

Palestine in the Time of Christ



THE TWO GENEALOGIES

MATTHEW

From **Joseph's** Perspective

Genealogy is of **Joseph**

Royal Genealogy

Includes **Four** Women

David through **Solomon**

Avoid's Curse of **Jeconiah**

LUKE

From **Mary's** Perspective

Genealogy is of **Mary**

Real genealogy

No Women

David through **Nathan**

No Curse to Avoid

MATTHEW

- Written to the Jewish People
- Presents Jesus as King
- Emphasizes the fulfillment of OT prophecies
- Treats the Royal Genealogy of the Messiah
- Symbolized by the Lion

MARK

- Written to the Romans
- Presents Jesus as Servant
- Emphasizes the Servant activity of the Messiah (Mk 10:45)
- No Genealogy needed for a Servant
- Symbolized by an Ox

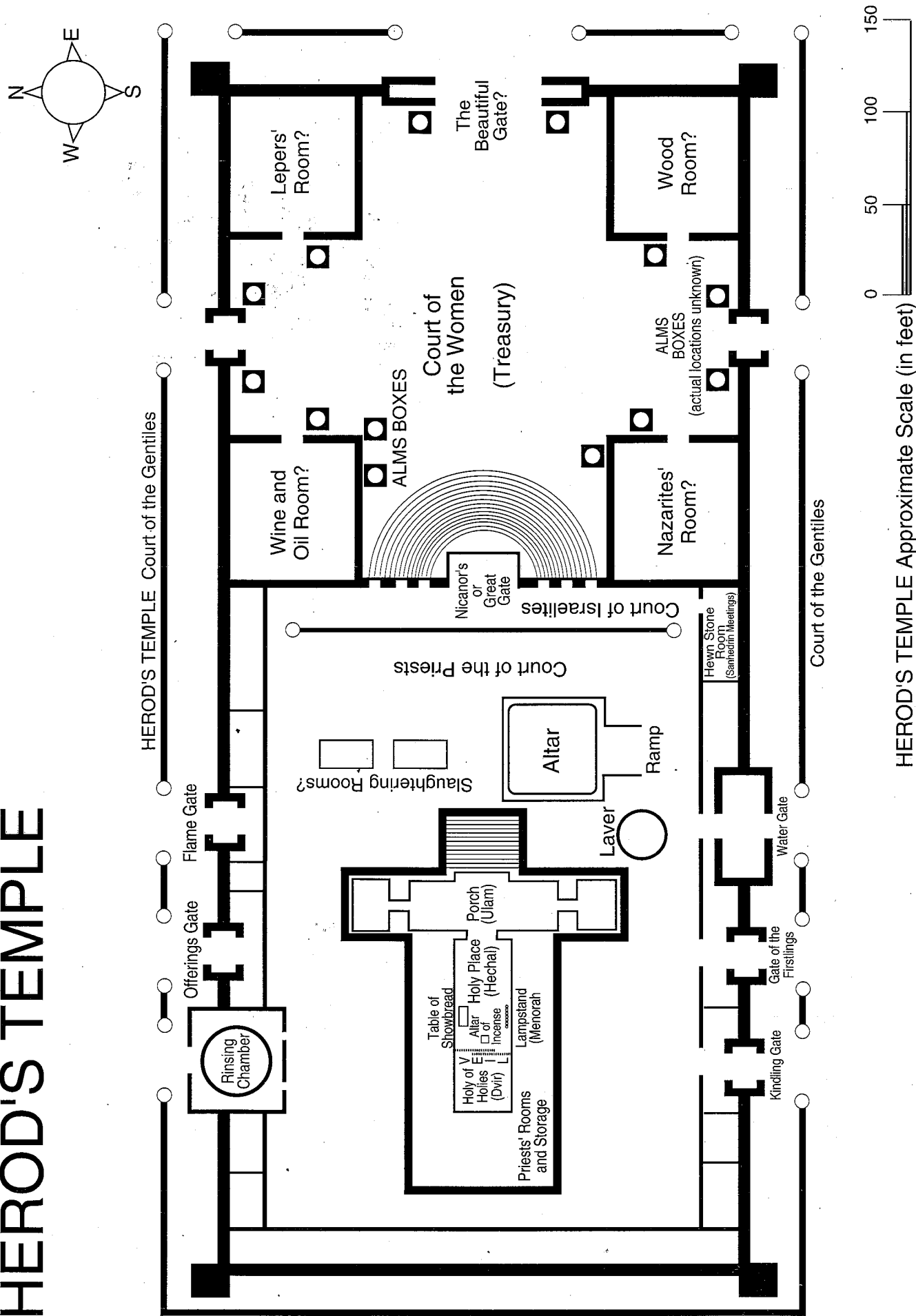
LUKE

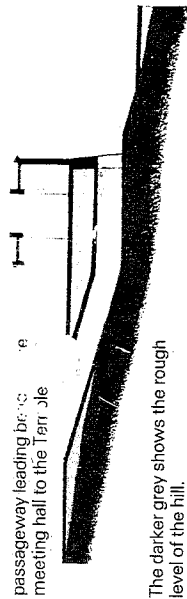
- Written to the Greeks ("Theophilus")
- Presents Jesus as Son of Man
- Emphasizes the Human Qualities of the Messiah
- Genealogy goes back to Adam ("man")
- Symbolized by a Man

JOHN

- Written to All
- Presents Jesus as the Son of God
- Emphasizes the Deity of Messiah (John 20:31)
(7 Signs, 7 Discourses, 7 "I Am's")
- No Genealogy – begins at the Beginning
- Symbolized by an Eagle

HEROD'S TEMPLE





The passage leading to the Temple was built on the level of the hill.

The Temple built by Solomon crowned the hill to the north of the city of David. Later the area around the Temple had been raised to form a platform. It was supported by a wall along the slopes above the Kedron valley. This outer area was open to all and was known as the court of the Gentiles. Herod doubled the size of this court, extending it to the north, south and west. The new court was about 480 x 300m surrounded by a supporting wall some 5m thick. Some of the stones are over 10m long and weigh about 100 tons. These walls can still be seen today.

