma Kaisaros* was found near Nazareth has been dated to A.D. 50.⁴⁰⁸ Amazingly, the marble stone declares that it is illegal to steal a body from a tomb. The Jewish leaders were highly angered at the spread of the new faith in Jesus as the Messiah. It is strongly believed this ordinance was enacted to squelch the rumors of a resurrected Christ.

The decree condemns anyone who “violates” a tomb by stealing the body of the deceased. Its significance is obvious, within two decades the news of the life, death, and resurrection of Jesus had spread throughout the Roman Empire, even to the highest levels of Rome itself.

405. Cited by <http://www.neverthirsty.org/pp/historical-secular-quotes-about-jesus/thallus.html> on July 7, 2014. See also <http://www.reasonablefaith.org/thallus-on-the-darkness-at-noon> July 8, 2014.

406. Jeffrey, *The Signature of God*. 94-95.

407. Bock, “Extra-Biblical.” *Mishkan*. 2000. 33:19.

408. A photograph of the Inscription is found at 17.02.03.A with the translation by Josephus following.

Diogenes

Nothing is known of the third century (A.D.) Greek philosopher, Diogenes Laertius, other than the fact that he authored the *Lives and Opinions of Eminent Philosophers*, which has survived history. Even the precise form of his name remains a mystery. But he is remembered for his comment on the darkness that followed the crucifixion, at a time when he lived in Egypt.

There was a solar darkness of such like that either the deity himself suffered at that moment or sympathized with one who did.

Diogenes, *Lives and Opinions of Eminent Philosophers*⁴⁰⁹

Lucian of Samasota (c. 125-180)

Lucian was a Greek satirist who spoke sarcastically of Christ and Christians. Yet in doing so, he affirms that they were real people with a devoted belief system. The death and resurrection of Jesus became a point of humor and ridicule among pagans, and Lucian included the event in his satire. In his story, he wrote of a believer who, in later years, became an apostate and returned to his pagan ways. Lucian did not mention Jesus by name, but did mock the crucifixion by a reference of Jesus being “impaled.” Note the following comment from chapter 11.

[The Christians] worship a man to this day – the distinguished personage who introduced their novel rites, and was crucified on that account....[It] was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live by his laws.⁴¹⁰

“Next after the other, to be sure, whom they still worship, the man who was impaled in Palestine⁴¹¹ because he introduced this new cult (religion)⁴¹² into the world.... All this they take quite on faith, with the result that they despise all worldly goods alike, regarding them merely as common property.”

409. Cited by Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor's Manual*. Class 25, page 9.

410. Cited from Michael Gleghorn, “Ancient Evidence for Jesus from Non-Christian Sources.”

http://www.probe.org/site/c.fdkEIMNsEoG/b.4223639/k.567/Ancient_Evidence_for_Jesus_from_NonChristian_Sources.htm July 7, 2014.

411. The name “Palestine” was attributed to the land of the Jews by Hadrian in 135 A.D., and most likely added to the writings of Lucian of Samasota at a later date.

412. Parenthesis mine. All religions in ancient times were referred to as “cults.”

Lucian of Samasota, *The Passing of Peregrinus* 11-13⁴¹³

The significance of this writing is that it proves that the knowledge of Jesus and His “laws” were widespread by the early second century.

Phlegon

Phlegon of Trailes (c. 80 – 145?) was a freeman who authored two books, *Chronicles* and the *Olympiads* that are known to us through other writers. Information about Phlegon⁴¹⁴ as well as most of his literary works have been lost in history. However, Julius, Africanus, Origen, and Eusebius made the following references to his observations.

Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour⁴¹⁵ to the ninth – manifestly that one of which we speak. But what has an eclipse in common with an earthquake, the rendering rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? And calculation makes out that the period of 70 weeks, as noted in Daniel, is completed at that time.

Julius Africanus, *Chronography* 18.1

And with regard to the eclipse in the time of Tiberius Caesar, in whose reign Jesus appears to have been crucified, and the great earthquakes which then took place...

Origen, *Against Celsus* 2.33⁴¹⁶

In the fourth year of the Olympiad 202, an eclipse of the sun happened, greater and more excellent than any that had happened before it, at the sixth hour, day turned into dark night, so that the stars were seen in the sky, and an earthquake in Bithynia toppled many buildings of the city of Nicea.

413. The title is also known as *The Death of Peregrine*. Bock, “Extra-Biblical.” *Mishkan*. 2000. 33:19; Jeffrey, *The Signature of God*. 91.

414. This Phlegon is not to be confused with Phlegon who was the bishop of Marathon in Thrace. He was also one of the seventy disciples and is mentioned in Romans 16:14.

415. The sixth hour in Roman time is 12:00 p.m. modern time. See Mt. 27:45 and 19:16.00.A.

416. https://groups.yahoo.com/neo/groups/Theoretical_Physics_Board/conversations/topics/11716 July 7, 2014.

Phlegon's 13th book quoted in Jerome's translation of Eusebius' *Chronicle*, 202 Olympiad⁴¹⁷

While the original works of Phlegon may be lost, his observations are important for several reasons:

1. Three writers, of a later period, agree with what has been attributed to Phlegon and this contributes to the authenticity of his work.
2. The time of the crucifixion and the events that followed agree with the gospel narratives – a time of three hours from noon until the 9th hour (3:00 p.m.).
3. The eclipse was profoundly dark and scientifically impossible.
4. The end of Daniel's 70 weeks was seen as the time when these events occurred.
5. The events that occurred in Jerusalem evidently must have been felt over a huge geographical area. Ancient Bithynia is located in northwest (modern) Turkey just below the Black Sea.
6. The 202nd Olympiad has been calculated to run from July, 29 to the end of June, 33. The 4th year of the 202nd Olympiad would have placed the crucifixion date to the spring time Passover event of A.D. 33.⁴¹⁸

Pliny the Younger. C. Plinius Caecilius Secundus, a/k/a Pliny the Younger (61 – 112), was the nephew and adopted son of Pliny the Elder. The younger nephew became a Roman nobleman, senator, and eventually the governor of Pontus and Bythnia (now known as northern Turkey) in the year A.D. 111. He is known for his extensive writings, including volume ten that includes his letter to Emperor Trajan (reigned 98-117).⁴¹⁹ In light of the unusual lifestyle of the Christians, Pliny asked the emperor how they ought to be treated. The primary objection of the Romans was that they would not worship the Roman gods or the emperor. The reason for this was beyond Roman comprehension.

417. <http://www.neverthirsty.org/pp/historical-secular-quotes-about-jesus/phlegon.html>. April 8, 2014; See also <http://www.freechristianteaching.org/modules/smartsection/item.php?itemid=185#axzz36uOxoNtF> July 8, 2014. Also cited by Fruchtenbaum, *The Jewish Foundation of the Life of Messiah: Instructor's Manual*. Class 25, page 9.

418. <http://www.freechristianteaching.org/modules/smartsection/item.php?itemid=185#axzz36uOxoNtF> July 8, 2014.

419. Emperor Trajan is not to be confused with Emperor Hadrian who, two decades later, crushed the Second Revolt, destroyed Jerusalem, and cursed the land by renaming it *Philistinia*, in honor of Israel's ancient enemies, the Philistines.

Pliny stated the following:

They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then to reassemble to partake of food – but food of an ordinary and innocent kind.

