

EXPLORING THE FIRST CENTURY

I. Introduction

1. To gain a deeper understanding of the Bible its important that we dig a little deeper and examine the customs and the way of life for the 1st century Christian.
 - a. The Bible uses phrases that the 1st century Christian would understand that we today may not fully understand. (Parables are a good example)
 1. Don't muzzle an ox 1 Cor. 9:1-10
 2. Threshing floor – Flat hard surface usual on a rock sometimes on trodden soil located outside a village.
2. There was multiple languages being used during the first century.
 - a. **Pilate recognized this. Luke 23:38**
 1. Greek – from the Greeks
 2. Latin – from the Romans
 3. Hebrew – from the Jews
 - b. The gospels were written to these specific groups
 1. Mathew – Hebrews
 2. Mark – Romans
 3. Luke – Greeks
3. Mathew was written by the apostle Mathew to the Hebrews
 - a. He was a tax collector Mat. 9:9
 1. There are more references to money in Mat than the others
 2. He was a bold choice since Tax collectors were despised.
 - b. The message of Mathew is 2 fold
 1. Prove to the Jews that Jesus was the son of God.
 - a. Matthew alludes to the OT frequently
 1. About 50 direct quotes from the OT
 2. About 75 reverences to OT events
 3. Talks about the kingdom in more than 35 passages
 4. Refers to Jesus as the promised son of David 9 times
 2. To encourage the Jew that there is hope for them in the new Israel
 1. The old way would be done away with Mat. 21:43
 2. One is not a Jew outwardly but inwardly Rom. 2:28-29
 3. Everyone who obeys can be a part of the new system Gal. 3:26-29
 3. Mathew records many of Jesus' words.
 - a. He records several of his major speeches
 1. Sermon on the mount Mat. 5 – 7
 2. The Olivet discourse Mat. 24.
 - b. He also list 20 of Jesus miracles 3 of which are unique to Mat.
 4. Mathew is primarily targeted at Jews but he also mentions the gentiles.
 - a. The gentiles will be in the kingdom of heaven Mat. 8:11
 - b. The gentiles have hope in Christ Mat. 12:21
 5. There is also universal statements such as Mat. 28:18-20

4. Mark was written by Mark to the Romans
 - a. Mark was the son of Mary Act 12:12
 1. The cousin of Barnabas Col. 4:10
 2. He had a close relationship with Peter 1Pet. 5:13
 3. He probably wrote his account under the influence of Peter
 - b. Mark's account is different than Matthew's and you can see that different audience was in mind.
 1. He explained the Hebrew tradition in Mark 7:2
 2. He uses some Latin language in Mark 12:42
 1. quadrans or farthing is Latin term for a certain coin
 3. Mark only refers to the OT 19 times.
 - c. Mark was most likely writing to encourage the Christians in Rome who were being persecuted.
 - d. Mark only records one major speech of Jesus in Mark 13:37 The Olivet discourse.
 - e. Mark emphasizes the fact that Jesus was a servant who came to do God's will.
 1. He uses this word servant 14 times describing Jesus' activities
 - f. Mark also makes it clear that Jesus is the son of God.
 1. Testimony of God Mark 1:11; 9:7
 2. Testimony of Jesus Mark 13:32; 14:61-62
 3. Testimony of demons Mark 3:11; 5:7
 4. Testimony of the Roman Centurion Mark 15:39
 - g. About 40% of this book is devoted to the final journey of Jesus and the events surrounding his death.
5. Luke was written by Luke to the Greeks and gentiles in general.
 - a. Luke was a physician Col. 4:14
 - b. Luke had joined Paul on his second missionary journey and with at other times Acts 16:10; 2 Tim. 4:11; Phm. 1:24
 - c. As with Mark we can see that Luke was writing the non-Jew
 1. He explains that Capernaum is city Galilee Lk. 4:31
 2. He explains that the country of Gerasenes is over against Galilee Lk. 8:26
 3. He explains the town of Emmaus was 7 miles from Jerusalem Lk. 4:13
 4. All these things were common knowledge to Jews of Palestine.
 - c. Luke starts out his letter to an individual Luke 1:1-4
 1. But when you read the letter you can certainly see that it was have a broader use than just for one person.
 2. The Greeks who are also Hellenist were heavy in to humanity especially in the field philosophy and science and interesting that Luke focuses upon Christ humanity and his perfect example.
 - a. He gives the most complete record of Jesus birth and childhood Luke 1, 2.
 - b. He traces Christ lineage all the way back to Adam
 - c. He captures Jesus human traits in Luke 19:41, 22:44
 - d. He points out many of Jesus' prayers out of the 15 prayers of Jesus in the 4 gospels Luke records 11 of them.

- d. Luke was a man who investigated and had a great knowledge of Jesus miracles.
 - 1. He records 20 miracles 6 are unique to Luke.
 - a. He treats them as a historical reality
 - 2. Since Luke was a doctor there must have been overwhelming evidence of the virgin birth for he to argue it so strongly in Luke 1:26-38
- e. We can see that Luke message was for the gentile.
 - 1. good tidings to all people 2:10
 - 2. Messiah was a light to the gentiles 2:32
 - 3. Luke makes reference to the OT in regards to Gentiles 4:25-27
 - 4. Parable of the Good Samaritan show that spiritual matters are to go beyond that of Judaism 10:25-37
- 6. The book of John was written by John the apostle and his message is universal one.
 - a. The main thrust of this book is to prove that Jesus is deity and that eternal life comes through him. John 20:30-31
 - b. Who was John? Mark 1:19, 5:37, John 13:23, 21:20
 - c. John argues Jesus' deity more than any other book. John 1:1, 10:30, 20:28
 - d. This book also contain many of the "I am" statements.
 - 1. I am the bread of life 6:35
 - 2. I am the light of the world 8:12
 - 3. I am the door 10:7
 - 4. I am the good shepherd 10:14
 - 5. I am the resurrection and the life 11:25
 - 6. I am the way, the truth and the life 14:6
 - 7. I am the true vine 15:1
 - 8. The absolute "I am" 8:58 showing his timeless existence
- 7. Keeping this information in mind about who the 4 gospels were written to gives us a greater understanding of why one gospel says things a little different than the other or why one focuses more Jesus humanity while another focuses in on his deity.

II. Languages of the Bible

1. The 3 primary written languages of the Bible are Hebrew, Aramaic and Greek.
 - a. There are also some borrowed words scattered throughout the Bible with a Persian, Egyptian or Latin origin.
 - b. The OT is primarily written in Hebrew.
 1. The Hebrew language is a Semitic one which simply means it is a family language that has its roots from Shem, Noah's Son.
 2. Most scholars believe it comes from the Canaanite language.
 - c. The OT itself refers to its own language in 2 ways.
 1. The language of Canaan Isa. 19:18
 2. The Jews' language 2 Kings 18:26, 28; Neh. 13:24; Isa. 36:11
 3. It wasn't called Hebrew until around 130 B.C.
 4. It is called Hebrew in the NT. Jn. 5:2, 19:13; Acts 21:40
 - d. The language is read from right to left.
 1. Originally it contained 22 consonants with no vowels.
 2. Later on vowels were added along with diacritical marks to help preserve the pronunciation of the language.
 - e. The Aramaic language is also a Semitic language and is very similar to the Hebrew language.
 1. Some minor portions of the OT are written in this language.
 - a. Parts of Ezra, Nehemiah, and Daniel
 - b. 2 words in Gen. 31:47
 2. According to historians Aramaic became more popular as a conversational language around 6 B.C. and was used during the 1st century as well.
 3. It was used in the NT.
 - a. Mark 5:41 tal-uh-thuh koo-migh
 - b. Mark 15:34 el-oh-eye lam-ah suh-bahk-thuh nigh
 - c. Gal. 4:6 Abba
 - f. The Greek language is the primary language of the NT.
 1. It was written in the koine Greek which spans from 330 B.C. to 330 A.D.
 2. It was known as the common language of the day and most could speak it.
 3. Even the Romans used it even though their main language was Latin.
 4. The language itself is considered to be a beautiful language that is very precise. In many ways the Greek language is more precise than our English language.
 - g. I believe it is important that we study these languages at least to a small degree so that we can understand our Bibles on a deeper level.
 1. When the words get translated to English from the Greek sometimes the meaning of a word will lose its impact.
 - a. We have so many study aids available today that we should use at least some of them.
 1. Bible dictionaries, Lexicons, etc.

- b. Let me give you an example.
 - 1. There are 2 Greek words that are translated into “other” or “another”.
 - Allos – denotes a numerical distinction and means a “other” or “another” of the same kind.
 - Heteros – means a “other” or “another” of a different kind.
 - a. John 14:16 show the HS is deity.
 - b. Luke 23:32 the other 2 were guilty Jesus was not
- b. This is just one reason we should use any tools that might help us to gain a deeper understand of God’s Word.

III. Sects of the Jewish religion

Introduction: It will help us to gain a deeper understanding of the 1st century way by examining the different Jewish sects and what they believed in. Now before we get to the sects themselves let back in time a little farther to see where the Jewish sects come from. During the inter-biblical period the Greeks had a great influence on the Hebrews 332 – 167 B.C. They tried to force the Jews to embrace their pagan ways. Now Mattathias Maccabeus and his 5 sons rebelled against this and they helped remove paganism from their people and restored the temple. Because of this the Jews enjoyed their independence from about 167 – 63 B.C. During this time however there arose several groups that opposed one another.

- Hellenist – Those sympathetic to the Greek way
- Hasidim – Conservatives set to defend the law of God and the traditions of Judea
- Maccabeians – leaders of the Jewish revolt.

1. Pharisees

- a. Pharisee – separated
- b. They developed from the Hasidim
- c. Around Christ time there was around 6000 of them
- d. Paul says they are the straightest sect of the Jews Acts 26:5
- e. They believed that both the law of Moses and the oral traditions were to be kept but the especial had great zeal for tithing and purification. Mark. 7:1-8; Mat. 23:23-26.
- f. Tradition of the Elders refers to that oral tradition which is recording in a book called the Mishna which was collection of the oral tradition from 200 B.C – 135 A.D.
- g. They would vote for a tradition to become a binding law.
- h. They believed in the resurrection and in angels Acts 23:6-9
- i. They were self-righteous Luke 18:9-14 and show offs Mat. 6:1-17, 23:1-12
- j. They were ordinary people they seemed to exercise control over many of the synagogues but they were a minority in the temple and the Sanhedrin council.
- k. They were very active in opposing Jesus and plotting for his death.

2. Scribes

- a. Also known as lawyers or teachers of the law
- b. They went hand and hand with the Pharisees Mat. 12:38; Mark 7:5; Lk. 6:7
- c. They had a lot of power because they considered experts of the law The people no longer asked the priest about the law they asked these scribes.
- d. They began their training at age 14 and it continued until age 40 when they would be ordained and have the power to make bind laws even if they were not found within God's Word.
- e. They were prominent in the Sanhedrin council. Mat. 16:21

3. Sadducees – the righteous

- a. The Sadducees were the most powerful in the first century.

- b. They were wealthy and they had good relationship with the Romans.
 - c. They did not believe the oral traditions they only believed in the Law of Moses
 - d. They did not think that the scribes should be the interpreter of the law but only their priest.
 - e. The high priest, the priest hood and the Sanhedrin council consisted mainly of Sadducees.
 - f. They did not believe that God had much dealings with humans.
 - g. They did not believe
 - Resurrection of the dead
 - Immortality of the soul
 - Rewards or punishments handed out after death
 - Angels or spirits
 - h. They did their best to try and trap Jesus with what if questions Mark. 12:18-27
 - i. Jesus warned his disciples about their teaching Mat. 16:6-12
 - j. They opposed the church more than Pharisees Acts 4:1-3; 5:17-18
 - k. They played a big part in Jesus death Mat. 27:1
4. Zealots (one burning with zeal)
- a. The Zealots were passionate about politics and they fought hard for their independence from foreign nations.
 - b. They were not afraid to use violence to get their way.
 - c. According to Josephus the group was started by a man named Judas of Gamala who led a revolt against the Roman taxation census. Acts 5:37.
 - d. One of the apostles was a Zealot Lk. 6:15, Acts 1:13
5. Essenes (ESS-seenz) healer
- a. This Jewish sect is not mentioned in the Bible but they are by several historians
 - b. They had their beginning around 2 B.C.
 - c. There was about 4000 of them during Christ's time.
 - d. This group was more strict about keeping the Law than the Pharisees.
 - e. They group operated like monastery
 - f. Some were married most were celibate
 - g. They didn't possess any property but shared what they had with their community.
 - h. They were simple people who kept to themselves, wore simple clothes and ate simple meals.
 - i. They were very concerned about being ritually clean and eating food that was ritually pure.
 - j. They were known for the taking care of the sick and elderly.
 - k. A typical day of the Essenes consisted of:
 - 1. Arising before sunrise for prayer
 - 2. They would work till midday.
 - 3. Bathe to be ritually clean before they ate and put on different clothes
 - 4. Then would work again until time for the evening meal
 - l. Some of their beliefs

1. Believed in the immortal soul
2. Rewarded or punished after death
3. Believed in angels
4. Worshiped God in their community instead of the temple
5. Did not believe that Jesus was the son of God so they continued to look for the coming Messiah

m. How to become a member

1. You had to sell all your property
2. You were given a white robe and a 1 year probation period
3. After 1 year you could use the community water for purification
4. Two more years of probation before you could become a full member.
5. Then you could take part in the community meals
6. If you broke the rules during the 3 year period you were banned.

6. Herodians (followers of Herod)

- a. They were more politically than religious.
- b. They supported the Herod Dynasty.
- c. They were in good standing with the Romans
- d. They did not usually get along with Pharisees but on many occasions they joined with them to try and trap Jesus. Mk. 3:6, Mat. 22:15-16.
- e. They tried to trap him because they were afraid Jesus would make a new political leader that would cause the Herod Dynasty to fall.