The enlargement of the Temple platform required great feats of engineering. A new containing wall was placed under great stress. At the north-east and south-west corners it had to span valleys. Here the platform was about 45m above the ground. At the south-east corner the ground fell away so steeply to the Kedron valley that the platform had to be supported inside on tiers of arches. These are known today as Solomon's stables.

The colonnades

The court of the Gentiles was surrounded by colonnades. To the north-west the rock on which the Antonia fortress was built had to be cut away to make room for these colonnades. It was under these that the rabbis used to teach. At the south end was a vast meeting place (stoa) supported by rows of columns. The Sanhedrin met here after about 30 AD.

The new Temple

The rebuilding of the Temple at Jerusalem and its surrounding courts was Herod's greatest building achievement. The Temple itself was on hallowed ground and only the priests were allowed to set foot on it. Many of the priests had to be specially trained so that they could build the temple. Work began in 20 BC. The Temple itself was completed in 1 1/2 years but the building and decoration of the outer courts continued for many years. About 26 AD the Jews were able to say to Jesus 'This Temple took 46 years to build... still going on at the time of the procurator Albinus (62-4 AD). The Temple with its inner courts is described overleaf. The page deals only with the outer court - the court of the Gentiles.

The entrances

There were at least seven entrances to the Temple platform. Since 1967 the southern side of the temple platform has been excavated. Two flights of steps have been found leading up to the two southern entrances. Between these was a ritual bath-house for purification before the visitor went to the Temple. The southern entrances lead through passageways beneath the meeting hall to the Temple platform. On the west side there were two more narrow passageways. There was also a viaduct leading directly to the Temple from the upper city and steps leading up to the meeting hall.