Pliny the Younger, *Letters* 10.96-97

This letter is significant because it was written by a non-Christian author and, therefore, the biases that early critics placed on the Jesus and the gospels, did not exist in the life of the author. The following points are worthy of consideration:

1. Scholars believe that the term *certain fixed day* (some translations read *fixed day*) refers to Sunday, the first day of the week.⁴²⁰ It was then that the early church gathered at predetermined times for worship, fellowship, and an incredible determination to be obedient to God's Word.
2. The believers directed their worship to Jesus, and affirmed His divinity. Pliny specifically said they sang verses to Christ, "as to a god." The early church recognized Jesus to have been a human person who was both God and man – a core doctrine of the New Testament.⁴²¹
3. This congregation seems to have been a group of Gentile believers, because Jewish believers continued to meet on the Sabbath day which began on sunset on Friday.
4. The Romans had a legal system that attempted to be fair, but the issue is that they perceived followers of Jesus as a potential threat. Christianity was not one of the "legal religions" while Judaism was accepted as such.
5. Christians were punished solely for religious reasons.
6. Christians were encouraged to abandon their faith and provide evidence (by worshipping "our gods") that they had accomplished that change.

420. Bock, "Extra-Biblical Evidence for Jesus' Existence" 18.

421. For passages that refer to the deity of Christ, see Mt. 1:18-25, 3:17, 17:5; Lk. 3:22; Jn. 1:1, 14, 18, 33-34, 3:16-18; 1 Jn. 4:9; Isa. 9:6; Phil. 2:6-11; Col. 1:15; 2:9.

7. Charges against Christians could be made by any citizen, but the accuser had to provide his signature to his accusation.

8. Failure to worship the emperor was a serious violation of Roman law. Pliny wanted advice on whether to continue crucifying Christians or to use techniques not resulting in death.

Emperor Trajan was one of the most talented military strategists in Roman history. Maintaining peace was a delicate combination of military power and responding to social needs. His response to the Pliny was as follows:

The method you have used, my dear Pliny, in investigating the cases of those who are accused of being Christians is extremely proper. No search should be made for these people; when they are accused and found to be guilty they must be punished; with the restriction, however, that when the individual denies he is a Christian, and give proof that he is not (that is, by adoring our gods) he shall be pardoned on the ground of repentance, even though he may have formerly incurred suspicion. Documents without the accuser's signature must not be admitted in evidence against anyone, since this introduces a very dangerous precedent. And is by no means consistent with the spirit of the age.

Pliny the Younger, *Letters* 10.97

This response is essentially why historians believe Trajan was the kindest of the Roman Emperors. This unique discussion provides incredible evidence on the existence of Jesus, but also on the profound influence of the church that grew exponentially.

Qu'ran The Qu'ran makes several references to the life of Jesus. It mentions His death as follows:

So peace is on me (Jesus) the day I was born, the day that I die, and the day that I shall be raised up to life (again).

Qu'ran *Sura* 19:33⁴²²

422. Muhammad founded Islam in the early 7th century A.D. and the Qu'ran (Koran) was compiled a century or two later. The more distant a literary work is from the time of its subject, the less reliable it is. Therefore, Islamic writings are not considered reliable "primary witnesses." Nonetheless, this quotation is included for the benefit of Muslim readers.

However, this passage is contradicted by Sura 4:157. That is why Muslims deny the death and resurrection of Jesus. But Sura 19:33 is strongly supported by a hadith⁴²³ in *Sahih Bukhari*.⁴²⁴

As if I saw the Prophet talking about one of the Prophets whose nation had beaten him and caused Him to bleed, while He was clearing the blood from His face and saying, “O Allah! Forgive my nation for they have no knowledge”

Hadith, *Bukhari* 4:683.⁴²⁵

Suetonius

The Roman historian and lawyer C. Suetonius Tranquillus (69-121) had access to the Roman archives that provided him with bountiful resources. Around the year 120 he wrote twelve books titled *De Vita Caesarum* (the *Lives of the Twelve Emperors*, a/k/a the *Lives of the Twelve Caesars*) in which each book is a biography of an emperor/Caesar. One of those books is titled the *Life of Claudius*, who reigned from 41 to 54. Of him Suetonius wrote,

As the Jews were making constant disturbances at the instigation of Chrestus, he expelled them from Rome.

Suetonius, *Life of Claudius* 25.4

It is believe that the phrase “constant disturbances” occurred in the year 49 which were the reasons for the eviction of Jews from Rome who are mentioned in Acts 18:2. The quotation is significant for two reasons:

1. Suetonius referred to “Chrestus,” a misspelling of the name “Christ” (25.4). This ancient witness provides evidence that the gospel traveled from Jerusalem to Rome within two decades.

423. The Arabic term *hadith*, has two definitions: 1) a hadith is a saying from the book Hadith, and 2) the Hadith is a book that contains the traditions and sayings of Muhammad of his daily life. This book constitutes the guidance for Muslims along with the Qu’ran.

424. Muhammad founded Islam in the early 7th century A.D. and the Qu’ran (Koran) was compiled a century or two later. The more distant a literary work is from the time of its subject, the less reliable it is. Therefore, Islamic writings are not considered reliable “primary witnesses.” Nonetheless, this quotation is included for the benefit of Muslim readers.

425. Hadith, *Bukhari*. Muhammad Muhsin Khan, ed. 9 vols.

2. It suggests that the Christian movement and Judaism were recognized by the Romans as a singular religion.⁴²⁶ However, since Judaism was a recognized legal religion and Christianity was not, those who were expelled could have been Jewish believers.

The problem that scholars have is that the term “Chrestus” is not “Christ.” But was it ever a name at all? Several hundred names of Roman Jews have been found in the catacombs, and not one of them is “Chrestus.” Scholars believe that Suetonius may have confused the name “Christ” with the term, “Chrestiani,” a vulgar name for Christians. Therefore, he called Jesus “Chrestus.”⁴²⁷

Upon the death of Claudius, his adopted son Nero reigned from 54 to the year 68 when he committed suicide. Nero is remembered for being mentally unstable, for his severe persecution of Christians, and to have ignited the great fire of Rome on the night of July 18 in the year 64 A.D. It burned for six days and destroyed a huge portion of the city. Of him Suetonius wrote,

During his reign many abuses were severely punished and put down, and no fewer new laws were made.... Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition.

Suetonius, *Life of Nero* 16.2

The significance of this witness is that it attests to:

1. Suetonius mentioned the “punishment” inflicted upon Christians which obviously indicates that they received their name from One known as the “Christ.”
2. The Romans did not understand Christianity, but did recognize it as a “new and mischievous superstition.” Anything spiritual that was not understood at this time was labeled as “superstition.”

Tacitus

Publius Cornelius Tacitus, a/k/a Tacitus (A.D. 56 – 117), was a Roman historian and member of the senate. During the years of 115 – 117, he authored the *Annals of Imperial Rome*, a work which is commonly referred to as the *Annals* that covered the years A.D. 14 - 68. While he was a

426. Bock, “Extra-Biblical.” *Mishkan*. 2000. 33:15; Jeffrey, *The Signature of God*. 91.

427. Bock, “Extra-Biblical Evidence for Jesus’ Existence” 16.

critic of the empire and the extravagant lifestyles of the rich and famous and exaggerated their faults, he was accurate on the major important issues and events. Therefore, his observations of Jews and Christians are important.⁴²⁸

The Roman historian clearly believed the Christians were a superstitious people, but he also believed that Nero wrongly accused them of burning Rome in A.D. 64. He said,

But neither human resources, nor imperial generosity, nor appeasement of the gods, eliminated sinister suspicions that the fire had been instigated. To suppress this rumor, Nero fabricated scapegoats - and punished with every refinement the notoriously depraved Christians (as they had been popularly called). Their originator, Christus [Christ], had been executed in Tiberius' reign by the governor of Judea, Pontius Pilatus.⁴²⁹

Tacitus, *The Annals of Imperial Rome* 15.41

This witness is significant for the following reasons.