7. Zadokites

- a. Around 1 or 2 B.C. certain Jews claimed to be sons of the priest Zadok (the priest during David reign)
- b. They were concerned about restoring proper temple worship however they failed
- c. They setup their own religious community in Damascus
- d. The group was opposed to both Pharisees and the Sadducees
- e. They believed in the following:
 1. Accepted the entire OT but rejected the Oral traditions
 2. They believed in the spirit world, future life, and divine providence.
 3. They were self denying, and strictly kept the Levitical code.
 4. They were looking for the Messiah to come and return Israel back to the right way.

IV. Synagogue

Introduction

The Synagogue was a very active part of the Jewish life style. Just about every city had one and it was a place for that they would come together for the reading of the law of Moses, worshiping God, singing Psalms, teaching, Prayer, and for taking up Alms. A Synagogue could be organized as long as there were 10 Jewish men.

1. **Synagogue** – A leading or bringing together.
 - a. Can refer to any gathering but because exclusive used to describe Jewish gatherings.
 - b. The word “Synagogue” is used some 67 times in the NT it not mentioned in the OT.
 - c. Many scholars believe they developed during the Babylonian captivity since they didn’t have a temple or an alter to worship God.
 - d. The Jews had a great desire to have communion with God **Ps. 137**
 - e. Oldest evidence of a synagogue
 1. According to archaeological finds there was a big community of Jews located around Alexandria, Egypt.
 2. A marble slab was found there that had inscription dedicating a synagogue to Ptolemy III who ruled Egypt 246-221 B.C.
 - f. The oldest one found in Palestine was the one uncovered at Masda near the Dead Sea built in the first century. (Show picture).
 - g. Since there were so many synagogues located everywhere we can easily conclude that they had been around for a quite awhile.
 - h. Just look at some that Paul found, Acts 9:2, 13:5, 13:14, 14:1, 17:1, 17:10, 17:16-17, 19:1,8.
2. Structure and organization of a synagogue.
 - a. A typical synagogue was rectangular in shape with a raised platform for the speaker.
 - b. Behind the speaker was a portable chest with the OT scrolls in them.
 - c. The people sat on stone benches along the walls.
 - d. The best seats were considered the ones in front. Mat. 23:6
 - e. The younger ones usually sat in the back.
 - f. The women were portioned off from the men
 - g. There was a special place for the lepers
 - h. The synagogue ruler was in charge of the services selecting those who would pray and teach etc.
 - i. The synagogue was under the oversight of the elders. Luke 7:3-5
3. A typical service would include, reciting scripture, singing without the use of musical instruments, reading of the law, teaching/preaching, and sometimes they would give alms for the poor.
 - a. The Jews would gather ever Sabbath which is Saturday and ever 2nd and 5th day – Monday and Thursday.
 - b. At the beginning of the service it was their custom to recite the Shema.
 1. Originally the Shema was Deut. 6:4 which was a statement of faith but latter on more verses were added Deut 6:4-9, 11:13-21.

2. As soon as the Jewish boys learned to speak they were required to memorize these verse and they would say them every morning and every evening.
3. Jesus quoted the Shema and added Lev. 19:18 in Mat. 22:33-40.
- c. Next was usually a prayer
- d. Then the reading of scripture would occur. Luke 4:16-21
 1. Scripture was read standing up
 2. Teaching was usually done while sitting down.
 3. Sometimes they taught standing up. Acts 13:14-16
 4. Intermixed sometime during their service they would sing psalms and sometimes they would collect alms for the poor.
4. We also learn that sometimes they exercised discipline by not allowing some to be a part of the gathering. John 9:22

V. The Temple

Introduction.

The temple had always been a very important part of the Jewish life. It started with Moses and the portable tabernacle that he was instructed to build by the pattern provided by God. Heb. 8:5. However you look through the Jewish history you see that there were 3 temples that were built.

1. There was Solomon's temple.

- a. David had wanted to build the temple for God but he was not allowed to because he was man of war. 1Chron. 28:2-3.
- b. However he made available most of the materials needed to build the new temple 1 Chron 22:1-19; 28:1; 29:9.
- c. His son Solomon would be the one who built the temple.
- d. He started construction during his 4th year as king and finished it 7 years. 1 Kings 6:38
- e. A detailed description of the temple he built can be found in 1 Kings 5:1 – 9:25 and 2 Chron. 2:1 – 7:22.
- f. Other than the physical demission it built according the tabernacle pattern.
- g. This temple was destroyed around 586 B.C. by the Babylonians 2 Kings 25: 8:17.

2. Zerubbabel's Temple

- a. After the 70 years of Babylonian captivity the Jews returned around 536 B.C. under the leadership of Zerubbabel to rebuild the temple and is financed but Persian government Ezra 1:2ff
- b. However because of opposition and discouragement it was not completed for another 20 years Ezra 6:15.
- c. During the inter-Biblical period the temple was once again plundered and desecrated.
- d. It was cleansed and rededicated by Judas Maccabeus in 165 B.C.
- e. Once again the temple was ravaged when Pompey invaded Jerusalem in 63 B.C.
- f. It suffered more destruction when Herod the Great conquered Jerusalem in 37 B.C.

3. Herod's Temple

- a. Since Herod Temple is the one that is talked about in N.T. we want to go just a little bit more in depth about this 3rd and last temple.
- b. There are 2 Greek words for the English word temple.
 1. hieron – refers to the temple and all the outer courts Mk. 11:11
 2. naos – refers only to the sanctuary itself where only the priest are allowed to enter. Luke 1:9
- c. Herod began the construction in 19 B.C. and it was not completely finished until 64 A.D.

- d. He employed 1000 wagons, 10,000 workmen and 1000 priest to work the most sacred area.
 - e. It just took him about a year and half to have basic structure in place
 - f. It took 46 years for him to complete the sanctuary John 2:20
 - g. Just 6 short years after the entire area was rebuild it was destroyed by the Romans.
 - h. When you think about just how long it took to build this structure we can really appreciate the shock and awe that his disciples must experience when Jesus told them that this great temple and surrounding would be destroyed in Mat. 24.
4. Court of the gentiles
- a. The floor was paved with stones.
 - b. There was a 4 ½ foot wall which separated the court of the gentiles and the temple area.
 - c. Paul teaches how that wall of separation had been done away with in Christ Eph. 2:14
 - d. There was sign that was written in Greek and Latin which stated that no Gentile can go beyond that wall or they will face the penalty of death
 - e. Paul was accused of breaking this law Acts 21:27-35.
 - f. Jesus had taught at Solomon's porch on the East side of the Gentile court John 10:23
 - g. The early church met here as well on occasion Acts 5:12, 3:11
 - h. It also in the court of the Gentiles that the Jews sold animals for sacrifice which Jesus rebuked them for twice. John 2:14-16, Mat. 21:12-13
 - i. Its also important to note that has about 30 mikves or ritual immersion baths found around the temple area. There was plenty of room to baptize those 3000 souls in Acts 2.
5. Court of women
- a. This was about 200 sq foot area for the Jewish women.
 - b. There a treasury area which contained 13 chest for people to put there money for the temple.
 - c. Jesus taught there John 8:13-20 and saw the widow with 2 mites Mk 12:41-44.
 - d. Within the woman court were the other courts for the Nazarites, lepers, Wood to burn for the sacrifices and possible storage for oil.
 - e. The Beautiful Gate was believed to be 60 feet wide, 75 feet high and made of Corinthian brass.
 - f. The lame man was healed here acts 3:1ff
6. Court of Israel up a flight of stairs
- a. Narrow corridor that surrounded the area where the priest worked.
 - b. These men could watch the priest perform their sacrifices
 - c. In the SE corner the Sanhedrin council would meet.
 - d. Along the outer wall was series of rooms used for storage for salt, priestly garments, hides and things of that nature.

7. Court of the Priest was on a 3 feet high platform
 - a. They killed the animals and sacrificed them on the alter at entrance of temple.
 - b. They also used the Laver at the South of the court for ceremonial washings.
8. The Sanctuary or the House of God
 - a. It consisted of several areas.
 - b. There is porch at the entrance
 1. Several stories high
 2. Had spikes on top of the roof to keep birds from defiling it.
 - c. Running east and west along the outer wall of the sanctuary but not attached were 3 story housing areas for the priest who were doing their annual 2 week work.
 - d. To enter the holy place the priest went through double plated gold door.
 - e. The Holy place was 30 x 60 feet long twice the size of the tabernacle.
 - f. There were 3 thing located in here.
 1. North wall – table containing 12 loaves of shewbread
 2. West wall – alter of incense
 3. South wall – 7 branch golden lamp stand.
 - h. Also on the west separating the Holy place from the most holy of holies was huge veil estimated to be 20 feet wide 60 feet long and supposedly as thick as your palm.
 - i. At Christ death this sturdy veil was ripped into showing that we are no longer separated from God Mat. 27:51, Heb. 10:19ff
9. The holy of holies
 - a. Was 30 foot square.
 - b. This used to be the home of the ark but it was lost now and this room was empty except for a marble stone for the high priest to place his censor on the day of atonement.
 - c. Although Jesus calls the temple his father house he hinted at the fact that God people would no longer worship God in house made with stones. John 4:21.
 - d. Stephen was stoned to death for preaching this truth Acts 7:48.
 - e. You see understanding how important a physical temple was to the Jews can help understand why it was so difficult for them to understand this new spiritual temple that was taking its place.
 - f. We are the new temple. 1Cor. 6:19, 3:16, 1Pet. 2:5

VI. Feasts and Holy Days

Introduction

We must understand that to the Jews during the 1st century keeping these various feasts and Holy days were apart of their normal lives. The Hebrews had their own calendar and their months were based upon the lunar cycle. Every time there was a new moon this began their new month. Their months would be around 28 to 29 days. Because their months were shorter than a solar year every third year they would have to add an additional month to their Hebrew Calendar to keep their calendar on track. Now I am not going to go into all the different feasts that the Jews kept throughout the year but I do want you to understand that these feasts were very significant to them and most of them were commanded that they keep them. For our background study I do want us to take a look at that the Sabbath and that Passover and how it relates to the NT times.

1. Sabbath – to cease or to abstain, 7th day of the week, day of rest
 - a. The first mentioning of the Sabbath is found in Exodus 16:22-30
 - b. Who was the Sabbath for? The Hebrews only! Deut. 5:1-5, Ezek. 20:10-12, Neh. 9:14
 1. The Sabbath was never intended for the Gentile
 - c. Every Jew was commanded to keep the Sabbath Lev. 19:3, 26:2
 - d. The Sabbath was to remind the Jew of two things.
 1. God rested on this day Gen. 2:2
 2. Remind the Jews of their Bondage years Deut. 5:12-15
 - e. There were serious consequences for not keeping the Sabbath Exodus. 31:12-17
 1. You could not pick up sticks Numbers 15:32 – 36
 2. You could not light a fire in your house Exodus 35:3
 - f. There's even a special sacrifice that was made on the Sabbath. Nub. 28:9-10
 - g. As time went on many Jews began to see the Sabbath as a burden. Amos 8:5
 - h. The Jews had to be reminded over and over to keep the Sabbaths
 1. Nehemiah had to get inventive Neh. 13:15-22
 - a. Jesus knew on the Sabbath the Gates were closed Mat. 24:20
 2. Jeremiah had to warn the people Jer. 17: 21:-27
 3. Ezekiel warned the people Ezk. 20: 12-24
 - i. During Jesus time the Sabbath had been turned into more than it was supposed to be.
 1. The Jews had made a rule that a person could only walk 875 yards on the Sabbath.
 - a. They derived this teaching from Exodus 16:29
 2. If a house fell on a person they would not help them out on the Sabbath
 - j. Jesus set out to re-teach the true meaning of the Sabbath.
 1. The Sabbath was made for man Mk. 2:23-28
 2. It's lawful to do good on the Sabbath Luke 6:5-11, Mat. 12:11-12
 3. It's lawful to heal on the Sabbath Luke 13:10-17
 4. Jesus uses circumcision as an example John 7:21-23
2. When Jesus died on the cross and brought forth a new covenant the Sabbath and all the other laws under the Old Covenant were no longer binding.

1. Jeremiah predicted this change would occur. Jer. 31:31-34.
2. When there is a change of covenants there is change of law. Heb. 7:12
3. The 10 commandments belong to the old covenant 1Kings 8:9, 21; Heb. 9:1-5
4. The old covenant was made obsolete Heb. 8:13
5. The obligation to keep the old covenant ended at the cross Eph 2:14-16
 - a. It was nailed to the cross Col. 2:14-17
 - b. If the Sabbath were still binding today could we really be asked not to judge people about the Sabbath? Of course not. This proves the Sabbath is not binding today.
6. We are no longer under the Old Law Rom. 7:1-7
7. The Law was temporary and was used to bring us to Christ. Gal. 3:24-25
3. Some people think that the Sabbath was simply moved to Sunday but that is not the case. The reason why we worship on Sunday is because it is the Lord's Day as spoken in Rev. 1:10.
 1. This term "Lord's Day" means that day belongs to him.
 2. The only other time this term is used is in reference to the Lord's Supper in 1 Cor. 11:20.
 3. The people in the first century used this term to denote the first day of the week because this was when the Lord was raised from dead. John 20:1
 4. The birth of the church happened on the first day of the week Acts 2:1
 - a. Pentecost always fell on a Sunday Lev. 23:15-16
 5. By example the 1st century Christian met on the first day of the week Acts 20:7
 6. We are commanded to give on the 1st day of the week. 1Cor 16:1-2

Please note the external evidence.

- The Didache (c. A.D. 120) declares that "every Lord's day" the Christians gather themselves together and "break bread" (ANF.VII.381).
- The Epistle of Barnabas (c. A.D. 120), in discussing such things as incense, new moons, and sabbaths, says that the Lord "abolished these things" in deference to "the new law of our Lord Jesus Christ" (ANF.I.138). Later, it is affirmed: "Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead" (I.147).
- Justin Martyr (A.D. 140) declared that "on the day called Sunday" the primitive Christians met for worship. He further stated that this was the day on which Christ was raised from the dead (I.186).
- Clement of Alexandria (A.D. 194) spoke of the one who "keeps the Lord's day" as "glorifying the Lord's resurrection in himself" (ANF.II.545).
- Tertullian (A.D. 200) argued that the "old law" had been consummated; thus the "observance of the Sabbath is demonstrated to have been temporary" (ANF.III.155). Elsewhere he says that "Sabbaths are strange" to Christians, and that they share together "the Lord's day" (70).
- Eusebius (A.D. 324), known as the "father of church history," stated that sabbath-observance does not "belong to Christians." On the other hand, he asserted that Christians "celebrate the Lord's days . . . in commemoration of his resurrection" (26,113).
- Noted historian Philip Schaff concludes: "The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in the apostolic practice" (478-479).