- A The viaduct leading to the upper city
- B The steps leading to the meeting hall
- C The meeting hall
- D The double gate
- E The ritual bath
- F The place of trumpeting. From here the trumpeter would summon the people to prayer
- G The pinnacle of the temple supported by tiers of arches, known as Solomon's Stables

A reconstruction of the Temple and its court, seen from the south. The temple with its surrounding wall is in the centre. Outside this is the large court of the Gentiles. The Antonia fortress is in the top left-hand corner.

Jerusalem during the Ministry of Jesus

The "THIRD WALL"

(shown with dotted line)
was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

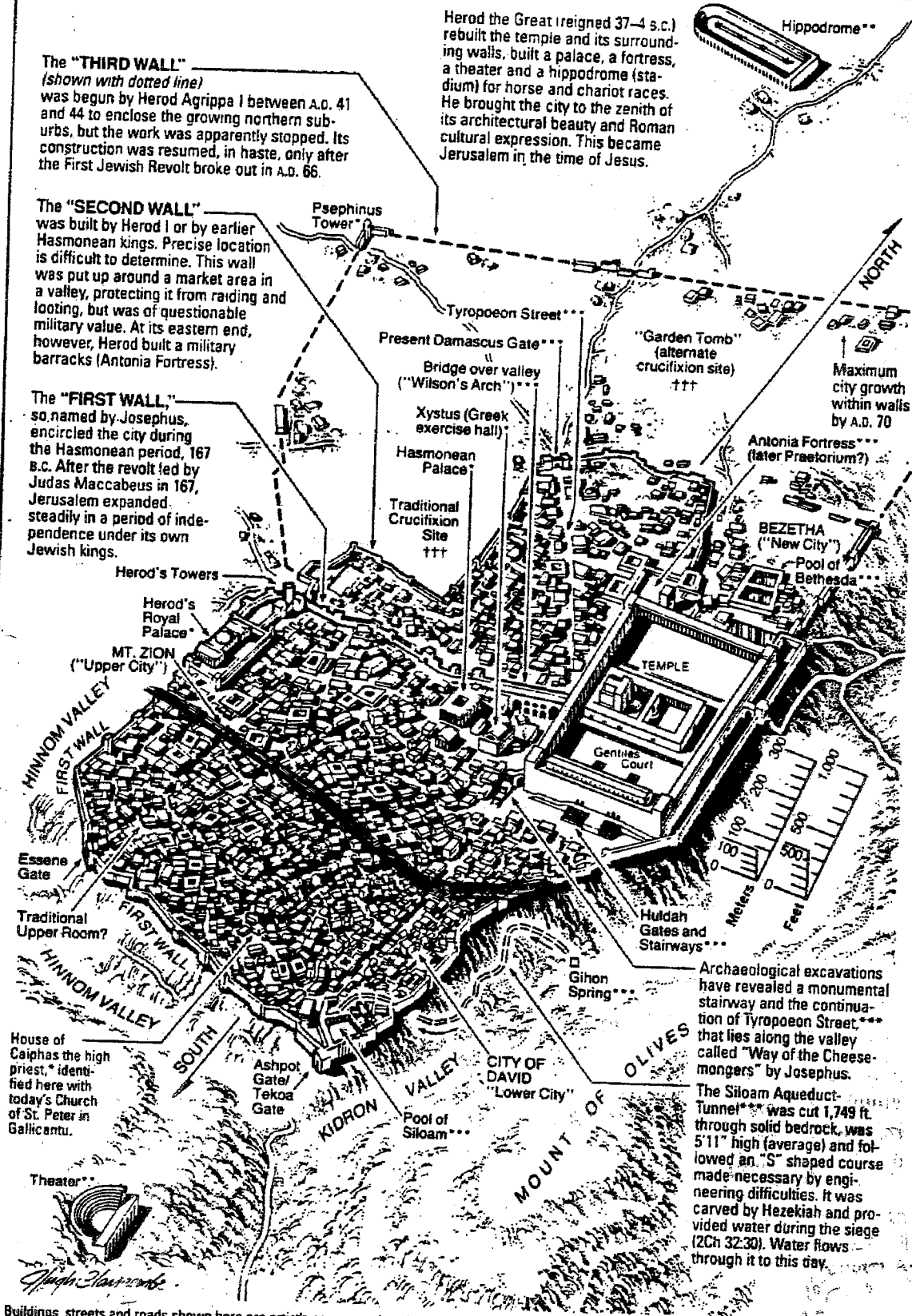
The "SECOND WALL"

was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The "FIRST WALL"

so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167, Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37-4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