1. Tacitus used the name “Christus,” which is Latin meaning “Christ.” It was in common use by the early church and, evidently, by some such as Tacitus, outside the church.
2. Tacitus recognized the reign of Pontius Pilate, as very few literary sources have been found with his name.
3. He said that followers of Jesus were known as “Christians.”
4. The author clearly describes how the Christians were tortured and suffered for their faith under the reign of Nero.
5. There is a clear allusion to the death and resurrection in the statement, “The deadly superstition, having been checked for a while....” The word “superstition” is a clear Roman reference to an illegal religion. The Romans could not understand the idea that a crucified “criminal” would rise from the grave and thousands would become His followers. To them, this certainly was a deadly superstition.

428. Cate, *A History of the New Testament and its Times*. 39.

429. The Latin form of Pontius Pilate.

Tacitus then confirmed that the Christian movement had quickly spread from Jerusalem to Rome within a few decades and that the Romans viewed believers with suspicion and hostility.⁴³⁰ In his description of the reign of Emperor Nero (15:44), he made a reference to Christ whom he identified as “Christus.”

Nero put in his own place as culprits, and punished [them] with most ingenious cruelty; men whom the common people hated for their shameful crimes and called Christians. Christ, from whom the name was derived, had been put to death in the reign of Tiberius by the procurator Pontius Pilate. The deadly superstition, having been checked for a while, began to break out again not only throughout Judea, where this mischief first arose, but also in Rome where from all sides, all things scandalous and shameful meet and become fashionable.

Therefore, at the beginning, some were seized who made confessions; then, on their information, a vast multitude was convicted, not so much of arson as of hatred of the human race. And they were not only put to death, but subjected to insults, in that they were either dressed up in the skins of wild animals beasts and perished by the cruel mangling of dogs, or else put on crosses to be set on fire, and, as [the] day declined, to be burned, being used as light at night. Nero had thrown open his gardens for that spectacle and gave a circus play, mingling with the people, dressed in a charioteer’s costume or driving in a chariot. From this arose, however, toward men who were indeed, criminals and deserving extreme penalties, sympathy, on the grounds that they were destroyed not for the public good, but to satisfy the cruelty of an individual.

Tacitus, *The Annals of Imperial Rome* 15:44⁴³¹

This witness is significant for the following reasons.⁴³²

1. While Christians are considered to be criminals, their existence is not only verified, but they are recognized as being followers, or affiliated with Christ.
2. The existence and judgment issues by Pontius Pilate during the reign of Tiberius are clearly given.
3. The horrible persecutions are briefly described that were suffered by early believers.

430. Bock, “Extra-Biblical.” *Mishkan*. 2000. 33:17.

431. Bracketed inserts by the author.

432. Adapted from Bock, “Extra-Biblical Evidence for Jesus Existence.” 17.

4. Tacitus affirms the fact that Christianity had quickly spread from Judea to Rome, as Nero was emperor during the 60s. Furthermore, but that time the Christian movement was so influential in the Roman culture that some considered it be threatening. Suetonius made a similar observation.

Sources from Church Fathers and Other Writers

Eusebius on Hadrian

Hadrian, Emperor Caesar Trainus (76-136), is remembered for evicting all the Jews and followers of Jesus from Jerusalem in A.D. 135, and giving the land the new official name of *Palestina*, from where today's name *Palestine* originated. While no quotation by him is available, Eusebius preserved a quotation that is said to be from him.

I do not wish, therefore, that the matter should be ignored without examination, so that these men may not be harassed, nor an opportunity given for malicious proceedings to be offered to informers. If, therefore, the provincials can clearly show their charges against these Christians, so as to answer before the tribunal, let them pursue this course only, but not just petitions, and mere outcries against Christians. For it is more fitting, if any one brings an accusation, that you should examine it.

Eusebius, *Church History* 4

Some historians question whether this quotation is truly authentic, because his hatred for Jews and Christians by the end of the Second Revolt was well known. If this statement is true, it probably predates the Revolt. Nonetheless, it is significant for the following reasons:

1. Christians were in conflict with the Roman culture
2. Hadrian, at this time, did make an attempt to be just with them.

Gospel of Peter Scholars debate when this short book was written, but most agree that it was between the years A.D. 50 and 150. As a whole, it reflects Gnosticism rather than Christianity, and therefore, is not a true gospel. It clearly has some historical inaccuracies, but is included in this study because it affirms the darkness that covered the land at the time of the crucifixion.

¹³ **Then, one of these criminals reprimanded them, saying, "We have suffered this way because of the wicked things we did, but he, the one who is the savior of humanity, what wrong has he done to you?"** ¹⁴ **And being angry at him, they ordered that the criminal's legs not be broken so that he would die being tortured....**

¹⁵ **Then, it was midday and darkness covered all of Judea.**

Gospel of Peter 4:13-14; 5:15a

The significance of this book is that the death of Jesus was so significant, that even those who did not know the details, but heard rumors through hearsay or “grapevine news,” wrote about it.

433

Origen, a Second Century Church Father.

Origen argued against a Greek philosopher, Celsus, who vehemently opposed Christianity. Celsus wrote several works titled, *The True Word*, the *Account*, and the *Discourse* or *Doctrine* in which he promoted various falsehoods about the Christian faith. None of his writing survived history and all that is known of one of them, *The True Word*, is contained in Origen’s work, *Contra Celsum*, a/k/a *Against Celsus*. In Origen’s writings there is clear evidence that the Jewish accusation of Jesus having performed miracles by magic continued. In his massive defense of the Christian faith, is the following excerpt:

O light and truth! He distinctly declares, with his own voice, as ye yourselves have recorded, that there will come to you even others, employing miracles of a similar kind, who are wicked men, and sorcerers; and Satan. So that Jesus himself does not deny that these works at least are not at all divine, but are the acts of wicked men; and being compelled by the force of truth, he at the same time not only laid open the doings of others, but convicted himself of the same acts. Is it not, then, a miserable inference, to conclude from the same works that the one is God and the other sorcerers? Why ought the others, because of these acts, to be accounted wicked rather than this man, seeing they have him as their witness against himself? For he has himself acknowledged that these are not the works of a divine nature, but the inventions of certain deceivers, and of thoroughly wicked men.

Origen, *Contra Celsum* 1:68⁴³⁴

While Origen was debating Celsus, Justin was arguing against Trypho. So toxic was the hostile environment that Justin was eventually martyred for his faith. Hence his name, Justin Martyr.

433. It should be noted that the darkening of the sun was also recorded in chapter 11 of the *Acts of Pilate*. Like the *Gospel of Peter*, the *Acts of Pilate* is clearly a work of creative writing. Its historical account is neither accurate nor chronological, but it is mentioned here only because it too affirms the darkness that fell upon Judea.

434. https://www.google.com/?gws_rd=ssl#q=origen+against+celsus+1:68 Retrieved October 28, 2014.

Justin Martyr

In the second century, long before the Babylonian Talmud was written, Justin Martyr made a statement about the Jews that affirms their accusations presented by the later Talmud authors. Martyr said

They said it was a display of magic art, for they even dared to say that he was a magician and a deceiver of the people.