4. Passover and the feast of the unleavened bread

a. The Passover and feast of the unleavened bread was a very important annual feast for the Jews.

1. It was their first feast of the year.
2. Started on 14th day of Nisan ended on the 21st
3. On the 14th the lamb was slain and eaten in the evening Lev. 23:5
4. On the 15th – 21st the unleavened bread was eaten Lev. 23:6-8

b. Details of the Passover are explained Exodus 12:1-28

- Lamb selected on the 10th day
- Sacrificed on the 14th day at evening
- Celebrated at home
- 1 lamb per household
- 2 small families could share the lamb
- Josephus said the family size had to be between 10 – 20 people
- Only small pieces of meat were eaten – Talmud says size of a olive

Details of the Lamb

- Without blemish, sound, and healthy
- A 1 year old male
- Killed on the 14 day
- Its Blood was to be applied to the doorpost and lintel

Passover meal

- Roasted Lamb – not raw or boiled
- Bitter Herbs – reminds them of their bitter experience in Egypt
- Unleavened Bread – the meal was to be eaten in haste
- It had to be eaten before morning
- Leftovers were burned

1. A second Passover was available for some Num. 9:7-14

2. The Passover lamb was to be slain where God says Deut. 16:5-6

c. The Passover was a reminder of how God delivered the children of Israel from Egyptian bondage.

d. Jesus and his disciples ate of the Passover meal before Jesus' death where Jesus instituted the Lord's Supper. Mat. 26:17-29; Mark 14:12-26; Luke 22:7-13; John 13:21-30; 1Cor. 11:23-26

e. In a similar way Jesus became our Passover lamb John 1:36, 1:29; 1Cor. 5:7.

1. The unleavened bread represents his body
2. The fruit of the vine represents his blood that brought in the new covenant.
3. The Lord's Supper reminds us weekly of what God did for us and how we now have the forgiveness of our sins and have been spared from being separated from God.
4. It also reminds us to examine ourselves and how we are living our lives.

f. The Passover lamb was a type of a Christ

The Lamb	Christ
Without Blemish Ex. 12:5	Without Blemish Heb. 4:15, 1Peter 2:22
Offered in its vigor of life Exo.12:5	Offered in his vigor of life. Age 33
Best of the flock Exo. 12:5	Best from heaven John 3:16
Sacrificed before salvation of Israel Ex.12:5 -13	Jesus sacrificed before we could be saved Luke 23:44-46; Heb. 9:15-17
Blood sprinkled on door post etc. Ex.12:7	Blood sprinkled on the heart Heb. 12:22-24
Humble & Submissive Isa. 53:7	Humble & Submissive Isa.53:7-8 Acts 8:32
Separated from the flock Ex. 12:5-6	Separated from sinners Heb. 4:15, 7:26
No bones to be broken Ex. 12:9	No bones broken John 19:32-36
Must be eaten Ex. 12:8	Must eat the bread of life John 6:51
Celebrated yearly Ex. 12:14-28	Celebrated weekly Acts 20:7
For the children of Israel Ex. 12:14-28	For the children of God Mat. 26:26-29
Observed until the end of the Jewish age Ex. 12:14	Observed until Jesus comes again 1 Cor. 11:26

VII. Trades & Crafts – Earning a living

Introduction

From the beginning of time God has wanted his people to be honest workers. Starting with Adam God gave man something to do. **Gen. 2:15** Adam and Eve had pretty easy in the Garden of Eden until they were kicked out for disobedience then we find that they were going to have to work even harder now. **Gen. 3: 18**. From that time forward God has always wanted his people to be a working people. We see this concept as well in **Exo. 20:9**. God has never wanted his people to be lazy. Look at following passages on laziness **Prov. 19:5,24; 26:13-16**. In Jesus' parable about the Labors in the vineyard the landowner goes out and find some men just standing around and he ask them **Matthew 20:6 Why have you been standing here idle all day?'. 1Tim. 5:11-13; 2 Thess. 3:6-15**. With this in mind we will now explore some of the different ways people earned a living around the 1st century times which will help us to better understand references made to the trades and crafts. The first 3 occupations we will examine come from the book of Genesis. We learn in **Gen 2:15** that Cain raised fruit from the ground. In **Gen. 4:2** his brother Able was herdsman or a shepherd. In **Gen 4:22** Tubal-cain was a forger of every cutting instrument of brass and iron.

1. Agriculture – the science, art and businesses of cultivating the soil, producing crops, and raising livestock.

- a. God's people relied upon God to provide them with the necessary rain and weather to make their crops grow. We also learn that the 3 main crops that they usually grew were grain, grapes and olives. Ps 104:10-24; Deut. 11:10-15
- b. God also warned about turning to false Gods for their harvest Deut.11:16-17
- c. There were many things the farmer had to deal with.
 1. Sun scorching there crops
 2. Swarms of Grasshoppers Prov. 30:27, used to describe invading armies Judges 6:5, 7:12; Nahum 3:17
 3. Erosion
- d. The Gezer calendar was discovered around 1908 in Gezer. It has been dated as being around 925 B.C. and is one of the oldest Hebrew writing we current have. It is believed that this tablet was either a school boys writing or perhaps a folk song. In either case it describes the agricultural seasons.

The 2 months are olive harvest (Sep/Oct)

The 2 months are planting grain (Nov/Dec)

The 2 months are late planting (Jan/Feb) *

The month is hoeing up of flax (March)

The month is barley harvest (April)

The month is harvest and festivity (May)

This 2 months are vine tending (June/July)

The month of summer fruit (August)

*** (Millet, peas, lentils, melons, and cucumbers)**

2. Grain crops

- a. Several grains are mentioned in Ezek. 4:9 however the 2 most popular grains were wheat and barely.
- b. Grain production began with coming of the rains in Oct. and Nov. Without the rains the ground would be too hard to plow. Jer. 14:4.
- c. A person had to be determined to work their field during the cold wet winter days. Prov. 20:4
- d. Sowing of the seed and plowing usually took place at the same time. A man would usually have a donkey carry all his seeds and then he would keep filling up his basket as he scattered the seed.
 - 1. Approximately 30 pounds for every half acre.
- e. Then he would plow the seed in so that the birds would not eat them.
- f. The plow was usually pulled by 2 oxen however sometimes a castrated bull was used. A working bull could not be used as sacrifice since it was not fully whole.
- g. It was against the law to mixtures of animals pulling the plow. Deut. 22:10.
 - 1. If this was done it would be an unequal pull causing the animal to suffer.
 - 2. This is the background behind Paul's statement in 2 Cor. 6:14.
 - a. If you join yourself with an unbeliever you will find it difficult
- h. The plow itself was fairly light and could only break up the surface of the ground about 2 to 4 inches in depth. As far back as the days of Samuel we learn that the children of Israel had access to metal plowshares. 1 Sam. 13:20.
 - 1. A person could also use a stiff stick for plowing as well.
- i. Plowing was not easy work and a person must devote their complete attention to it. They had to watch out for rocks, stumps and other debris. He also had to stay focused so that he can plow a straight line as possible. If he didn't pay attention he could hurt himself or his animals.
 - 2. This is the background behind Jesus' statement in Luke 9:62.
 - a. It takes dedication and concentration to serve the Lord.
 - b. We should not look back to our old life styles. Ph. 3:13-15
- j. Plowing was sometimes done in teams. 1 Kings 19:19-21
- k. Another alternative to sowing and plowing was when they would plow first then sow the seed. Then they would haul a large brush pile behind their animals at right angles to cover up the seeds.
 - 1. If the animal would not plow it was motivated by a Goad.
 - 2. Jesus was telling Paul in Acts 9:5 that it was hard for him to go against the truth just as it is hard for an animal to go against the goad.
- l. Not all areas could be reached by the oxen. In those hard to reach areas they use a tool similar to a hoe it had been called a mattock. Isa. 7:25 Here is picture of a mattock from the time of Jesus.
- m. Now as the spring time rain would come in the barely and other crops would become ready for harvesting. Joel speaks of these rains in Joel 2:23
- n. Under the law of Moses it was permissible for you to pluck the grain of a neighbor's crop with your hands but not with sickle. Deut. 23:25.
 - 1. Jesus and his disciples did this. Luke 6:1-2.

- o. The first thing that was harvested was flax.
 - 1. It would be cut down at the ground by a hoe or mattock.
 - 2. Flax was used to make linen it would be dried on the roof and latter dried in an oven/
- p. Next would be the barely harvest.
 - 1. It was cut toward the top leaving the remaining stock for the sheep to eat.
 - 2. The tools they used to cut it with were sometimes made out of wood, sometimes a jawbone of animal with a flint rock attached to it, and they also had metal sickles available as well.
 - 3. When it was time to harvest the grain was extremely dry and could easily catch fire and many enemies took advantage of this during times of war. Exodus 22:6
 - 4. When the grain was cut it was tied into bundles Gen. 37:7 and then usually hauled off by donkeys or carts Gen 42:26-27
 - 5. They would always leave behind the corners of a field for the poor because of the law. Lev. 23:22
 - 6. The poor were also allowed to reap anything that that reapers missed Deut. 24:19-22. Just as Boaz did for Ruth.
- q. Threshing – Separating the grain from the stock.
 - 1. One method was beating the grain with a long flexible stick for small quantities. Examples Ruth 2:17, Judges 6:11, Ps. 18:42.
 - 2. Another way of separating the grain was to use a threshing floor (Flat hard surface usual on a rock sometimes on trodden soil located outside a village) and allow Oxen to walk around on it.
 - 3. The oxen were not to be muzzled according to Deut. 25:4 so that they could reap from the labor.
 - 4. Paul used this same analogy to teach the people at Corinth that a minister of God's Word can be supported by the people. 1Cor. 9:1-14
 - 5. Sometimes this idea of threshing or trampling is used as description for destroying a kingdom Dan. 7:23
- r. Winnowing – after threshing the further separates the grain from the straw.
 - 1. A 5 pointed wooden fork is used.
 - 2. This process is done in the evening when the wind usually picks up.
 - 3. The straw is tossed into the air and the wind blows the straw away while the heavier grain falls straight back down.
 - 4. Now the chaff of the plant is gathered and used to start fires
 - 5. The straw is gathered for the animals.
 - 6. Winnowing is used to describe how God will separate the sinners from the saints Mat. 3:7-12; Luke 3:17 (Make point on verse 10 on how a tree is used by John and show these other examples Mat. 7:15-20; Luke 13:6-9)
- s. Sifting
 - 1. A large sieve would be used to get rid of the remaining fragments that didn't belong in the grain.
 - 2. It would be at this time that the darnel grains would be removed or we know them as tares.

3. These plants look identical to the wheat until the grain ripens. The Tares are black while the wheat is yellow.
4. This gives us our background information for Jesus' parable on the tares and the wheat. Mat. 13:24-30, 36-43
5. This parable does not teach that we should not use loving church discipline just that we should not try attempt drastic measures to purify the church. 1Cor. 5, Rom. 16:17, 2 Thess. 3:6
6. Jesus uses the idea of sifting concerning the devil and peter. Luke 22:31
- 7 After this work was done the farmer usually stayed the night at the threshing floor to guard his grain. Ruth 3.

t. Storage

1. The grains were stored in earthen vessels.
2. They filled to the rim and then they were stored in various places.
 - a. Dry pits or cisterns, in a room attached to the house and even barns Deut. 28:8; Prov. 3:10, Mat. 13:30; Luke 12:18.
 - b. There were also public silos to be used Gen. 41:48
3. The used various methods to keep pest out.
 - a. Some store houses had thick walls and plaster on the inside. The only opening was at the top.
4. Under OT Law 1/10th of this grain would be given to God Lev. 27:30-32; Deut. 14:22-29

u. Knowing all this background information gives us great in sight to why Jesus and his apostles many times used farming terminology to get their audience to relate to what they were saying.

1. Examples. Mat. 13:1-9, 18-23; Gal. 6:7-10; James 5:7; 2 Tim. 2:6.

3. Vines

- a. The growing of vines was another important part of the first century Jew.
 1. Noah is the first person to have cultivated a vine after the flood Gen 9:20
 2. We can also see that Grapes were growing abundantly in promise land Num. 13:23
 3. Every Jew would have desired to have some sort of vine grown even it was just next to their house on a trellis.
 4. The vine showed that a person was settled in to stay.
- b. Many times when small villages formed they were would together on raising a vineyard to help provide for another.
- c. Sometimes there would be a landowner who hired workers to tend his vineyard for him giving the workers a portion of the crop as their payment.
 1. As you can tell raising these vineyards was lucrative way of making money
 2. Jesus uses this concept of a vineyard to teach the Jews a lesson Mat. 21:33-44
- d. Building a vineyard Isa. 5:1-2
 1. The vineyard would be located on a hill. This was done so that there would good drainage.