Archaeological excavations have revealed a monumental stairway and the continuation of Tyropoeon Street*** that lies along the valley called "Way of the Cheese-mongers" by Josephus.

The Siloam Aqueduct-Tunnel*** was cut 1,749 ft. through solid bedrock, was 5'11" high (average) and followed an "S" shaped course made necessary by engineering difficulties. It was carved by Hezekiah and provided water during the siege (2Ch 32:30). Water flows through it to this day.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.

Deep valleys on the east, south and west permitted urban expansion only to the north.

* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.

** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.

*** Ancient feature has remained, or appearance has been determined from evidence.

WHERE CHRIST MINISTERED

0 5 10 20

Scale of Miles

MEDITERRANEAN SEA

Mt. Hermon

Caesarea
Philippi

Territory of
Philip

Capernaum

Cana

Horns of Hattin

GALILEE

Nazareth

Nain

Gergesa

Sea of
Galilee

DECAPOLIS

SAMARIA

Shechem

River Jordan

PEREA

JUDEA

Ephraim

Jericho

Jerusalem

Bethany

Bethlehem

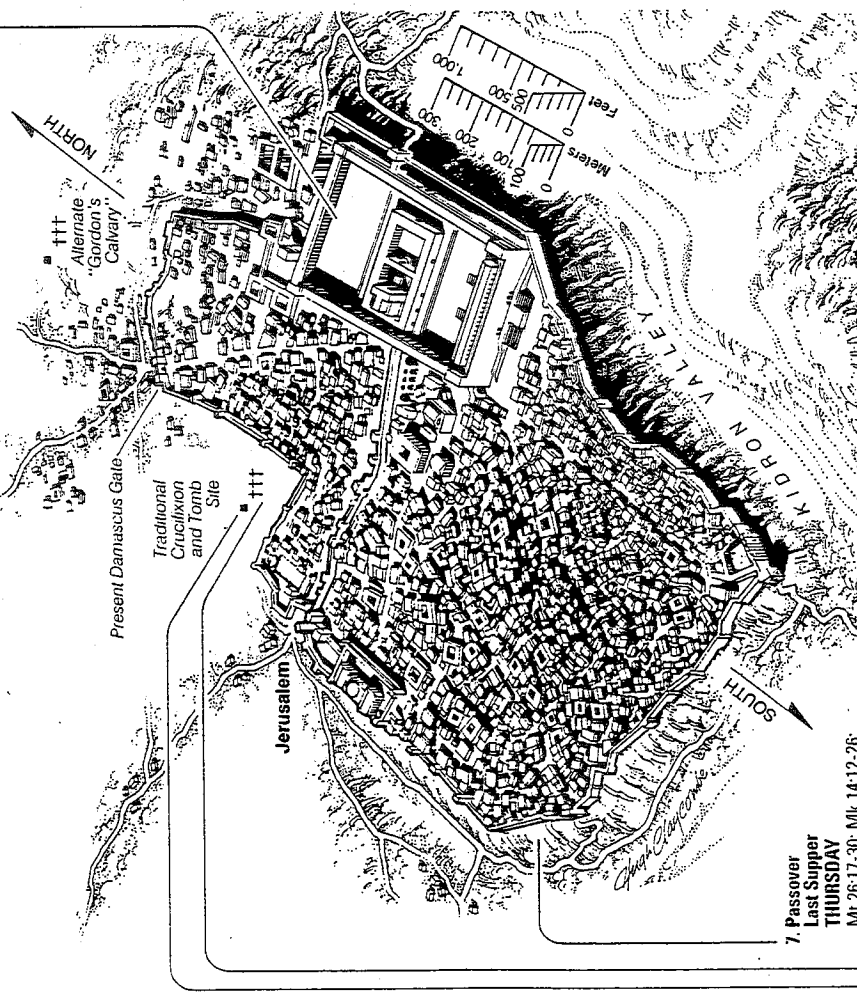
Dead
Sea

Passion Week

Bethany, the Mount of Olives and Jerusalem

4. Clearing of the temple
MONDAY
Mt 21:10-17;
Mk 11:15-18;
Lk 19:45-48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.



7. Passover Last Supper THURSDAY

Mt 26:17-30; Mk 14:12-26;
Lk 22:7-23; Jn 13:1-30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY

Mt 27:1-66; Mk 15:1-47; Lk 22:66—23:56; Jn 18:28—19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb

Jesus' body was placed in the tomb before 6:00 p.m. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY

Mt 28:1-13; Mk 16:1-20; Lk 24:1-49; Jn 20:1-31

Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

5. Day of controversy and parables

TUESDAY
Mt 21:23-24:51; Mk 11:27-13:37; Lk 20:1-21:36

IN JERUSALEM

Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM

(Tuesday afternoon, exact location unknown)
He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest WEDNESDAY

Not mentioned in the Gospels
The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day about which the Gospels record nothing.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron Valley to the west.

1. Arrival in Bethany

FRIDAY
Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. On the following Tuesday evening, while Jesus was still in Bethany, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath—day of rest SATURDAY

Not mentioned in the Gospels
Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

3. The Triumphal Entry SUNDAY

Mt 21:1-11; Mk 11:1-11;
Lk 19:28-44; Jn 12:12-19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

Bethany



his accounts of Judea, until near his own time. I suppose the reason is, that after the large history of Nicolaus of Damascus, including the life of Herod, and probably the succession and first actions of his sons, he had but few good histories of those times before him.