Justin Martyr, *Dialogue with Trypho* 97:7⁴³⁵

Regardless of the many discussions that circulated throughout Jewish communities about Jesus, there was absolutely no question that His presence left a lasting impression. For most Jews, they elected to reject Him. Yet throughout the centuries, there have always been a remnant who decided that He really was their Messiah, and willfully decided to become His followers.

Concerning the supposedly magical arts performed by Jesus, Justin responded with the following comment:

But lest anyone should meet us with the question, what should prevent that He whom we call Christ, being a man born of men, performed what we call His mighty works by magical art, and by this appeared to be the Son of God? We will now offer proof, not trusting mere assertions, but being of necessity persuaded by those who prophesied [of Him] before these things came to pass, for with our own eyes we behold things that have happened and are happening just as they were predicted; and this will, we think appear even to you the strongest and truest evidence.

Justin Martyr, *First Apology* 30

Clearly the subject concerning the power of Jesus and His divinity was frequently discussed. Note the following discussions:

Be well assured, then, Trypho, that I am established in the knowledge of and faith in the Scriptures by those counterfeits which he who is called the devil is said to have performed among the Greeks; just as some were wrought by the Magi in Egypt, and others by the false prophets in Elijah's days. For when they tell that Bacchus, son of

435. See also Justin Martyr, *First Apology* 30 and *Dialogue* 108.

Jupiter, was begotten by [Jupiter's] intercourse with Semele, and that he was the discoverer of the vine; and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven; and when they introduce wine into his mysteries, do I not perceive that [the devil] has imitated the prophecy announced by the patriarch Jacob, and recorded by Moses? And when they tell that Hercules was strong, and travelled over all the world, and was begotten by Jove of Alcmene, and ascended to heaven when he died, do I not perceive that the Scripture which speaks of Christ, 'strong as a giant to run his race,' has been in like manner imitated? And when he [the devil] brings forward Aesculapius as the raiser of the dead and healer of all diseases, may I not say that in this matter likewise he has imitated the prophecies about Christ? But since I have not quoted to you such Scripture as tells that Christ will do these things, I must necessarily remind you of one such: from which you can understand, how that to those destitute of a knowledge of God, I mean the Gentiles, who, 'having eyes, saw not, and having a heart, understood not,' worshipping the images of wood, [how even to them] Scripture prophesied that they would renounce these [vanities], and hope in this Christ. It is thus written:

Rejoice, thirsty wilderness: let the wilderness be glad, and blossom as the lily: the deserts of the Jordan shall both blossom and be glad: and the glory of Lebanon was given to it, and the honor of Carmel. And my people shall see the exaltation of the Lord, and the glory of God. Be strong, you careless hands and enfeebled knees. Be comforted, you faint in soul: be strong, fear not. Behold, our God gives, and will give, retributive judgment. He shall come and save us. Then the eyes of the blind shall be opened, and the ears of the deaf shall hear. Then the lame shall leap as a hart, and the tongue of the stammers shall be distinct: for water has broken forth in the wilderness, and a valley in the thirsty land; and the parched ground shall become pools, and a spring of water shall [rise up] in the thirsty land. (Isaiah 35:1-7)⁴³⁶

The spring of living water which gushed forth from God in the land destitute of the knowledge of God, namely the land of the Gentiles, was this Christ, who also appeared in your nation, and healed those who were maimed, and deaf, and lame in body from their birth, causing them to leap, to hear, and to see, by His word. And having raised the dead, and causing them to live, by His deeds He compelled the men who lived at that time to recognize Him. But though they saw such works, they asserted it was magical art. For they dared to call Him a magician, and a deceiver of the people. Yet He wrought such works, and persuaded those who were [destined to] believe in Him; for even if anyone be laboring under a defect of body, yet be an observer of the doctrines delivered by Him, He shall raise him up at His

436. Citation of Scriptures by Origen.

second advent perfectly sound, after He has made him immortal, incorruptible, and free from grief.

Justin Martyr, *Dialogue* 69⁴³⁷

And though all the men of your nation knew the incidents in the life of Jonah, and though Christ said among you that He would give the sign of Jonah, exhorting you to repent of your wicked deeds at least after He rose again from the dead, and to mourn before God as did the Ninevites, in order that your nation and city might not be taken and destroyed, as they have been destroyed; yet you not only have not repented, after you learned that He rose from the dead, but, as I said before you have sent chosen and ordained men throughout all the world to proclaim that a godless and lawless heresy had sprung from one Jesus, a Galilean deceiver, whom we crucified, but his disciples stole him by night from the tomb, where he was laid when unfastened from the cross, and now deceive men by asserting that he has risen from the dead and ascended to heaven. Moreover, you accuse Him of having taught those godless, lawless, and unholy doctrines which you mention to the condemnation of those who confess Him to be Christ, and a Teacher from and Son of God. Besides this, even when your city is captured, and your land ravaged, you do not repent, but dare to utter imprecations on Him and all who believe in Him. Yet we do not hate you or those who, by your means, have conceived such prejudices against us; but we pray that even now all of you may repent and obtain mercy from God, the compassionate and long-suffering Father of all.

Justin Martyr, *Dialogue* 108

Appendix 32: Jesus As The Fulfillment Of The Names Of God

This subject is worthy of a book unto itself. This appendix serves only to provide essential notes for further study. Jesus revealed Himself in numerous ways. He is the fulfillment of the Feasts of God (Jewish Festivals, Appendix 5) and numerous Old Testament prophecies (Appendix 7), but He also fulfilled the various definitions of the names of God.⁴³⁸ Throughout the Hebrew Bible God revealed Himself by names that people could relate to; names that revealed His character and His ability to meet their needs.⁴³⁹ As a result of this revelation, they called upon

437 <http://www.newadvent.org/fathers/01286.htm> Retrieved October 28, 2014.

438. Evans, *The Power of God's Names*. 203-04.

439. For a more extensive listing, see Tony Evans, *Praying Through the Names of God*. Eugene, OR: Harvest House. 2014.

Him by use of a Name that was appropriate for a specific time and circumstance. For example, when they were sick they called upon *Jehovah Rophe*, the Lord who is our Healer; when they were weak, they called upon *Jehovah Uzzi*, the Lord who is our Strength, etc. Jesus clearly was the manifestation of many of those names. There are almost a hundred names of God and the significant names in the gospels are listed below.

The names of God can become confusing, especially since most Gentile believers are accustomed to using only names such as “God,” “Father,” or “Jesus,” in their prayer language. Praying to God using His various names helps believers understand their identity in Jesus.