2. Now when they dug up the stones they would usually gather these stones to make a terrace so that the soil would not be washed away. They would also make a wall around their vineyard and dig a ditch around it. A fence of thorns was placed on top of the wall to keep out any damaging animals.
3. They would plant it with the best vines for obvious reasons.
4. We learn that they would also build a watchtower. (Note example of watch tower found in the fields of Samaria). This watchtower served 2 purposes.
 - a. It gave the family a place to stay
 - b. It served as look out post.
 - c. They didn't just have to look out for wild animals, they had to watch out for other people trying to take over their vineyard. A great example of this is the story of Ahab and he wanted his neighbors vineyard. 1 Kings 21:1. Now there was nothing wrong with a stranger eating from the vineyard as long as the fruit was not carried away in container Deut. 23:24
 - d. Now it cost money to build a nice watch tower and Jesus makes an illustration from this. Luke 14:28-30
 - e. Those who could not afford a watch tower would make due with a tent. (like the one in this picture)
 - f. It also mentions the winepress which comes into play at the end of the harvest so we will talk more about it in a min.
5. After all the preparation you would think that you would good crop of grapes but for illustration purposes Isaiah says wild grapes came instead. Notice how he uses the vineyard to make his point about the rebellious Jews. Isa 5:3-7. Also see Moses statement Deut. 32:32-33
6. Once the vines were established they would use hooks to prune the vines during the winter. They would get rid of the weak, broken, or diseased branches so that the rest of the vine would produce the best possible grapes.
 - a. This process was called "cleaning the vine" and Jesus uses this illustration in John 15:1-8
 - b. Next comes the vintage or harvesting time which began in July and ends in Sept. Now here are a couple of pictures that show what these vineyards may have looked like.
 - c. Harvesting Grapes during the Bible times was very hard work because you only had short time to gather and process the grapes.
 1. Even though it was hard work they celebrated during this time with singing and with other activities. In fact it was so common that this time was spent in celebration and happiness that if it was gone then it would be considered as a time of God's judgment. Isa. 16:9-10.
 - d. The grapes could be used in number of ways.
 1. They could be eaten fresh
 - 2 They were used for fresh grape juice Gen. 40:11

3. They were also used as a sweet wine.
 4. They were dried and made into raisins by being laid out and allowed to dry. They were also turned daily and sprinkled with olive oil. David received large quantities of raisins on a number of occasions. 1Sam 25:18; 2Sam. 16:1, 1Chron 12:40.
 5. Sometimes they boiled them down to make a thick syrup called dibbs. They used this to spread on their bread or to mix with water for a drink.
- e. A majority of the grapes were made into juice. They would use a winepress such as these. See Picture.
1. They would climb in and stomp the grapes and the juice would run down below into a collection vessel.
 2. This was such a common practice that we can see a picture of this on this Roman lamp.
 3. This imagery is used to describe wrath in Isa. 63:3-6, Rev. 19:13-15
- f. Now there was both fermented and unfermented wine during Bible times.
1. If they just wanted sweet wine they had several things they could do prevent fermentation. Some of them used filters that would keep the wine from fermenting very much. But the easy way was to keep the wine in cooled area 40 degrees or below.
 2. For fermented wine they allowed the collecting vessel to sit for about 6 weeks. Now at the bottom of the vessel sludge would form called lees. They would carefully pour the fermented juice into another container being careful not to disturb this sediment on the bottom.
 3. Now the jar would be sealed with clay but a small breathing hole was located at the handle to further let the gasses escape from the fermenting wine. When the process was complete the whole was sealed. *Show picture of Roman wine Bottle.*
 4. This wine could also be put into a wineskin made of goatskin. A person had to make sure they put new wine into a new wine skin. The reason why is because the new wine skin had room to expand and as the fermented wine gives off its gasses it will cause the wine skin to expand. If an old wine skin is used it will break and all the wine will be lost. Jesus uses this illustration when he talks about the difference between the OT and the NT that he is about to establish at his death. Mat. 9:17; Luke 5:37-39. (Show picture of Egyptian lady cleaning a goatskin.) [Please note: For a closer look at

these parables please see my article on, “Jesus questioned about fasting”.]

- e. This wine was stored in many ways. The rich would have a wine seller, while others would bury their in the ground to keep it cool.
- f. Another thing we learn about the symbolism of a vine is that it stood for the religious life of Israel itself. Note Picture: carving of grapes on a synagogue in Capernaum.
- h. They got their symbolism from how the Bible describes the Jews as a vine in Ps. 80:8-11; Isa. 5:1-5.
- i. Jesus himself also uses the vine to illustrate how he is the only true vine that gives life John 15:5-8

4. Olive Tree

Intro. The Olive Tree is another important source for the Jews income, food supply, health, fuel and for religious matters.

- a. The Olive tree was slow growing but it would grow just about anywhere.
- b. It reached a height of about 18 to 20 feet and it believed this tree can live for about 1000 years. Its best years of production were from 25 years to 100 years.
- c. It produces Olives which are ready to be picked around Sept to Oct.
- d. As you can see from the picture these trees were planted in groves.
- e. Looking up close you can see that their bark was gnarled so they were not used to get beams of wood of however their wood was used for special places such as the temple that Solomon built. 1 Kings 6:23, 31-33
- f. Now even though this tree was gnarled and had dull colored green leaves they take on a silver sheen in the sunlight which made them appear beautiful to the Jew.
- g. There are many figurative references to this tree. Ps. 128:3, 52:8; Jer. 11:16; Hos. 14:6; Job. 15:33 (in the spring the falling blossoms looked like snow.)
- h. Another interesting thing about the olive tree as it grew new shoots that would come up from the roots. This process is what is pictured in Isaiah prophecy of Christ. Isa. 11:1
- i. Now the Jews would take these new shoots from a cultivated tree and they cut down a wild olive stock to the ground and graft on this cultivated stock so that they would have better olive tree. Paul uses this common knowledge to teach the gentiles a valuable lesson about God accepting them as Christians. Rom. 11:13-24
 - 1. Gentiles are the wild Olive branch that was grafted into the cultivated stock which was unheard of.
 - 2. Paul makes the point that if they want to remain in the cultivated stock that must remain faithful.
- j. Now at harvest time there were 2 methods for gathering the olives.
 - 1. First of all they would be big sheet at the bottom of the tree to catch the olives.
 - 2. One way they got the olives down was beating the branches with a stick. Deut. 24:20.

3. Another method was by shaking the tree. Isa. 17:6.
- k. Now some of these olives were kept and preserved in salt water and the common man would eat them with barely bread for breakfast.
- l. However the majority of these olives would be further processed into oil.
 1. Approximately 22 Gallons of oil can produced from each tree.
- m. There were several methods that were used to extract the oil.
 1. Some used a milestone like the one in this picture and they would either push it around by hand or use animal to turn the stone. The oil and the crushed pulp would then be put into a water pot where the oil would be gathered in jars. This was considered the best oil.
 2. Another step in getting more oil was to take the remaining crushed pulp and putting it into baskets called “mash sacks”. Then they would be put into an oil press like the one in the picture.
 3. One finally method which was not very effective was to trod the olives like grapes. Micah 6:15.
 - a. Because this was such a difficult process this oil was costly.
- n. This oil was used in many different ways.
 1. It was used to cook with. Ezek 16:13 which means it played a part in the meal offering given up to God. Lev. 2:1
 2. It was used a fuel for lamps Mat. 25:3-4
 3. When it was boiled with soda it formed soap.
 4. They used it to rub on their skin which made it shinny.
 5. It was used to anoint a person head which made their hair shinny.
 6. It was used to anoint objects that were consecrated for God service.
 7. It was used to anoint or consecrate prophets 1Kings 19:16, priest Lev. 8:12 and kings 1Sam. 16:13 for the service of God. (Jesus was anointed with oil in preparation for His burial Mat. 26:6-13)
 8. It used on leather shields to keep them from cracking 2:Sam 1:21
 9. It was also used for medicinal purposes. Luke 10:34, Mark 6:13. Today we know that Olive oil is very beneficial to a person health. They contain many nutrients that our bodies need and they help lower Cholesterol and even help at preventing cancer.
- o. Now the place that Jesus went called Gethsemane in Mark 14:32 literally means “the oil press” which probably means that this place was an Olive Grove and that there was Olive press there.
- p. There are certainly many more trees that we could look at that were beneficial to the Jews but I only want to briefly look at two more trees.

5. The fig tree

- a. Fig trees were valued for their fruit and for their shade.
- b. When they grow in the wild they rely upon wasp to pollinate them but when they are being cultivated the wasp are not necessary.
- c. It can reach a height of 30 feet in good soil but in rocky soil it becomes a bush.
- d. The Leaves develop at the end of spring and could be used as sign that summer was approaching.
- e. fruit could be found on the tree 10 months out the year.

1. The first rip figs are ready in June the but the majority of them are ready in August.
2. There would also be a small crop in the winter which stayed until the spring.
- f. The figs could be eaten fresh or pressed into cakes and preserved by drying (1Sam. 25:18;1 Chron. 12:40).
- e. Now let's look to our Bibles to learn how this tree is used.
 1. The leaves were big enough to serve as a covering for Adam and Eve. Gen 3:7
 2. It was used as a symbol of security and prosperity (1Kings 4:25; Mica 4:4; Zec. 3:10).
 3. The dried fruit was used for medicinal purposes (2 Kings 20:7).
 4. Jesus first saw Nathaniel under a fig tree (Jn. 1:48)
 5. Jesus taught several lessons using the fig tree.
 6. **Luke 13:6-9. The parable of Barren fig tree**
 - a. This shows us that fig trees were planted in their vineyards.
 - b. Under the old Law they could not eat the fruit from the tree until the 4th year (Lev. 19:23) so, this tree was 6 years old
 - c. The fig tree takes cultivation to grow properly
 - d. The man represents God and the tree the Jewish nation.
 - e. The Jews had failed to be a fruitful nation
 - f. The vinedresser can represent Jesus as He agonized over the rebellions Jews Mat. 23:37.
 - g. God had done everything He could to bring the Jews to repentance. (Isa. 5:4' Rom. 10:21).
 - h. The Jews rejected Jesus and they were cut down by the Roman army at 70 A.D.
 - i. John the Baptist prophesied of this cutting down as well. Mat. 3:10
 - j Using this fig tree in the parable Jesus taught the following
 1. The need of repentance is always urgent
 2. God expects us to be fruitful
 3. God is longsuffering, and not willing that any should perish (2 Pet. 3:9)
 4. God toleration is not limitless as He will punish the wicked ultimately as He did in Noah's day. (Gen. 6:5-7).
 7. **Mat. 24: 32-35 The Parable of the fig tree.**
 - a. Just as you can see that summer is coming by looking at the fig tree you can tell that destruction of Jerusalem is coming by observing all these signs (Mat. 24:1-24).
 8. **Mk. 11:12-14, 20-24 The Withered fig tree.**
 - a. Jesus curses (pronounces doom upon) the fruitless fig tree.
 - b. He uses the withered fig tree to teach his disciples about faith and prayer.

6. The Sycamore Tree

- a. The Sycamore tree was related to the fig tree and it was valued for its shade, fruit, and its timber.
- b. These trees were grown by the Egyptians and used for their timber to make their coffins Psalm 78:47
- c. There were so many of the trees during David's time he appointed someone over them 1 Chron. 27:28
- d. It could grow to a height of 30 to 40 feet. (Show picture)
- e. It produces fruit all year round but peaks in July to December.
- d. In order for the fruit to be used it had to be pierced and oil rubbed on it so it could ripen.
- f. This was hard labor and many times the owners would allow shepherders to feed their sheep on their land in exchange for them taking care of this job.
 1. Amos did this. Amos 7:14-15
- h. When the fruit was ripe it would be red or yellow. (show picture)
- i. Apparently it was a good climbing tree as well. Luke 19:1-10
 1. He was a chief publican/ tax collector despised by the Jews
 2. His riches certainly didn't buy him any respect as the crowd would not allow him to see.
 3. Jesus sought those who would seek him.
 4. He just wanted to see Jesus but he got more than he bargained for.
 5. He repented and did more than he had to because under the law he would only have to give an extra 1/5th back Lev. 6:5
 6. Verse 10 captures the very essences of Christ.

7. Shepherd.

Intro: Shepherding has been around for a long time. In fact our 1st shepherd mentioned in the Bible is Able. While Shepherding may not have been the most desirable job it was still very important. Paul says, **"If anyone will not work, neither shall he eat. (2 Thessalonians 3:10)"**. The Jewish Rabbis of Jesus' time taught that, **"whoever does not teach his son a trade is as if he brought him up to be a robber"**. Now they were also picky about what trade they taught their sons as one rabbi stated: **"Let not a man bring up his son to be a donkey driver, nor a camel driver, nor a barber, nor a sailor, nor a shepherd, nor a peddler; for their occupations are those of thieves"**. Regardless of their views on Shepherds the Bible is full of those who were and it uses this concept of Shepherding to teach us many valuable lessons.

- a. Let's begin by looking at some of those that were Shepherds:
 1. Able (Gen. 4:2)
 2. Abraham, Isaac, and Jacob (Gen.13:7;26:20;30:36)
 3. Rachel was shepherdess (Gen. 29:9)
 4. Moses (Ex. 3:1)
 5. David (2 Sam. 5:2)
 6. Amos (Amos 1:1)
 7. God was considered a Shepherd of Israel (Ezek. 34:11ff)
 8. Jesus is the chief shepherd (1Pet. 5:4)
- b. The main two animals that read about being shepherd are Sheep and Goats.

- c. Sheep were used for the following reason:
 - 1. Wool for clothing. Once a year in the spring time sheep shearing occurred followed by a great celebration. (1Sam. 25; 2 Sam. 13:23ff)
 - 2. Meat and for milk
 - 3. For sacrifices (Lev. 1:10)
 - 4. Their horns were used for oil containers and trumpets (1 Sam. 16:1; Num. 29:1)
- d. Goats were used for the following reasons:
 - 1. Their milk was used to make a type of yogurt and cheese (Prov. 27:27)
 - 2. To eat (Luke 15:29).
 - 3. For sacrifices and as a scapegoat (Lev. 1:10; 16:7ff)
 - 4. Its hair was woven into sackcloth for tent coverings and coarse clothing (Ex. 26:7; 35:23, 26)
 - 5. Its skin was used for leather to make wine or water bottle skins.
- e. Sheep were curious animals but they are dumb.
 - 1. They have to be constantly watched or they can stray or fall off a cliff.
 - 2. Sheep are not driven like cattle instead they follow their Shepherd.
 - 3. They rely upon their Shepherd to guide them and to keep them safe.
 - 4. The same thing is applied to us today because we are God's Sheep, (Ps. 100:3).
 - 5. We are supposed to allow God to direct our pathway (Jer. 10:23; Pro. 3:5-7)
- f. Goats are capable of getting around a little better and they are usually driven like cattle.
- h. The Shepherd's task was not easy as he had to protect, feed and water his flock.
 - 1. Sometimes he would use Dogs to help (Job 30:1) but the dogs were always in the rear providing protection from Predators.
 - a. God does both of these roles according to (Isa. 52:12)
 - 2. He had to lead his sheep to still water because goats are afraid of running water.
 - a. When the water ran out he had to find a well and water them from a bucket.
 - 3. He usually carried a rod, staff and a sling.
 - a. The rod was a heavy club with metal sticking out of it.
 - b. The sling was made of goat skin and was used to sling stones at predators like David did and it was also used to throw a stone in front of a sheep that tries to stray off)
 - c. The staff was used to help the Shepherd get around on the rough ground. It was used to help control the sheep and count them. It was also used to dip in red dye and mark every 10th sheep for a tithe to God (Lev. 27:32).
 - 4. He such a close relationship with his sheep that he gave them all names and he could call them by name and they would come.
 - 5. He would gather them together at evening in a cave or some place similar and he would stay at the entrance to protect them.
 - 6. If his sheep got lost he went and looked for them.