2. Numbers 19:11-14.

3. This citation is now wanting.

Chapter 3

Rebellion of the Jews against Pontius Pilate. Concerning Christ, and what befell Paulina and the Jews at Rome.

1. (55) BUT now Pilate, the procurator of Judea, removed the army from Caesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Caesar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; (56) on which account the new procurators were accustomed to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the nighttime; (57) but as soon as they knew it, they came in multitudes to Caesarea, and interceded with Pilate many days that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Caesar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; (58) and when the Jews petitioned him again, he gave a signal to the soldiers to surround them, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. (59) But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Caesarea.

from the distance of two hundred furlongs. However, the Jews¹ were not pleased with what had been done about this water; and many ten thousands of the people got together, and made a clamor against him, and insisted that he should leave off that design. Some of them also used reproaches, and abused the man, as crowds of such people usually do. (61) So he outfitted a great number of his soldiers in the clothing of the crowd, who carried daggers under their garments, and sent them to a place where they might surround them. So he directed the Jews himself to go away; but when they boldly cast reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; (62) who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were disorderly, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them killed by this means, and others of them ran away wounded. And thus an end was put to this rebellion.

3. (63) Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. ~~He was [the] Christ~~ (64) And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross,² those that loved him at the first did not forsake him; ~~for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him.~~ And the tribe of Christians, so named from him, are not extinct at this day.

4. (65) About the same time also another sad calamity put the Jews into disorder, and certain shameful practices happened about the temple of Isis that was at Rome. I will now first take notice of the wicked attempt about the temple of Isis, and will then give an account of the Jewish affairs. (66) There was at Rome a woman whose name was Paulina; one who, on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation: she was also very rich; and although she was of a beautiful countenance, and in that flower of her age wherein women are the most gay, yet did she lead a life of great modesty. She was married to Saturninus, one that was every way answerable to her in an excellent