The name *Father* explained A distinctive New Testament revelation is that through faith in Christ, God becomes our personal Father. This term is used of God in the Old Testament (15 times) but is used of God 245 times in the New Testament. As a name of God, it stresses His loving care, provision, discipline, and the way He is to be addressed in prayer.⁴⁴⁰

The name *Yahweh (YHWH)* explained: This name is believed to have been derived from a verb that means “To exist” or “to be.” The name revealed to Moses as *YHWH* is referred to as the *Tetragrammaton*, meaning *four letters*.⁴⁴¹ While its meaning is uncertain, its primary explanation is found in Exodus 3:13-15. In the Old Testament it is used more than any other name to refer to God (6,828 times) and is the personal name for God.⁴⁴² Yet it was never to be pronounced except by the High Priest on the Day of Atonement, Yom Kippur, but its pronunciation was lost during the Babylonian exile. Therefore, any pronunciation such as *Yahweh* or *Jehovah* is sheer speculation. Today Jewish people commonly use the name *Adonai* (Lord) in the synagogue and in general conversation they use the name *Hashem*, that simply means “the Name.”⁴⁴³

Compounds that can be attached are the same as with *Jehovah*, a name that refers to Him as the *Rational God*.⁴⁴⁴ An example is the Lord (*Jehovah*) God who created the earth and the heavens (Gen. 2:4). By the Middle Ages the Jews feared that they might mention the holy name inappropriately and thereby violate the commandment of Exodus 20:7, “You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.” Therefore it was no longer mentioned and today its original pronunciation is

440. Mt. 7:11; Jam. 1:17; Heb. 12:5-11; Jn. 15:16; 16:23; Eph. 2:18; 3:15; 1 Thess. 3:11.

441. Scott, Jr. *Jewish Backgrounds of the New Testament*. 63-64.

442. John B. Metzger. *The Tri-Unity of God is Jewish*. (St. Louis, MO: Cenveo-Plus Communications. 2005). 46.

443 Ludwig Schneider. “Names of God.” *Israel Today*. (December, 2009). 15.

444. Evans, *Praying Through the Names of God*. 13.

unknown. It was eventually replaced by *Adonai*. There are dozens of compounds that describe the character of God. Several additional examples are below.

It appears that the name of God, *Yah-weh*⁴⁴⁵ was commonly spoken until the Babylonian exile. By the third century B.C., the name *Adonai* had replaced the Tetragrammaton YHWY (*Yah-weh*).⁴⁴⁶ By the time of Jesus, the name *Adonai* became so highly esteemed that it was used only in prayer and Scripture reading. For daily conversation, substitute names were used such as:⁴⁴⁷

1. *Hashem* The Name
2. *Hamakom* The Place
3. *Hagavoah* The High
4. *Halashon* The Tongue
5. *Shamayim* Heaven

Ironically, since the name *Elohim*, meaning God, could mean any god, its use was avoided. The name of God was considered so sacred, that it was not uttered

Adonai defined as the God who rules
Luke 6:46

The name *Adonai* explained This name is similar to *Elohim* (below) in that it is a plural of majesty. The singular form (*Adon*) means “master,” or “owner”. *Adonai* was used to underscore man’s relationship to God as his master, authority, and provider (Gen. 18:2; 40:1; 1 Sam. 1:15; Ex. 21:1-6; Josh. 5:14). It is not a prefix name. It is comparable with the Greek *Kyrios*. God as *Adonai* is “Master over everything.” In Luke 6:46 Jesus asked why people called Him “Lord, Lord” and did not do what He said they should do. The name *Adonai* in that verse obviously means that the servants should do what is required of them by *Adonai*.

The name *Elohim* explained The Hebrew Name *Elohim* is the plural form of *El*, meaning the “strong one” or “mighty one.” *Elohim* is also the Strong Creator God of Collosians 1:16. However, numerous pagan cultures also used the name *El* with their deities. In its plural form it identifies the Trinity, although Jewish scholars disagree with this interpretation (due to Deut.6:4). *Elohim* was used of God’s sovereignty, creative work, mighty work for Israel and in relation to His sovereignty (Isa. 54:5; Jer. 32:27; Gen. 1:1; Isa. 45:18;

445. Bivin, *New Light on the Difficult Words of Jesus*, 57n1.

446. Bivin, *New Light on the Difficult Words of Jesus*, 55.

447. Bivin, *New Light on the Difficult Words of Jesus*, 55-56.

Deut. 5:23; 8:15; Ps. 68:7). Just as *Jehovah* was used as a prefix to describe the character of God, so was *El*. Only three examples are listed below.

***El Shaddai* “God Almighty”** God is seen as the Almighty One who stands upon a mountain from where He corrects and chastens (Gen. 14:19; Ps. 9:2; Dan. 7:18, 22, 25).

***El Elyon* “The Most High God”** This name signifies the strength, sovereignty and supremacy of God (Gen. 14:19; Ps. 9:2; Dan. 7:18, 22, 25).

***El Olam* “The Everlasting God”** The name signifies the unchanging character of God and is connected with His perpetual energy and strength (inexhaustibleness) (Gen. 16:13).

The names of God are at times compound names that describe His character, as follows:

Jesus as *Elohe Chaseddi*, the *God of Mercy*. God (*Elohim*) in His loving kindness (*Chaseddi*) will meet His people (Ps. 59:10). His mercy was revealed in various forms – by entering this sin-stained world for the purpose of deliverance of all who chose to be delivered; by His message of the Kingdom of God; by the healing of the sick; by His sacrificial death and resurrection.

Jesus as *Elothei Tehillati*, the *God of my praise*. When the disciples saw Jesus heal the sick, cast out demons, and still the stormy waters, they praised Him – the *Elothei Tehillati*.

Jesus as *Jehovah Jireh* is defined as the Lord who is our Provider for whatever one’s need may be. Jesus functioned as such in many ways, including the feeding of the 4,000 and 5,000, and performing multiple miracles, and His instructions on living a biblical lifestyle. He is not the provider for merely the physical needs of life, but also the emotional and spiritual needs as well. Possibly one of the most significant events where the name *Jehovah Jireh* was used was in Genesis 22: 8 and 14. It was there where the meaning of the name, *The Lord will provide*, became reality, but the ultimate fulfillment was the sacrificial offering for the sins of humanity by Jesus.

John 6:35

Jehovah Tsaba defined as our Lord who is our Warrior.

Revelation 19:11

Jesus is *Jehovah Shalom* defined as our Lord who is our Peace; the *Sar Shalom* or *Prince of Peace* (Isa. 9:6). The definition of *Shalom* includes an understanding of *wholeness*, *completeness*, and *soundness*.⁴⁴⁸ It is the inner peace only Jesus can give when the storms of life threaten imminent death.⁴⁴⁹

448. Pilch, *The Cultural Dictionary of the Bible*. 3.

449. Evans, *Praying Through the Names of God*. 121-22.

John 16:33

Jehovah-shalom “**The Lord is our peace**” (Judg. 6:23-23). We are privileged to live in divine peace. Jesus said, “My peace I give to you always” (Jn. 14:27). The redemption that gives us that incredible peace was promised by Isa. in 53:5 and confirmed in Colossians 1:20.

Yahweh-shalom “The Lord is Peace.” Points to the Lord as the means of our peace and rest (Judg. 6:24).

Jesus is *Jehovah Moshiekh* the *Lord your Savior*. The prophet Isaiah said that God would utterly destroy the enemies of His people and that He, the Lord (*Jehovah*) is your Savior (*Moshiekh*) and your Redeemer, and the Mighty One of Jacob (Isa. 49:26). Jesus defeated Satan during the three temptations and every time a person was delivered from a demon or got saved. Satan’s ultimate defeat is still to occur, but Scripture always refers to that future event as if has already occurred – it simply has to be fulfilled in its proper time.

Yahweh-sabaoth “The Lord of Hosts.” A military figure portraying the Lord as the commander of the armies of heaven (1 Sam. 1:3; 17:45). This image Jesus will have on His Second Coming.

Jehovah Rohi defined as our Lord who is our Shepherd

John 10:27

Jehovah-raah “**The Lord is my shepherd**” (Ps. 23:1). Just as a faithful shepherd in ancient times was willing to die for his sheep, likewise Jesus was our shepherd who died for us (Jn. 10: 11, 15).