7. If they got sick he would care for them and even carry them on his shoulders.
- i. Now let's look at how the Shepherd is used to teach us.
 1. Psalm 23 The Lord is our Shepherd.
 2. John 10 Jesus is our Shepherd
 3. Luke 15:3-6 We are important to God
 4. Ezekiel 34 The Irresponsible Shepherd
 5. 1 Peter 5:1-5. Elders are to Shepherd
 6. Mat. 25:31ff The Sheep and the goats

8. Metal workers

Intro: Men have been working with metal close to the beginning of time. Gen. 4:22 bears this out with Tubal-cain. Most call the Iron Age around 1200 B.C. the beginning of using iron, but there are several references and archeological finds that show that Iron was used before this time. We have full list of the metals that children of Israel had access to in Numbers 31:22.

- a. Archeological finds:
 1. Iron beads, tips of spears, and other ornaments found in early Egyptian remain (4000 – 3200 B.C)
 2. Iron dagger found in the tomb of Antolian who reined from 2400 – 2200 B.C.
- b. What the Bible says about it.
 1. Tubal-cain Gen. 4:22
 2. Plenty of Iron around Deut. 8:9
 3. The children of Israel had iron tools Deut. 27:5
 4. Iron axe heads 2 Kings 6:5-6
 5. Spear tips 1 Sam. 17:7
 6. Iron picks 2 Sam. 12:31
 7. Iron bedstead for a Giant Deut. 3:11
 8. Was to put into the treasury of God Jos. 6:19,24
 9. Used symbolically as strength Deut. 33:25.
 10. In the NT used for gates Acts 12:10
 11. Used symbolically in 1 Tim. 4:2 (seared with a hot iron, branding cattle)
- c. Job describes the mining process in Job 28:1-11
- d. Gold was the easiest metal to work and it was used many times to make jewelry or to pound it out into sheets to cover objects or to make idols like the Golden calf Exodus 32:3-4
- e. Lead mention with many other metals are always melted and then shaped Ezek. 22:20
 1. Job 19:24 is talking about a process where molten lead is poured onto an inscription on a rock to make easier to read.
- f. Tin was used as well. Ezek. 27:12
- g. Copper was also used as we have already seen in the previous verses.
 1. In the NT it was used to make vessels Mark 7:4; 2 Tim 4:14
- h. Silver was available as well. Abraham had it Gen. 13:2

1. It was used to decorate the tabernacle and temple Exod. 26:19, 1 Chron. 28:14-17
- i. Gold, silver, and copper were used as money in NT. Mat. 10:9, 29
- j. Many of these metals were used to describe the great image that King Nebuchadnezzar saw in his dream in Dan 2:31ff

9. Fishing

Intro. Fishing was one the easiest ways to provide food for the people and so fishing has been part of the human history for a very long time.

- a. The first mentioning of fish being eaten is found in Numbers 11:5.
- b. We read more about fishing in the NT but there are several examples in the OT as well.
 1. Line fishing - Isa. 19:5-8; Mat. 17:24-27
 2. Spear fishing – Job 41:7
 3. Other OT verses – Ecc. 9:12; Jeremiah 16:14; Hab. 1:14-15
 4. Casting a net which was usually about 15 feet in diameter. Weights were at the body of the net so it would drag at the bottom of the lake and keep the fish in Mark 1:16-17; John 21:4-6.
 5. Seine net was used which was typically about 8 feed broad. One side of the net would have corks to keep a float and the other side would be weighted down so the net would remain vertical in the water. It could be pulled behind one boat or between two boats. John 21:8; Luke 5:4ff shows where one boat helped another. See also Ezek. 26:5.
- c. After fishing was over they would wash their nets and repair them. Luke 5:2
- d. Jesus used fishing and fish to teach:
 1. He could make fishers of men Mat. 4:18
 2. The judgment day Mat. 13:47-50
 3. His death, burial and resurrection. Mat. 12:40
 4. He could provide for many Mat. 14:15-21
 5. He had the power to control the fish Mat. 17:24-27
 6. He used fish to convince some to follow Him Luke 5:3-11
 7. He used it to teach about prayer. Luke 11:1-12
 8. He used fish to show that He was raised from the dead Luke 24:35-43
- e. Before we leave this topic of fishing I want to show you a map of the Sea of Galilee.

10. Pottery

Intro Making Pottery was another important trade for the early Jew and for the 1st century Jew.

- a. The earliest mentioning of earthen vessel is found in Lev. 6:28. However some believe Job's story may have taken place around the time of Abraham. If that the case then his story would be the first since he used Potsherd to scrape himself in Job 2:8.
- b. Now some time during the course of time the people figured out how to make a potters wheel.
 1. One historian said that the first potters wheel only had one wheel and had to have two people to operate it. One to spin it the other to work with the clay.

2. But they invented the 2 wheel system so the potter could turn the wheel with their feet and shape the clay with their hands.
- c. The basic principle behind making a pot is getting some clay from the ground.
 1. Put the clay on the potter wheel
 2. Use wet hands to shape the clay into what you want.
 3. After you get the desired shape you could use additions tools to put designs in the clay.
 4. Then you let it dry.
 5. Finally you fire it up.
- d. The potter and his pottery were used to teach us lesson about God
 1. God is our Potter Isa. 64:8
 2. God is in control Jer. 18:1-11
 3. God's wrath Isa. 30:14, Jer. 19:10ff (Tophet (toe-fet) a place southeast of Jerusalem, in the Valley of Hinnom, where child sacrifices were offered and dead bodies were burned. Jer. 7:31-32 This place was used many times to describe the destruction that would come upon these people. Isa. 30:33;
 4. God has formed us Isa. 29:16, Rom. 9:14ff
 1. These verses in Romans have been used to teach predestination.
 2. I am sure Homosexuals would probably try to use verse 20-21 to try and say God made them that way.
 3. The overall context of these verses are how the children of Israel have been rejected by God and how they have become vessels of dishonor.
 4. A great commentary of this concept is found in Jer. 18:1-11.
 5. God doesn't force people to do things or else this would violate our free will.
 6. Everyone can become a vessel of honor. 2 Tim. 2:20-21.
 7. God doesn't show partiality Acts 10:34; Rom. 2:11
 8. God has the power and the right to allow things to happen through sinful men such as Pharaoh or the Babylonians to show his power and his justice.

11. Money

Intro: There are certainly more occupations and ways of making money that we could discuss but now take a look at money itself and how it was used during the early times. Now the term money can be used to denote any form of value. In the early times coins and paper money did not exist instead the people usually bartered with what they had. So their livestock, food and precious metals became their money. Many times scales were used to measure the weight of certain metals to denote their value, but the amount would vary from scale to scale considering they didn't have an accurate way of making a universal counter weight but they still took the use of weighing very serious Lev. 19:35-37; Proverbs 11:1,16:11,20:10.

- a. Some of the more common weights used in the Bible are:
 - Gerah = .02 oz
 - Shekel = .04 oz
 - Mina = 1.5 lbs
 - Talent – 75 lbs
- b. So based on the early use of Money Abram was considered rich Gen. 13:2.
- c. Let's examine several examples of this type of barter.
 1. Gen. 12:11-16 Abram paid off for his wife
 2. Gen. 20: 9-16 Abraham paid off for vindication.
 - a. 1000 shekels silver = 25 lbs
 - b. \$7 an oz in 2006 = \$2800
 3. Gen. 23:10- 18 Abraham buys a burial ground
 4. Gen. 24: 21-22 A gift for the future wife of Isaac
 - a. This was one expensive gift by today's standard
 - b. \$600 per oz = \$2480 in 2006
 5. Gen. 37:28 sold for 20 shekels or 8 oz of silver
 6. Exodus 21:32 The cost of a slave went up to 30 shekels
 - a. 12 oz = \$84
 7. 1Kings 10:10-13 Queen of Sheba's lavish gift
 - a. 120 talents of gold = more than 4 tons and half
 - b. \$600 per oz = \$86,400,000 in 2006
 8. 1Kings 10:14 Solomon's annual income 666 talents
 - a. 666 talents = more than 25 tons
 - b. \$600 per oz = \$479,520,000 in 2006
 9. Please note: "Sometimes it may be desirable to compare ancient values with modern money, but such comparisons are often misleading, especially since the purchasing power of money in antiquity was much higher than in the present era" (Westminster Dictionary of the Bible, p.634)
- d. As we move up further in time a much easier method began to be employed and that was the use of differing coins representing different values.
- e. It is believed by most scholars that first use of coins happened around 600 or 700 B.C. in Asia Minor where Greeks and Lydians lived.
 1. The Greek historian Herodotus writing in 4 century B.C. said that the Lydians were the first to use coins as money.
 2. The first OT mention of using coins is found in **Ezra 8:27 20 bowls of gold worth 1,000 darics, and two vessels of fine bright bronze as precious as gold.**
 - a. Written around 457 B.C.
 - b. daric – gold coins weighing about 1/28 oz
 - c. **Ezra 2:69 According to their ability they gave to the treasury of the work 61,000 darics of gold, 5,000 minas of silver, and 100 priests' garments.**
 - d. The children of Israel certainly didn't return to Jerusalem empty handed.

3. In the NT there are at 7 different coins mentioned lets a brief look at each.
 - a. Drachme – Greek silver coin worth 18 to 19 cents
 1. Used 1 time in the NT Luke 15:8-9
 2. According to one Greek writer around 300 B.C a Drachme was the price of one sheep or 1/5 of an ox
 - b. Didrachmon – equivalent of 2 Drachme thus valued at 36 cents
 1. This was the coin that was generally paid for the yearly temple tax.
 2. According to Jewish history every male over 20 had to give this tax every year in March.
 3. They adapted this from Exodus 30:11-16
 4. Please note the example in Mat. 17:24-26
 - c. Stater – a silver coin equivalent to 2 Didrachmas worth 72 – 80 cents.
 1. Look at Mat. 17:27.
 2. Most scholars believe this was the type of coin that Judas was paid with Mat. 26:15; 27:3-5.
 3. If this is correct Jesus was sold out for about 22 – 24 dollars.
 - d. Denarius – A silver Roman coin about the size of a dime worth about 18 cents mentioned 15 times in the NT.
 1. It contained inscription of the Roman emperor
 2. This coin was used to try and trap Jesus Mat. 22:16- 22
 3. Archeologist have found coins showing 12 emperors
 4. This was the normal daily wage for the Palestine worker Mat. 20:1ff
 5. Another example comes from John 12:1ff
 - a. 300 denarii was considered a years worth of wages
 6. Another example comes from Luke 10:35
 - a. according to one historian this was enough money to lodge the stranger for 3 weeks. 1 days lodging was 1/12 of a denarii
 - e. Assarion – Roman copper coin worth 1/16 of denarius – just a shade over 1 cent.
 1. Mat. 10:29; Luke 12:6 Sparrows were sold 2 for penny or 5 for 2 pennies
 - f. Kondrantes – smallest of Roman coins about a quarter of a cent
 1. See. Mat. 5:25-26
 - g. Lepton – a small copper coin worth ½ of a Kondrantes – 1/8 of a cent
 1. It was usually inscribed with an agricultural or religious scene so it could be directly deposited in the temple treasury Mark 12:41ff

- f. With all these different types of coins there was a need for money changers.
 1. Some money changers simply changed out money for the general public
 2. Others set up shop in the temple area and exchanged foreign money for acceptable money the Jews could pay their temple tax with.
 3. They usually charged 10 to 12 percent interest for this exchange.
 4. Jesus confronted these money changers and those selling animals for sacrifice in the temple area at the beginning and ending of his ministry John 2:13-17 (see Ps 69:9) Mk. 11:15-17; Mat. 21:12-13; Lk. 19:45-46 (see Isa. 56:7; Jer. 7:11).
 5. Apparently Jesus' anger was sparked by how these money changers and sellers of sacrificial animals were conducting their business affairs.
 - a. They were possibly taking advantage of the poor and ripping people.
 - b. This is indicated by Jesus calling them a den of robbers.
 6. Another task these money changers served was that of lending money with interest.
 - a. This was not acceptable among the Jews because of the Law of Moses. Exodus 22:25-27; Lev. 25:35-37; Deut. 23:19
 - b. Now it was ok for the Jews to make a profit from a foreigner Deut. 23:20
 - c. Jesus uses this concept of a bank and making interest in 2 similar parables.
 1. The parable of the Minas in Luke 19:23
 2. The parable of the talents in Mat. 25:27
 - g. While we are on the topic of money and trade we need to discuss how they transported their goods.
 1. There were only 2 types of travel in the first century by land or by sea.
 2. Many roads were formed for travel by the first century and the Romans improved the major roads making it faster to travel from one place to another. Show picture
 - a. Here is a map of the varying trade routes and other Jewish roads.
 1. One of the more popular roads was known as the Kings Highway.
 2. The most common way people transported their goods was by using a donkey pulling and open or covered wagon.
 3. The most popular land route to take was called "the way of the sea" which ran along the coastline of the Mediterranean
 4. The second way of transporting goods was by sea which had its advantages especial if it was big ship since it could carry a great deal of goods.
 5. Typically these ships would sail close to the coastline. Acts 27:1-8

6. You might recall from our overview of 1 Kings that Solomon used the Sea to receive and trade goods. 1Kings 9:26.
7. We can see what kind of things were traded for by sea and land in Ezek. 27:17-24

VIII: Domestic

1. Clothing

Intro: We are first introduced to clothing in the Book Genesis 3:7. Adam and Eve sinned by eating from the forbidden tree and their eyes became open to their nakedness. They clothed themselves with fig leaves. As a result of this they were kicked out of the Garden of Eden and God further clothed them Gen. 3:21.