Yahweh-ro'i “The Lord my Shepherd.” Portrays the Lord as the Shepherd who cares for His people as a shepherd cares for the sheep of His pasture Ps. 23:1).

Jehovah Nissi defined as our Lord who is our Banner.

John 16:33

Jehovah-nissi “**The Lord is our banner, victor, or captain**” (Ex. 17:15). The name originated when Moses built an altar on the top of a hill and named it “The Lord is our banner” (Ex. 17:15). The Hebrew name *Nes* is the root from which *Nissi* derived the meaning “banner,” as with a banner with a military insignia attached and placed on the top of a flagpole. Poles with banners were commonly used on the front lines of ancient military conflicts, as this permitted troops to identify their focal point and leader. Moses recognized that the Lord was Israel’s banner when they defeated the Amalekites (Ex. 17:15). Jesus is our banner in times of conflict; the leader and focal point and in His presence we have victory (I Cor. 15:57).

Jehovah Mekoddishkem defined as our Lord who is our Sanctifier.

1 Corinthians 1:30

Yahweh-maccaddeshcem “The Lord your Sanctifier.” Portrays the Lord as our means of sanctification or as the one who sets believers apart for His purposes (Ex. 31:13). By His blood believers are presented holy before the Father in Heaven.

Jesus is *Jehovah Rapha* (or *Jehovah Rophe*) defined as the Lord who heals you (Ex. 15:26).
Matthew 4:23

***Jehovah-rapha* “I am the Lord who heals you”** (Ex. 15:26; Deut. 32:39; Ps. 103:3, etc.). The name *Rapha* (ra-pa) means “to restore”, “to heal” or “to make healthful” and when combined with *Jehovah*, the new terms become “Jehovah Who Heals.” (cf. Jer 30:17; Jer. 3:22; Isa 30:26; Isa 61:1; Ps. 103:3). Isaiah gave a prophecy that the Messiah would have a ministry of healing and Jesus was faithful to that calling (Mt. 8:17). Healing is not limited to the removal of sickness from the human body, but a complete restoration to the image of God. Therefore, it is closely connected with sanctification.

Jehovah Tsidkenu defined as our Lord who is our Righteousness.
2 Corinthians 5:21

***Jehovah-tsidkenu* “The Lord is our righteousness”** (Jer. 23:6). Before the Almighty God of the Universe, no mortal human has any righteousness whatsoever. All have sinned as all are a part of a fallen race. Nonetheless, believers have the gift of righteousness (Rom. 5:17) because Jesus took our sins to the cross.

El Elyon defined as the Most High God
Revelation 5:13

El Shaddai defined as the Lord God Almighty
Revelation 1:8

***Jehovah-shamma* “The Lord is there/present”** (Ezek. 48:35). God reveals to us the redemptive privilege of being in His presence. Jesus said that He would be with us always (Mt. 28:20). We have that promise because of the blood of Jesus as described in Ephesians 2:13.

Appendix 33: Recommendations For Further Study

In the process of completing this work, a number of ideas and questions arose that this writer believes would be good for further study. There are many historical writings by Greek and

Roman authors that are ideal for further study.⁴⁵⁰ This eBook is a good starting point for someone else to continue this exciting work.⁴⁵¹ Here are a few suggestions:

1. The Ark of the Covenant was in the first temple, but not in the second temple. According to the Mishnah, there was only a stone in the Holy of Holies upon which the Ark once stood.⁴⁵² How did the Jewish leaders reconcile that loss when the second temple was dedicated? However, there are many fanciful stories of so-called archaeologists who have discovered it or know where it is hidden.
2. What influence, if any, did the Jewish temple on Elephantine Island have on the temple in Jerusalem? How did the Jews of southern Egypt justify their temple and did they travel to Jerusalem for pilgrimages? Where there any architectural similarities to the Jerusalem temple or tabernacle?
3. In light of the fact that the Parthians were in Jerusalem briefly from 40 – 37 B.C. and Herod the Great had to evict them as well as conquer rebels to take control of Judaea, why wasn't he more concerned about the arrival of the magi?
4. Did Herod the Great commit treason by not informing Rome of the magi visit?
5. When God brought the plagues against the Egyptians, He in essence defeated the Egyptian gods. Did Jesus, when He performed miracles, demonstrate superiority over the Greek and Roman gods? While He demonstrated the love and mercy of God to the people He healed, did He also make a silent conquest against pagan deities?
6. Apparently a few selected women performed acts of service in the temple, as they had done previously in the tabernacle (1 Sam. 2:22). Aside from the problematic issues encountered with the sons of Eli, what honorable services did women like Anna (Lk. 2:36-44) provide at the temple or in the local synagogue?

450. The advent of the Internet has improved the resources for historical studies. For an exhaustive listing and translation of ancient Roman and Greek writings, see <http://www.attalus.org/info/sources2.html>. Retrieved October 15, 2014.

451. A comprehensive study of ancient writings is necessary, and a suggested book is Daniel J. Theron. *Evidence of Tradition: Selected Source Material for the Study of the History of the Early Church Introduction and Canon of the New Testament*. London: Bowes and Bowes. 1957. Another is Darrell, L. Bock and Gregory J. Herrick. *Jesus in Context*. Grand Rapids: Baker Academic, 2005. Darrell Bock may be one of the best resources at this writing for further study as he is the Research Professor for New Testament Studies at Dallas Theological Seminary.

452. Mishnah, *Joma* 5.2.

7. When Jesus healed the ten lepers, only the Samaritan returned to thank Jesus for his healing. They were instructed to go the temple and be declared “clean.” This leads to two questions:

- a. What temple did the Samaritan go to? Samaritans were not permitted to enter the Temple in Jerusalem and the Samaritan temple was destroyed by the Jews more than a century earlier?
- b. When Jesus healed someone, the miracle is called a “healing.” But when a leper is healed, the term “cleansing” is applied. Why the difference?

8. For those who believe that Western politics can be a dirty battle, they should study the political environment of the late second temple period. There was incredible rivalry between the schools of Shammai and Hillel as well as between the Pharisees and scribes vs. the Sadducees. The wealthy laymen, known as “the elders” were also influential – as much as their money could buy. And often scribes and Pharisees were often bribed.⁴⁵³ As already stated within this eBook, the powerful chief priests literally sent agents to threshing floors to gather the tithes so that deserving priests would not get their needed food supplies.⁴⁵⁴ In essence, corruption and greed dominated some circles within the temple.

Being a Sadducee was not necessarily an easy task, regardless how much power the Sadducees had in controlling the temple and being Roman pawns. The fact remained that all temple services were at the direction of the Pharisees. Most certainly the Sadducees were not very delighted with having the Pharisees tell them what to do and when to do it, even though many chief priests were Sadducees. The politics and in-house squabbling within the temple was phenomenal and often escapes modern scholarship. There was constant bickering and rivalry, not to mention a long history of animosity between the two religious groups.⁴⁵⁵

Such a study will not only be insightful and challenging, but will leave the researcher wonder why Jesus was not more active in cleansing the temple. Enjoy the study!

9. The sacrifice of the red heifer is a topic on which little research can be found. It appears that the red heifer was sacrificed on the Mount of Olives and not within the

453. Josephus, *Wars* 1.29.2 (571).

454. Josephus, *Antiquities* 20. 8.8 (181); 20.9.2 (206); Babylonian Talmud, *Pesachim* 57a.; Jeremias, *Jerusalem in the Time of Jesus*. 208-10.

455. Jeremias, *Jerusalem in the Time of Jesus*. 98-107, 262-66.

temple compound. Why? Once scholar went so far as to conclude that Jesus was sacrificed at the site where the red heifer was once sacrificed. Even Jewish scholars seem to be scarce on this subject. However, there appear to be prophetic implications as the red heifer will one day be sacrificed again – or at least that is what some rabbis today are preparing for based upon this writer's experiences in Israel.

10. Further studies should be on the Pharisees, and church history and literature has labeled the entire group by the actions of their leaders who challenged Jesus. There appear to be numerous accounts where they demonstrated kindness and compassion whereas the School of Shammai, of the Pharisee sect, and the Sadducees were greedy, legalistic and cruel. For example, the account of the woman caught in adultery (11.02.16; Jn. 8:2-11).⁴⁵⁶ A Sanhedrin that voted for a capital punishment once in seven years was known as a “bloody court.”⁴⁵⁷ In spite of the many times the Pharisees planned to kill Jesus, those Pharisees were the aristocratic leaders of the religious sect and their attitudes and lifestyles do not reflect the attitudes and lifestyles of the vast majority of Pharisees. That is why Jesus said that the Jews should do what they say, and not do as they do (Mt. 23:2).

Another example was the test of drinking bitter waters that was given to those who were suspected of adultery. According to some Messianic scholars, in was in the first century, shortly after the life of Jesus, that a Pharisee by the name of Rabbi Yokamen ben Zikai terminated the practice of bitter waters as a test for determining the guilt of an adulteress.⁴⁵⁸

In Luke 13:31 The Pharisees warned Jesus that Herod Antipas wanted to kill him and in Acts, Gamaliel argued in defense of Peter and the apostles before the Sanhedrin.

11. In recent centuries scholars have concluded that at one time there were two other gospels which they identified as *M* and *Q*. The fact that these hypothetical books exists in the minds and debates of biblical scholars, reflects their lack of understanding of the Oral Tradition – the conservative tradition of passing information orally *accurately* from one generation to the next. The argument by textual critics that suggests that one gospel

456. John 7:53 – 8:11 is not found in some of the oldest manuscripts, but is found occasionally in an old edition of Luke. However, early church fathers such as Augustine and Ambrose verified the passage, thereby presenting the obvious answer to the question. According to Burgon, this section was deliberately omitted from some texts because some church leaders feared the passage might promote immorality. See Burgon, *The Causes of Corruption in the Traditional Text*. 251-52, 259; See also Trites, “The Woman Taken in Adultery.” 137-46.

457. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 9, Session 2.

458. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 9, Session 2.

writer copied from another implies the gospels were not inspired, but are the results of human creation.⁴⁵⁹ Further study on this subject is suggested, and the following sources are recommended as beginning points.

a. J. R. Edwards, in his book, the *Hebrew Gospels and the Synoptic Tradition*, argues that the original language of the gospels was Hebrew rather than Aramaic. He further discusses why there are no Hebrew gospels today – meaning that only Greek translations have been passed down through the centuries. This includes a study on the lack of Jewish perspective in Christian scholarship. This leads to an explanation of the problems with the “*Q*” document hypothesis.

b. Rabbi John Fischer, in the first of his lecture series titled, *The Gospels in Their Jewish Context*, covers this topic and provides additional resources for further study.⁴⁶⁰

It is recommended that the subject of these two gospels be studied from a messianic Jewish perspective, especially since the New Testament is a Jewish book.

459. Fischer. *The Gospels in Their Jewish Context*. (Lecture on CD/MP3). Week 1, Session 2.

460. Fischer, *The Gospels in Their Jewish Context*. (Audio Book/Lecture on CD/MP3) Camp Hill, PA: Messianic Jewish Resources. 2013.

Unit 20

Index of Cited Extra-Biblical Writings and Inscriptions



20.01.00.A SAINT MARK THE EVANGELIST IN HIS STUDY. Artist Unknown (c. 1025-50).

This of ancient documents and inscriptions is organized by the common name of the author first,

if known, followed by the name of the document / inscription. Since these quotations do not have individual reference numbers, this is not hyperlinked to the quotations.

To the reader who may be unfamiliar with Extra-biblical books, please read the important comments in the beginning of this eBook, especially the sections of “The Analysis of Ancient Writings” in 01.02.03, the “Priority of Writings” in 01.02.04, and the last section of 01.02.05 that is titled “Abbreviations Clarified.” It is most important *not* to hold equal weight to all sources, as every author had his own purpose for writing his book. Furthermore while some documents reflect biblical teachings, they are not considered to be divinely inspired.

It should be noted that some quotations may be only a sentence or paragraph from a larger section. That explains why, for example, there are four different quotations from the Babylonian Talmud, *Sanhedrin* 43a.

<i>Adam, The Book of</i>	14.02.22
<i>The Acts of Andrew: The Passion of Andrew</i> 51.1; 54.4	Appendix 27
<i>The Acts of Andrew: The Passion of Andrew</i> 51.1; 54.4	16.01.18
Aelius Aristides, <i>Speech</i> 39:14-15	07.01.04
Ankara, Inscription from	18.02.06
<i>Apocalypse of Peter</i> Ch. 2	13.02.01
<i>Apocalypse of Sedrach</i> 6:4-6	12.03.06
Arculf, the Writings of	05.02.03
<i>Assumption of Moses</i> 6:22	04.05.03
Augustine, <i>City of God</i>	18.01.02
Augustine, <i>Eighty-Three Diverse Questions</i>	08.06.02
Augustine, <i>Homilies on John</i>	12.03.09
Augustine, <i>The Lord's Prayer Explained</i>	08.03.04
Augustine, <i>On the Trinity</i>	08.05.05
Augustine, <i>Our Lord's Sermon on the Mount</i>	15.03.12
Augustine, <i>Psalms</i>	08.05.05
Augustine, <i>To Publicola</i>	08.02.06
Babylonian Talmud, <i>Baba Bathra</i> 4a	14.01.03
Babylonian Talmud, <i>Berakoth</i> 5a	08.01.06
Babylonian Talmud, <i>Berakoth</i> 5a	13.04.04
Babylonian Talmud, <i>Berakoth</i> 18a-b	08.05.03
Babylonian Talmud, <i>Berakoth</i> 32a-32b	06.02.02
Babylonian Talmud, <i>Berakoth</i> 55b	12.04.02
Babylonian Talmud, <i>Berakoth</i> 60b	08.03.04