- a. First lets examine some of the more common things that cloths were made out of.

1. Animal skin.

- a. Esau's skin was compared to a hairy garment Gen. 25:25
- b. Elijah most likely wore a hairy garment 2 Kings 1:8

2. Flax

- a. It was grown in Egypt Ex. 9:31 and in Canaan Jos. 6:2
- b. Flax was of the earliest textile fibers used to make clothing

1. The priest wore it Ex. 28:6, 15; 39:27-29
2. Joseph wore it Gen. 41:42
3. The virtuous women used it Proverbs 31:13
4. There are many other references to this kind of clothing 2 Sam. 6:14; Ezek. 16:10; Esth. 8:15
5. Used symbolically of righteous acts Rev. 19:18

3. Wool

- a. Wool came from the sheep and the women would weave this material into cloths for their family. Prov. 31:13; Ezek. 34:3
- b. It was used for trading at Tyre Ezek 27:18
- c. It was sometimes washed white Isa. 1:18 or dyed different colors Heb. 9:19
 1. Archeologist found evidence of massive weaving and dying in the city of Debir.
- d. It also interesting to note that they were not suppose to weave linen and wool together. Deut. 22:11.
 1. Now I am not for sure what the purpose of this regulation was. But, I speculate that it was visual aid to show the Jews not to mix the sacred with profane or perhaps to show that God wants things to be purely whole.
 2. One last possibility that was suggested was that God did not want man mixing together what God had made distinct in nature.

4. Sackcloth

- a. Many times the Bible mentions the Sackcloth.
- b. The Sackcloth was strong rough cloth made from the long hair of an Oriental goat or a camel.

- c. This was the garment of choice for the shepherd because of its durability and because it was inexpensive.
- d. The majority of the time the sackcloth was worn by people who were mourning or during times of penitence.
 - 1. Jacob mourned for Joseph Gen. 37:34
 - 2. David commanded it at the death of Abner 2 Sam. 3:31
 - 3. Ahab wore one as token of repentance 1 Kings 21:27
 - 4. Nineveh wore it in response to Jonah's message Jon. 3:5-6
 - 5. Sometimes the prophets wore one as a symbol of their message Isa. 20:2; Zech. 13:4; Mat. 3:4, 11:8
- b. Now let's take a look at how men and women dressed during the 1st century.
 - 1. In this picture you can see 3 different men depicted in 3 different types of clothing.
 - a. Generally men usually wore a loin cloth, a tunic made of wool or flax, and an outer garment with some sort of belt, hat and sandals.
 - 2. If a man was just wearing his tunic/ under garment he was considered being indecent. 1 Chron. 15:27-29; 2 Sam. 6:14, 20 See also John 21:7
 - a. On a man the tunic usually came down to the knees or the ankles.
 - b. On a woman it came down to her ankles
 - 3. The outer garment called a robe, coat, or mantel.
 - a. The most common mantel was just a square or rectangle piece of material that was thrown over the shoulders or wrapped around the body.
 - b. The Jews would attach fringes to the outer edge of their mantel to remind them of the precept of the law Num. 15:38,39; Deut. 22:12
 - 1. The Pharisees were known for enlarging these borders to attract attention to themselves which Jesus rebuked in Mat. 23:5.
 - c. These mantels were used as sacks to carry things Ex. 12:34; 2 Kings 4:42
 - d. The gospel accounts say something interesting about the inner and outer garments.
 - 1. Mat. 5:40 Jesus says if a person sues you for your tunic then give him also your cloak. Now we to remember that the outer garment was worth more money than inner garment and in doing this He is

- teaching His disciples not to retaliate against those who oppose them.
2. Luke 6:29 we see these garment listed in a different order. The reason is because in Luke account a lawful hearing is not under consideration. Instead this is referring to someone who taking by force your outer garment which since because the outer garment is worth the most. So, Jesus teaches His disciples to give that person their tunic as well.
 3. John 19:23-24 Jesus' garments were taken by the soldiers which would have been his outer garment and his inner one. Notice they tore His outer garment and divided but since His tunic was without a seam so they cast lots for it. Now a tunic was usually made in two parts. Based upon the books I looked at this type of tunic that Jesus was wearing was more expensive and rare which shows why they didn't want to tear it. This event also fulfilled the prophecy of Psalm 22:18.
 4. The girdle was a belt made of leather or a piece of rough material folded to secure the inner or outer garment sometimes called a sash.
 - a. Sometimes they would use the sash to hold Money or other possession. Mark 6:8
 1. It was used to hold a weapon or tool 1Sam. 25:13
 - b. It was also used to tie up the outer and inner garment to make it easy for a man to run or maneuver. This was called girding up your loins.
 1. There are several figurative references made to this in scripture.
 2. God informs Job to gird up his loins like a man. In this He was saying prepare yourself to try and understand my wisdom. Job 38:3, 40:7
 3. Jesus used it to teach humility and servitude to his disciples John 13:3-16
 - a. Peter probably remembered this instance as he penned 1 Peter 5:5
 4. Jer. 13:1-11 God used it to illustrate what He was going to do to the children of Israel.
 5. Women clothes were similar to men's but not the same. Otherwise it would break the law of God Deut. 22:5.
 1. Women's tunic always went to the ankles and the fringes usually covered their feet. Some sources that I looked at said that the women's were generally dyed blue.

2. Their girdle was usual decorated.
6. Sometimes men would wear a hat or a turban but not all of them did.
 1. Sometimes women would wear veils but not all of them did.
 2. The N.T. teaches that women are dress in such a way that will bring honor to God. 1Tim. 2:9-10; 1Pet. 3:3-4
 3. 1 Cor. 11:4-16. We must know the customs of where we are.
7. An open toed sandal was the typical footwear but not everybody could afford them.
 1. These sandals were usually made out of leather cut to fit the person foot with a simple strap to hold them on.
 2. People wore them in public but they usually took them off when they were indoors.
 3. Because their feet were exposed their feet would become very dirty. So when they entered a person house it was customary to provide water and in some cases a servant to wash their feet.
 4. Note the following examples:
 - a. Gen. 18:2 ff Abraham and the Lord
 - b. Gen. 19:1 ff Lot and the angels
 - c. 1 Sam. 25:40 ff Abigail and David
 - d. Luke 7:36ff Jesus and Mary
 - e. 1 Tim. 5:9-10 Enrolled widows
 - f.. John 13:3-16 Jesus washes his disciples feet
8. Now at first you might think clothing is insignificant but hopefully after our study on this topic you have learned that knowing certain things about clothing can help you gain an even deeper insight to God's Word.

2. Dwellings

Intro: Everybody needs a place to rest their head and to get out of the weather. Some have lived in caves, others like Abraham lived many years with in tents made from goat skins. But, the majority of people have lived in a house of some kind.

1. In the first century many house were made from stone or bricks made from mud.
 - a. If you lived in Galilee the stone used was black basalt as picture here.
 - b. On the coast it was yellow sandstone
 - c. Everywhere else it was usually a white limestone.
2. The really poor people houses were just about 10 feet square.
3. Now some houses didn't have windows while others just had 1 and even when they had windows they were small.
- 4 The greatest light source came from the open door so it was usually dark inside the house day and night.

5. In order to light the inside of the home they used an oil lamp as depicted here. See. Mat. 5:15.
6. The floor many times was just dirt which they would cover with various items. If they were rich enough they could have a type of tile on the floor. See. Luke 15:8:ff (The woman had to light lamp to find her coin).
7. The roofs consisted of laying brush and sycamore beams across the walls and binding them together with mud.
 - a. The roofs could be taken apart with a little effort Mark 2:1ff
8. During the rainy season from November to March these roofs usually always leaked. Prov. 27:15
9. The roofs had a tendency to turn green as well because of seeds sprouting out of the mud. 2Kings 19:26.
10. The roofs were used for several things,
 - a. Preaching Mat. 10:27
 - b. Place of prayer or worship to God Acts 10:9
 - c. Place for drying out crops Jos 2:6
 - d. It was good place to sleep in the summer to stay cool
 - e. Even guest hung out on the roof and because of this a law was made to build a rail around the edge of your roof to prevent people from falling Deut. 22:8.
 - f. When men had religious discussions this is where they usually had it.
 - g. When a person lodged a stranger this is where the stranger usually stayed.
 - h. During the feast of the Tabernacles Exod. 23:16 they would set up tents on their roof to live in.
11. This also helps explain the escape route in Mat. 24:17
12. The poor only had limited amount of things in their homes and they usually just laid out something and the whole family slept in that same room. Luke 11:5ff.
 - a. We also learn from this verse that at night time a door was shut and locked but during the day time it was always open.
 - b. Jesus uses this concept to say that he is also open to us Rev. 3:8
 - c. In similar way we are viewed a closed door and Jesus is knocking wanting every soul to open up to him so he can come into their lives. Rev. 3:20
13. Now those that were rich would of course have much bigger houses with multiple rooms and sometimes upper rooms with fancy furniture for the time.
 - a. Even in the OT time there were some that had upper rooms. For instance:
 1. King Eglon was killed in an upper room Judges 3

- 2. Daniel prayed from his upper room Dan. 6
- b. Also in the NT we find that:
 - 1. The Last Supper was in an upper room Luke 22:12
 - 2. Jesus disciples met in an upper room Acts 1:13
 - 3. Peter brought a woman back to life in an upper room in Acts 9
 - 4. The church meet in upper room where Eutychus fell asleep and fell out the window to his death Acts 20

- 14. We also learn that the people of the Bible times were very hospitable.
 - a. The word hospitable means lover of strangers.
 - b. A great story that illustrates this is in 2 Kings 4:8 ff
 - c. A great N.T. example is Luke 10:38 ff.

3. Marriage

Intro: Marriage is a beautiful bond between 1 man and 1 woman and this has been God's universal law from the beginning of time as Jesus says in Mat. 19:4-6. There are basically two different types of marriages. There were arranged marriages made by the parents and there were also marriages by choice that is where the man chooses who wants to marry.

- 1. Arranged marriages were fairly common in the O.T. time and marriage was usually limited to the same kin. A great example of this:
 - a. Abraham finds a wife for Isaac. See. Gen. 24:1-4
 - b. He would know the right woman because she would give him a drink and offer one for his camels as well and this woman's name was Rebekah.
 - c. He discusses this prearranged marriage with Rebekah's brother and mother and they agree with the plan.
 - d. Next as the custom was gifts were given to family. Gen. 24:53.
 - 1. This is also known as the bride's price Exodus 22:16-17
 - 2. This could include money, clothing or even providing service as Jacob did for his 2 wives.
 - 3. You might recall that Saul asked for 100 foreskins from the Philistines for his bride price.
 - e. In the case of Rebekah her family made sure she was ok with this arrangement as well. Gen 24:57-58.
- 2. Marriages made by choice were less common in the O.T. but more common in the N.T. time.
 - a. Esau chose his own wife which was not of their clan and this grieved his parents Gen. 26:34-35; 27:46
 - b. Jacob also chose his own wife but he did so within their clan.
 - 1. He wanted to marry Rachel and had to work 7 years for her.
 - 2. But he was fooled and ended up with the older sister Leah.

3. It was custom for the older sister to marry first.
4. He had to work another 7 years for Rachel however he was allowed to take her as wife 1 week after his marriage to Leah Gen. 29:27
3. Sometimes the father's bride would also give his daughter a gift.
 - a. Caleb gave his daughter some land Josh. 15:15-19
 - b. Even the Pharaoh of Egypt gave his daughter the city Gezer as a gift 1 Kings 9:16
4. Once the bride price was paid the man and the woman were considered betrothed which was just a binding as being married.
 - a. This betrothal typical lasted 10 months to year and 3 months for a widow.
 - b. The only way out of this was by death or because of adultery.
 - c. I am reminded of Joseph and Mary. Mat. 1:18 ff.
 - d. During this period the groom was to prepare the home and the woman and her family were to prepare the clothes and marriage feast.
5. A girl could marry at the age 12 years and 1 day but the boy had to be 13.
6. Unlike today the groom was the main focus back then.
7. The couple usually dressed up as if they were a king and queen.
 - a. The woman Psalm 45:13-15; Jer. 2:32; Isa. 49:18
 - b. The man Isa. 61:10
 - c. Both of them would be accompanied by their friends.
 - d. The paper work would be signed by the parents and the bride would be presented to the groom.
 - e. That evening the bride's virgin friends would escort her to the groom's house.
 - f. As the groom made his way to the house the virgin friends would run out and escort him to his home as well where the marriage would be consummated. This is illustrated by the parable of the 10 virgins Mat. 25:1ff
 - g. The brides parents would take their bed sheet as proof of her virginity. See Deut. 22:13-21
 - h. The marriage feast would continue on many times for an entire week. Judges 14:12; Gen. 29:27
 - i. Sometimes the host would run of supplies like the wedding the Jesus was attending in John 2.
8. Jesus used the concept of marriage to teach several points.
 - a. The parable of the wedding banquet Mat. 22:2ff
 - b. Being ready Luke 12:35-37
 - c. Humility Luke 14:8
 - d. Love Eph. 5:22 ff
 - e. The resurrection Mat. 22:23 ff
 - f. Fasting Mat. 9:15
 - g. We are betrothed to Christ 2 Cor. 11:2

9. Not all marriages last so sometimes divorce occurs.
 - a. Under the OT the women was not allowed to initiate the divorce.
 - b. Lets look at some passages that deal with the rules of divorce under the OT.
 1. Deut. 24:1 Given a certificate of divorce.
 - a. Jesus explains in Mat. 19:3-9, 5:31-32
 - b. Under the OT it was lawful to kill those committing adultery Lev. 20:10
 2. Deut. 24:2-4 A women could return to her husband if she had not remarried.
 - b. Paul teaches if it all possible be reconciled to your wife or husband. 1Cor. 7:10-14
 3. There are 2 different ways that man can never divorce his wife under the OT.
 - a. Deut. 22:28-29 rape
 - b. Duet. 22:13-19 falsely accusing
 4. If at all possible we should avoid divorce Mal. 2:16
 - c. God also uses the concept of divorce to talk about His relationship with His people. Jer. 3:6-13

4. Children

Intro: Children were a very important part of the family because the parents believed they lived on through their kids.