Babylonian Talmud, <i>Berakoth</i> 60b	08.03.04
Babylonian Talmud, <i>Eruvin</i> 65a	05.05.02
Babylonian Talmud, <i>Haggiga</i> 5b	17.01.01
Babylonian Talmud, <i>Hagigah</i> 9b	02.03.04
Babylonian Talmud, <i>Hagigah</i> 15a	05.02.03
Babylonian Talmud, <i>Kiddushin</i> 29a	02.03.03
Babylonian Talmud, <i>Kiddushin</i> 49b	14.01.03
Babylonian Talmud, <i>Megillah</i> 24b	15.03.09
Babylonian Talmud, <i>Baba Mezia</i> 59a-b	17.01.02
Babylonian Talmud, <i>Nedar</i> 9a	08.02.06
Babylonian Talmud, <i>Nedar</i> 41a	06.03.09
Babylonian Talmud, <i>Nedarim</i> 41a	06.03.08
Babylonian Talmud, <i>Pesahim</i> 57a	13.05.02
Babylonian Talmud, <i>Sanhedrin</i> 43a	Appendix 31
Babylonian Talmud, <i>Sanhedrin</i> 43a	04.02.03
Babylonian Talmud, <i>Sanhedrin</i> 43a	16.01.10
Babylonian Talmud, <i>Sanhedrin</i> 43a	17.02.03 ⁴⁶¹
Babylonian Talmud, <i>Sanhedrin</i> 46a-b	17.02.02
Babylonian Talmud, <i>Sanhedrin</i> 92a	05.04.02
Babylonian Talmud, <i>Sanhedrin</i> 98a	13.01.02
Babylonian Talmud, <i>Sanhedrin</i> 99a	02.03.04
Babylonian Talmud, <i>Sanhedrin</i> 99a	08.01.04
Babylonian Talmud, <i>Sanhedrin</i> 107b	17.02.03
Babylonian Talmud, <i>Sanhedrin</i> 107b	Appendix 31
Babylonian Talmud, <i>Sanhedrin</i> 118a	15.04.02
Babylonian Talmud, <i>Shabbath</i> 30b	08.04.05
Babylonian Talmud, <i>Shabbath</i> 153a	14.01.07
Babylonian Talmud, <i>Shabbath</i> 153b	12.02.05
Babylonian Talmud, <i>Shabbath</i> 153b	13.03.07
Babylonian Talmud, <i>Sotah</i> 14a	10.01.08

461. There are four different quotations from *Sanhedrin* 43a in this section.

Babylonian Talmud, <i>Sotah</i> 22b	13.05.04
Babylonian Talmud, <i>Sotah</i> 22b	13.04.06
Babylonian Talmud, <i>Sukkah</i> 29a.	16.01.16
Babylonian Talmud, <i>Ta'anith</i> 12b	12.03.17
Babylonian Talmud, <i>Ta'anith</i> 24b	05.01.03
Babylonian Talmud, <i>Yebamoth</i> 47a, b	13.05.02
Babylonian Talmud, <i>Yebamoth</i> 48b-49a	13.05.02
Babylonian Talmud, <i>Yoma</i> 6.3	17.01.01
Babylonian Talmud, <i>Yoma</i> 6.3	17.01.01
Babylonian Talmud, <i>Yoma</i> 39a-39b	17.01.01
Babylonian Talmud, <i>Yoma</i> 39b	17.01.01
Babylonian Talmud, <i>Abodah Zarah</i> 19b	13.04.04
Babylonian Talmud, <i>Zarah</i> 8b	17.01.02
Babylonian Talmud, <i>Zechariah</i> 11:1	17.01.01
Balaam Deir Alla Inscription.	03.01.05
Baptismal Interrogation, A Common	18.02.01
2 <i>Baruch</i> 85:1-3	05.01.01
Bordeaux, Pilgrim of	15.03.06
Caesar, Edict of	17.02.03
Caesar of Arles, <i>Sermons</i>	08.04.02
Caria Inscription	17.02.01
Cassian, John <i>Conference of Abbot Abraham</i>	08.05.05
Census Edict in Egypt (Papyrus 904)	04.03.09
Chrysostom, John <i>Homilies on the Beginning of the Acts of the Apostles</i>	18.02.03
Chrysostom, John <i>Homilies on the Epistle to the Galatians</i>	16.01.18
Cicero, <i>De Provinciis Consularibus</i> , 100.4	04.03.09
Cicero, <i>Pro Sestio</i> , 100.43	04.03.09
Clement of Alexandria, <i>Exhortation to the Greeks</i>	18.01.02
Clement of Alexandria, <i>Exhortation</i> 2.19	08.04.07
Clement of Alexandria, <i>The Instructor</i>	05.05.02
Clement of Alexandria, <i>The Instructor</i>	08.02.05
Clement of Alexandria, <i>Stromateis</i> 7:6	Appendix 27
Clement of Rome, <i>First Letter to the Corinthians</i> 23	Appendix 24
Clement of Rome, <i>Second Letter to the Corinthians</i> 12	Appendix 24
Cyprian, <i>On Morality</i> 18	Appendix 24

Cyril of Jerusalem, <i>Catechetical Lectures</i>	08.02.03
Cyril of Jerusalem, <i>Catechetical Lectures</i>	14.01.04
Cyril of Jerusalem, <i>Catechetical Lectures</i>	16.01.02
Cyril of Jerusalem, <i>Catechetical Lectures</i>	17.01.02
Cyrus II Tablet	03.02.14
Cyrus II Decree	03.02.14
Cyrus II Tablet	13.01.04
David Fragment Inscription, King	03.01.05
<i>Dayeinu</i> Lyrics	14.02.21
Dead Sea Scroll, <i>Apocryphal Psalm of Exorcism</i> 11Q11 1:1-13	08.04.07
Dead Sea Scroll, <i>Apocryphal Psalm of Exorcism</i> 11Q11 2:2-12	09.01.05
Dead Sea Scroll, <i>Apocryphal Psalm of Exorcism</i> 11Q11 4:1-14	08.04.07
Dead Sea Scroll, <i>The Community Rule</i>	08.04.08
Dead Sea Scroll, <i>The Community Rule</i> 4.2-11	14.02.12
Dead Sea Scroll, <i>The Community Rule</i> 8:13-17	05.03.01
Dead Sea Scroll <i>Habakkuk Peshar</i> 1QpHab 9.6-7	14.01.03
Dead Sea Scroll Fragment, 1QS 2.19-23	12.04.04
Dead Sea Scroll Fragment, 1QS 3:20	14.02.02
Dead Sea Scroll Fragment, 1QS 3:30	04.01.03
Dead Sea Scroll Fragment, 1QS 11:10	04.01.03
Dead Sea Scroll Fragment, 1Q28a	12.02.06
Dead Sea Scroll Fragment 1Q28a, Col. 2	12.04.04
Dead Sea Scroll Fragment, 4Q246	04.03.03
Dead Sea Scroll Fragment, 4Q246	05.04.02
Dead Sea Scroll Fragment, 4Q278	06.02.02
Dead Sea Scroll 4Q414 with Baptismal Liturgy	05.05.05
Dead Sea Scroll Fragment, 4Q521	06.02.02
Dead Sea Scroll Fragment, 4Q521.1-13	08.05.04
Dead Sea Scroll, <i>Damascus Document</i> 14.4	04.02.02
Dead Sea Scroll, <i>Damascus Document</i> 19:32-35	06.01.03
Dead Sea Scroll, <i>Damascus Document</i> CD 8:9b-13	13.05.04

Dead Sea Scroll, <i>Damascus Document</i> CD 19:22-27	13.05.04
Dead Sea Scroll, <i>Thanksgiving Hymn</i> 1QH 4:6-8	13.05.04
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Dead Sea Scroll, <i>Messianic Rule</i> 1QSa 2:11	11.02.04
Dead Sea Scroll, <i>Temple</i> 11Q 64:6-13	15.03.12
Dead Sea Scroll, <i>The Prayer of Nabonidus</i> 4QPrNab	06.03.08
Dead Sea Scroll, <i>War Scroll</i> 1QM 13:12-14	12.04.02
<i>Didache</i> 1:2	08.02.08
<i>Didache</i> 2:2-3a	13.04.04
<i>Didache</i> 7:1-4	05.02.03
<i>Didache</i> 7:1-4	05.05.06
<i>Didache</i> 8:1	12.03.17
<i>Didache</i> 8:1	13.03.17
<i>Didache</i> 9:4	12.03.12
<i>Didache</i> 9:5	08.04.04
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