1. The Mishna (aboth. v. 21) tells us their version of what a Jewish man goes through from childhood to death.

“Rabbi Jehudah, the son of Tema, says: “At five years of age, reading of the Bible; at ten years, learning the Mishnah; at thirteen years, bound to the commandments; at fifteen years, the study of the Talmud; at eighteen years , marriage; at twenty, the pursuit of trade or business (active life); at thirty years, full vigour; at forty, maturity of reason; at fifty, for counsel; at sixty, commencement of agedness; at seventy grey age; at eighty, advanced old age; at ninety, bowed down; at a hundred, as if he were dead and gone, and taken from the world.””
2. Children were considered a great blessing Deut. 28:4; Ps. 128:3
 - a. The more children you had the more blessed you were Ps 127:5
3. Many considered it a curse from God when they could not have children.
 - a. Rachel Gen. 30:1
 - b. Hannah 1 Sam. 1:16
 - c. Elizabeth Luke 1:25
4. Boys were more desired than girls mainly because the men would stay with the family and make the family stronger. The girls would end up becoming married and go to another family.
5. When a woman did become pregnant there were certain customs that they followed according to the resources I looked at.

- a. They were not allowed to take a hot bath in case it lead to a miscarriage.
 - b. They were not allowed to eat green vegetables, salt food, or fat or it might affect the unborn child
 - c. The baby was almost always born at home with the help of a midwife. Exodus 1:15-19
6. When the baby was born the women would do the following.
 - a. They would cut the umbilical cord and tie it.
 - b. They would wash their baby then rub salt all over it because they thought this would make their skin harder.
 - c. They also thought that their babies limbs would grow straight in firm if they bound them up tightly with strips of cloth know as swaddling cloths. Ezek. 16:4; Luke 2:12
7. Next came circumcision on the 8th day as commanded Gen. 17:12-13
 - a. The circumcision was done by the father, priest, or physician.
 - b. Tradition shows that they would proclaim a blessing over this event such as, **“Blessed be the Lord our God who has sanctified us by his precepts and has given us circumcision.”**
 - c. There was usually a celebration during the 8 days leading up to the circumcision.
 - d. They believed circumcision and the shedding of their baby boys blood indicated his consecration or devotion to God.
 - e. It symbolized the baby’s separation from his heathen neighbors and his dedication to the one true God.
 - f. The child was not given its name until it was circumcised. Luke 1:57-66; 2:21
8. Next would come the offering for purification. Luke 2:24.
 - a. For a boy it was 40 days
 - b For a girl it was 80 days
 - c. We have two different things happening in Jesus’ case.
 1. Since Jesus was their first born he had to be given to God but He could be redeemed or bought back according Numbers 18:15-16
 2. A sacrifice had to be offered as detailed in Lev. 12
 - i. Of course all these things were commanded under the Old Law but were not commanded under the new law that you and I are under. 1 Cor. 7:18f; Gal. 5:6, Philp 3:2-3; Col. 2:11-14; Rom. 4:9f; Gal. 2:3; Acts 15
9. The mother or wet nurse would nurse the baby for 2 to 3 years.
 - 1.Hannah 1 Samuel 1:21-24; 2:11
 - a. They would celebrate when the baby was weaned Gen. 21:8.
 - b. Traditional sources also say that many times the women did not try to conceive again until the baby was weaned. Hos. 1:8
10. During the first 3 years of life the mother was the primary teacher.

- a. Now the fathers would become more involved with training their sons at age 3 while the mothers continued training their daughters to become wives.
- b. At age 3 the boys would start learning their father's trade and he would teach them about the traditions of their fathers and Israel. He would also start reading and learning the Torah.
 1. One rabbi said, **"He who does not teach his son a useful trade is bringing him up to be a thief."**
- c. He would attend with his father at the Synagogue every Saturday to deepen his knowledge of God.
 1. Some Jewish boys would go and learn from Synagogue everyday and then be taught by a teacher at his home.
 2. "Sweeter than honey
 When a boy first went to school in the New Testament times, he went to the synagogue while it was still dark to listen to the story of how Moses received the law. Then he was taken to the teacher's house for breakfast, where he received cakes with letters of the law written on them. In school, the boy received a slate with passages from the Scriptures written on it. The slate was smeared with honey. He had to trace the letters through the honey with his pen, and it was natural to lick the nib of the pen as he proceeded. The idea was that he would realize that the purpose of his going to school was to absorb the Scriptures. This learning practice seems to have been based on an old custom that David refers to in Psalm 19:9-10."(The New Manners & Customs of Bible Times)
- d. Some didn't believe that girls should learn such things but others thought it was ok. All girls could learn scripture from what their mothers knew and from attending worship at the Synagogue.
 1. Mary knew several things from the OT. Luke 1:46-55
- e. Anyway you look at you can see that education about God was the primary focus.
 1. We see this in OT Deut. 6:4-9
 2. We see this in the N.T. Eph. 6:4; Titus 2:1:10
- f. At the age of 13 a boy was considered a man.
 1. He was considered to be a son of the law.
 2. He could now represent one of the 10 men that was needed to constitute a synagogue.
 3. He could now marry.
 4. A boy at this age still had much to learn about the Law and tradition and this is why the teachers at the temple were so amazed at Jesus' wisdom at the age of 12. Luke 2:41-49.

g. From this point forward the young man could decide what else he wanted to become.

1. For instance he could become a scribe.
2. They began their training at age 14 and it continued until age 40 when they would be ordained and have the power to make bind laws even if they were not found within God's Word.
3. Others may continue their education under notable teachers such as Paul did Acts 22:3.
4. There was never end to scriptures, traditions or trades that you could learn.

5. Funerals

Intro: While marriage and children are some of the happiest times of a person's life, death is certainly one of the saddest times. There is no cheating physical death unless the Lord comes again before we die. So let's begin examining the traditions of funerals during the 1st century.

- a. Once a person died their burial took place within 24 hours usually within the same day. Acts 5:1-11
 1. The reason why was because the hot climate made decomposition occur faster and the body began to stink.
 2. The Jews didn't embalm their bodies nor did they cremate them.
- b. When the person died the oldest son or next of kin closed their eyes. Gen. 46:4
- c. Their mouth would be closed and the jaw bound with a linen cloth. John 11:44 (like Lazarus)
- d. Next the body would be washed. Acts 9:37.
- e. A linen cloth would be bought along with spices and aloes to wrap the body in.
 1. These aloes and spices would mask the smell of decaying body.
 2. The linen cloth would stick together and harden making the body look like a mummy.
 3. After they wrapped the body they wrapped the head separately.
 4. Lazarus was buried this way. John 11:38-44
 5. Jesus was buried this way John 19:38-42
 6. This is very significant in that his disciples did not understand that Jesus was going to be raised from the dead. Psalm 16:10; John 20:9; Mark 16:1ff
 7. This means they would not have plotted to steal Jesus' body.
 8. It is also interesting that the grave cloths of Jesus were not disturbed because he rose up right through them. John 20:1-9

9. If they had taken the body of Jesus they would not have left the graves clothes behind and they could not have removed Jesus from them without disturbing them.
- f. Before the body was taken to the grave the family and friends would mourn in their home and if they had the money they hired professional mourners. Amos 5:16; Mat. 9:23-26.
 1. The more professional mourners there were the more wealthier the family was.
- g. Next the body would be put on Bier or a stretcher and taken to it burial site. Acts 8:2; Luke 7:11-17
 1. Many people would follow along and grieve for the dead.
 2. The women would lead the way because rabbi's said, **"since women brought death into the world, they ought to lead the funeral procession"**
 3. This is obviously a reference to Eve.
- h. The body was almost always buried outside the city.
 1. Some were just covered with stones and some dirt due to the hard soil.
 2. Many were buried in caves with multiple people.
 3. However the rich had fancy caves such as the one Jesus was buried in. Mat. 27:59-60
 4. (Show picture of tomb)
 5. Jesus was sealed up in his tomb. Mat. 27:62-66
 6. This shows us that Jesus could not have escaped on his own because it would be impossible for a man to move the rock blocking the cave because He would have nothing to grab a hold of.
 7. He couldn't push it over because the stone would be set in a groove.
 8. Besides this it took 2 men to move this stone from the outside.
 9. The Roman soldiers took their job seriously and would not have fallen asleep at their post and allowed any human to take the body of Jesus.
 10. The only logical thing that makes sense is that Jesus was raised from grave and the angels opened the tomb as the Bible teaches. Mat. 28:1-8

IX. GOVERNMENT

Introduction. The last thing we are going to look at in this study is the government rule around 1st century. This will not be an in-depth study but it designed to help give you some background knowledge of these government officials mentioned in the Bible.

1. Herods.

Intro. The first thing I want to deal with is the Herodian dynasty. The man that marks the beginning of the Herods is Antipater I. But before we look at their genealogy I want to back up even further in time to see what led up to the beginning of this dynasty.

- a. During the inter-biblical period the Greeks had a great influence on the Hebrews 332 – 167 B.C.
- b. They tried to force the Jews to embrace their pagan ways and in 169 B.C. under the reign of Antiochus IV the Greeks took treasures from the temple and put a stop to the Jews from making animal sacrifices.
- c. This led to a revolt led by Mattathias Maccabeus and his 5 sons who were of the Hashmon household.
- d. They helped remove paganism from their people and restored temple worship in 3 years.
- e. Because of this the Jews enjoyed their independence from about 167 – 63 B.C.
 1. This period is known as the Hashmonean dynasty. See chart.
 2. There are several connections between the Hashomonean dynasty and the Herodian dynasty which we see later.
- f. We know very little about Antipater I other than he had a couple of sons of which he named one of them Antipater II who was the father of Herod the Great. Show chart.
 1. Antipater II (100 – 43:B.C.) was of Idumean descent which simply means he was a descendant of Esau.
 2. He was considered half Jew by the pure Jews.
 3. He was appointed procurator over Judea by Rome and he then appointed his son Herod the Great as governor at the age of 25.
 4. Antipater II was allegedly poisoned by a tax collector in 43 B.C.
 5. Herod the Great had this man killed.
 6. Next he divorces his first wife and sends her and his 3 year son away.
 7. He then marries Mariamne who was part of the Hasomonean dynasty.
 8. She was considered his favorite wife but later on he has her killed along with 2 of her 4 sons.

- g. In the meantime Antigonus of the Hasmonean dynasty and Parthians invades Judea in 40 B.C. and caused Herod to flee to Rome.
 - 1. Herod swore he would take Judea back.
 - 2. The Roman Senate claims Herod the Great as king of the Jews by the influence of Mark Antony a Roman politician. (Please note that a king is usually the highest position a person can have, but under this circumstance the king is subject to Roman rule)
 - 3. Herod didn't truly begin his reign as King until he went back to Judea and retook Jerusalem.
 - 4. This ended the Hasmonean dynasty.
 - 5. From this point forward Herod ends up killing more of his family members and he marries 10 wives in all.
- h. Herod was famous for taking on huge building projects.
 - 1. The most famous one at least to the Jews was the rebuilding of the Temple and the surrounding structures. John 2:20.
 - a. Construction began around 20/19 B.C. and was not completed until 62 – 64 A.D.
 - b. He rebuilt the water supplies and the Palace in Jerusalem.
 - c. He refurbished the boundary fortresses such as Masada, and created new cities such as Caesarea Maritima.
 - d. He also built a fortress called the Herodium.
- i. Now that we know Herod the Great's background let's take a look at what the N.T. says about Him. Mat. 2:1-18
 - 1. Jesus was born during his reign.
 - 2. Herod tried to kill him.
 - 3. Since Herod died in 4 B.C. this means Jesus was born in 5 or 6 B.C.
- j. As Herod's life came to an end he became very ill and but he made a will to make Archelaus his successor and Antipas and Philip were to receive lesser positions.
 - 1. After Herod's death his will was contested at Rome and they divided the kingdom up to these 3.
 - a. Archelaus was given Idumea, Judea and Samaria with a promise to be appointed king if he proved himself to be good leader.
 - b. Antipas was given Galilee and Perea.
 - c. Philip was given Trachonitis and surrounding areas.
 - 1. The positions these men were given was called Tetrarch which is a limited governing rule over a specified area.

2. From what I could find there wasn't much difference between a tetrarch and king under Roman rule other than the title.
- k. Archelaus is only mentioned one time in the Bible Mat. 2:22
1. He reigned from 4 B.C. 6 A.D.
 2. He was very blood thirsty as he killed 3000 men in a riot led by the zealots. (Josephus Antiquities XVII, ix, 3)
 3. Because of this his two brothers complain to Rome about him and his reign is taken from him and he sent to Gaul.
- l. A roman procurator named Coponius takes his place (Josephus "War of the Jews" Book 2 chapter 18 section 1)
1. He was the first Roman governor or procurator who was given complete power over the Jews and had the power to execute people.
 2. This is significant is giving us a time frame of when Jesus would be born.
 3. Jesus was to born during the Roman empire (63 BC – 476AD) Dan. 2:44
 4. Jesus was to be born before the Jews lost their national sovereignty and judicial power which they lost in 6 A.D. Gen. 49:10
 5. This also played out in how Jesus would be put to death. John 18:31-32
- m. Herod Antipas reigned from 4 B.C. to 39 A.D..
1. He was a builder like his dad and he rebuilt some cities but his greatest accomplishment was building Tiberias as his capital city near the Sea of Galilee.
 2. He is mentioned more times in N.T. than any other Herod
 3. He divorces his first wife so that he can marry his half brothers wife Herodias. This half brothers name is Philip but it is not the same Philip that was reigning with him.
 4. John the baptized spoke against this adulterous relationship which led to him having his head cut off. Matt. 14:4-14; Mark 6:17-18; Luke 3:19
 1. Tradition says the mothers name was Salome
 5. When John was killed Herod began to wonder about the rumors that Jesus was John the Baptist raised from the dead. Luke 9:7-9
 6. Jesus and Herod were at odds with another Luke 13:31-32; Mark 8:15
 7. Finally Jesus was brought before him but Jesus said nothing Luke 23:7-15
 8. All of these events happened because of the providence of God Acts 4:23ff
 9. Toward the end of his reign he was banished to Gaul.

n. Herod Philip was considered the best of the Herod the Great's sons and he reigned until his death at 34 A.D.

1. He also was a builder of cities.
2. He built Caesarea Philippi and rebuilt Bethsaida into a Greek city and renamed it Julias in honor of Augustus Caesar's daughter, Julia.
3. He is mentioned one time in the N.T. Luke 3:1

m. Herod Agrippa I 37 – 44 A.D.

1. This man grew up in Rome and he was very shrewd and manipulative.
2. He made friends with those in high places.
3. He became good friends with Caligula who was in place to be the next Caesar.
4. In fact Agrippa was thrown into prison at one point but when Caligula became Caesar he freed his friend and made him king in 37 A.D. over his uncle Philip's territory and Lysanias as shown on the map.
5. When Caligula dies Agrippa helps Claudius become the next Caesar.
6. In 41 A.D. Claudius gives Agrippa Judea and Samaria as well and now he is king over similar sized territory as Herod the Great was.
7. Agrippa wanted to please Rome and the Jews so he launched an attack against Christianity. Acts 12:1-19
8. He started playing like he was God and paid for his sins Acts 12:20-23.
9. Josephus records this event in the Antiquities of the Jews 19.8.2 where he says that Agrippa started having severe pains in his stomach and he died within 5 days at the age of 45.

n. The last people we are going to look at in regards to the Herod's are 3 of Agrippa's children. Agrippa II, Bernice, and Drusilla.

1. All 3 of these are mentioned in the Bible.
2. Agrippa II was 17 years old when his father died and Rome thought he was too young to take over his father's territory.
3. So the territory was given back to Roman Procurators.
4. In 48 A.D. when his uncle Herod died Agrippa was made tetrarch of Chalcis which is northern Syria near the Lebanon Mountains.
5. 4 years later in 52 A.D. he was given Philip's and Lysanias territory as well.
6. In 55 A.D. Nero added some Galilean and Perean cities to his rule.
7. The Romans used Agrippa as an expert in Jewish law and customs when needed.

8. This is why he was being used at the trial of Paul in Acts 25:13
9. Agrippa did what he could to persuade the Jews not to rebel against the Romans but he failed.
10. He then turned on the Jews in the war that began in 66 A.D. and he sent 2000 troops to help Vespasian defeat the Jews.
11. After the destruction of Jerusalem Agrippa went back to Rome and was allowed to rule as a praetor which is a low position which can make judicial decisions.
12. He dies in 100 A.D. and this ends the Herod dynasty.
13. Bernice was Agrippa's sister who was first married to Marcus.
14. When he died she married her uncle Herod.
15. When he died she moved in with her brother Agrippa and history suggest that they were have an incestuous relationship and she is seen with him in Acts 25:13, 23; 26:30.
16. She left her brother and married the king of Cilicia for a short time and then returned back to her brother.
17. Latter she becomes the mistress of both Vespasian and Titus his son who were Caesars.
18. Drusilla was Agrippa's sister and was known for her beauty.
19. She was first married to King Azizus of Emesa who agreed to become a Jewish proselyte by being circumcised.
20. Because of her great beauty Felix desired her and she left the king and married him.
21. She is seen with him in scripture. Acts 24:24
22. According Josephus They had a son named Agrippa but both mother and child died in the eruption of Mt. Vesuvius in 79 A.D.

2. Procurator

Intro: We need to realize that Rome divided its land up into provinces. Some of the provinces were Imperial and some Senatorial. The Senatorial provinces were under control by the Senate and they had men who were called proconsuls who would govern these areas and report directly to the Senate. The Imperial provinces were under the direct control of Caesar and he put Procurators (also called Governors or prefects) over these areas and they reported directly to Caesar.

These procurators had 3 primary functions. 1. Command the military force of their province. In general they had access to 3000 or more soldiers that they could use for local problems for keeping the peace. 2. Collect taxes. 3. Make judicial decision including death penalties. When Herod Archelaus territory was taken away from him the Romans put a Roman procurator by

the name of Coponius in his place in 6 A.D.. This chart shows all the procurators and their approximate dates. They had power over Judea until Herod Agrippa was given the territory back in 37 A.D.. After Agrippa's death the territory was once again given back to the Roman procurators as seen on the chart. But, our only interest for this study is to look at the 3 procurators that are mentioned in the Bible and our first one is Pontius Pilate.

- a. Pontius Pilate (26-36 A.D.)
- b. As it stands we do not know anything about Pilate's origin or life before he became a procurator.
- c. Besides the Bible's account of him we have 3 main sources that mentions him.
 1. (The Annals of Tacitus xv.44 (100 A.D.) Tacitus, when speaking of the cruel punishments inflicted by Nero says this, "Christus, from whom the name had it origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus..."
 2. Josephus talks more about him than any other external source.
 3. He tells us that Pilate ruled for 10 years and that he was removed from office by Vitellius, the legate of Syria for slaughtering some Samaritans.
 - 4 He then travels to Rome to defend himself before Tiberius for his murderous actions. Before he reached Rome the emperor had passed away. (Ant.,18.4.2).
 5. On one occasion Pilate had his soldiers come in by night and set up ensigns in the city of Jerusalem. This made the Jews mad and so they went to Caesarea to petition Pilate to remove of the obnoxious ensigns. For five days he refused to hear them, but on the sixth he took his place on the judgment seat and when the Jews came before him he had them surrounded with soldiers and threatened them with instant death unless they stopped troubling him with this matter. The Jews then fell to the ground and uncovered their necks, declaring that they preferred death to the violation of their laws. Even as murderous as Pilate was he was not willing to kill all these Jews over this matter so he yielded and had the ensigns removed. (Josephus, Ant, 18.3.1)
 6. Another time he used the sacred treasure of the temple, called corban , to pay for bringing water into Jerusalem by an aqueduct. A crowd came together and shouted against him; but he made soldiers dress as civilians to mingle with the multitude, and when Pilate signaled them they fell beat the Jews severely with wood or iron plates until the riot was quitted. (Josephus, Ant, 18.3.2).
 7. Philo (writing around the time of Jesus) tells us that Pilate dedicated some gilt shields in the palace of Herod in honor of the emperor. On these shields there was no representation of any

- forbidden thing, but simply an inscription of the name of the donor and of him in whose honor they were set up. The Jews petitioned him to have them removed; when he refused, they appealed to Tiberius, who sent an order that they should be removed to Caesarea. (Legatio ad Caium, 38).
8. Pilate is mentioned in some other writings but most of these are considered to be made up stories.
 9. One last proof I want to give of his existence come from an archeological find in 1961 as pictured here.
 10. This 2'.7" x 2'.1" limestone block was found in the ancient amphitheater (built by the decree of Herod the Great in 30 BC) in Caesarea.
 11. The partial inscription on this stone refers Pilate being prefect.
- b. We can certainly see that Pilate was a real person and we can tell that he didn't get along that well with the Jews.
 1. He also had a tendency to cave in when he was under pressure.
 - c. Now that we have looked at what secular history has said about him, lets take a look at what the Bible says about him.
 1. Luke 13:1 shows his murderous nature as he apparently sent soldiers into the temple to kill some of the men whose blood was got mixed in with the blood of the animals.
 - d. The most famous account of Pilate in scripture has to do with Jesus' crucifixion. The shortest account of this is found in Mark and the longest account is found in John.
 1. Luke's account is the only that mentions Jesus being sent to Herod by Pilate.
 2. It also teaches us that Pilate proclaimed Jesus' innocence 3 different times Luke 23:4,14,22.
 3. In this event we see Pilate's characteristics shine through as he buckled under the pressure of the Jews.
 4. It was easier for him to put Jesus to death than to stand firm on the fact that Jesus was innocent.
 - e. At the end of his career when he went to Rome to defend himself it was reported that he killed himself.
 - f. Nothing else is known of Pilate's life after this.
 - g. Felix (52-59 A.D.)
 1. Felix was self-centered man who had loved to take bribes and had no problems hiring assassins to do his bidding.
 2. History tells us he was married 3 times with Drusilla being one his wives as mentioned in the Bible. Acts 24:24.
 3. We are first introduced to Felix when Paul is brought before him for supposedly breaking the Law by bringing a Gentile into the temple area. Acts 24:10 ff.
 4. After Paul makes his defense we see Felix procrastinate. Read Acts 24:22-27
 - h. Festus (59 – 61 A.D.)

1. We don't have very much information about this man other than what the Bible tells us.
2. He replaced Felix and inherited all the problems that Felix had left undone. Read. Acts 25:1-12
3. Festus ask for Agrippa II help in this case as we have already looked at earlier.

3. Caesars

Intro: During the entire N.T. period the Jews were under the power of the Caesars. Some of them are mentioned in Scriptures and so we will take a brief look at some of their backgrounds.

- a. Julius Caesar (reign - October, 49 BC–March 15, 44 BC)
 - b. He is not mentioned in the Bible but when you start talking about the Caesars he usually starts the list.
 - c. Much could be said about this man but I will just mention a few things.
 1. He was considered one of the most influential men in history as he played a critical role in transforming the Roman republic into the Roman Empire.
 2. He was known for his speeches.
 3. He was the first living man to appear on a Roman Republican coin.
 4. In the end Julius was assassinated by his own people.
 - d. Augustus Caesar (reign - January 16, 27 BC–August 19 AD 14)
 1. He was Julius' great nephew whom he adopted as his son and heir.
 2. Augustus was considered to be the greatest emperor of Rome because there was mainly peace during his reign.
 3. He plays his part in the providence of God (Luke 2:1-7; Micah 5:2)
 - e. Tiberius Caesar (reign - 14 – 37 A.D.)
 1. He was adopted by Augustus and made his heir.
 2. He was considered one the greatest generals of his time.
 3. He was very cruel Caesar as he would kill people for the smallest things.
 4. He would even kill children with his own hands.
 5. He was an active homosexual and he preferred young boys.
 6. He is mentioned in Luke 3:1; referred to in Mat. 22:15-22, John 19:12-15
 7. He reigning when Jesus was put to death.
 - f. Caligula (reign 37–41 A.D.) (friends with King Agrippa I)
 1. He was adopted by Tiberius and was made his heir.
 2. This man was so hated by the Senate that upon his death they ordered all records of him be destroyed, so we have very little information on him.
 3. He had some sort of medical problem that cause him to just pass out.
 4. He seems to be mental ill based on some of the things he did.
 5. He appointed his horse to the Senate and he married his own sister.
 6. As his men prepared to invade Britain, he had them pick sea shells on the shore.
 7. He would even have busts of his head replace those on statues of different Gods.

8. He would call people to his palace in the middle of the night and when they arrived, he would hide and make strange noises
 9. He would have people assassinated, and then call for them. When they did not show up, he would remark that they must have committed suicide
 10. In the end he was assassinated just before he was going to put his statue in the temple.
- g. Claudius Caesar (reign - 41-54 A.D.) (friends with King Agrippa I)
1. He was the first man born outside the Julian family that was adopted and became the next Caesar.
 2. He grew the empire and invaded Britain.
 3. He had some physical problems.
 4. His knees were weak and gave way under him and his head shook. He stammered and his speech was confused. He slobbered and his nose ran when excited (Suetonius)
 5. He is mentioned in the Bible Acts 11:28, 18:1-2.
- h. Nero Caesar (reign – 54 – 68 A.D.)
1. He was adopted by his uncle Claudius to be the next heir.
 2. He became emperor at 17 (the youngest so far)
 3. He loved the arts and entertainment and built many structures for this purpose.
 4. He did well as a military leader and he had to deal with the Jewish revolt in 66 A.D. which led to the destruction of Jerusalem in 70 A.D.
 5. In 64 A.D. Rome was caught on fire.
 6. Some of the early writers say that Nero started it and as he watched he played his fiddle while dressed in a costume.
 7. Some believe Nero wanted to be known for rebuilding Rome.
 8. Tacitus says Nero wasn't in Rome at the time.
 9. Tacitus also says that Nero used the Christians as a scapegoat and blamed the fire on them.
 10. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to

serve as a nightly illumination, when daylight had expired.
(Tacitus)

11. In the end he committed suicide because he knew the Senate had send men to kill him.
 12. The Bible speaks of him Acts 25:11, 27:24, Phil. 4:22
 13. Both Paul and Peter are martyred under his reign.
- i. Galba, Otho and Vitellius (reign 68 – 69 A.D.)
1. All 3 of these men rise to power was very short and all 3 assassinated
- j. Vespasian (reigned 69 – 79 A.D.)
1. He had led the Roman army against the Jewish revolt in Judea from 66 to 69 A.D.
 2. He was called to Rome where he became Emperor.
 3. His son Titus finished the job in the destruction of Jerusalem in 70 A.D.
 4. These men played their part in Jesus' prediction of the temple's destruction in Mat. 24:1-34
- k. Titus (reigned 79 – 81)
1. He had a short peaceful reign
 2. He was famous for the destruction of Jerusalem.
 3. He was known for his generosity for helping to relieve the suffering of those in the Mount Vesuvius eruption of 79 and the fire of Rome of 80.
 4. He died from a fever
- l. Domitian (reigned 81 – 96)
1. He was Titus brother.
 2. He demanded that people call him Lord and God
 3. He persecuted Christians
 4. Irenaeus (180 A.D.) says that John received his vision of the book of Revelation at the end of Domitian's rule.
 5. This is why 96 A.D. is one of the popular dates for the book of Revelation
 6. He was assassinated by being stabbed 8 times.

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