

The Gospel of Luke

Lesson 6

Major People in 27 AD

Luke 3:1-2

Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, ² in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.



Picture: 11
Tiberius

TIBERIUS

At the beginning of chapter three, at least 27 years have passed. Tiberius was born November 16, 42 BC and died March 16 AD 37. Caesar Augustus' adopted son, Tiberius, served with him as ruler for the last ten years of his life. When Caesar Augustus died on August 19, 14 AD, Tiberius took full control of the empire.

Caesar Augustus had appointed his grandson, Gaius, to be the next emperor; however, Gaius died in 4 AD. Augustus selected another grandson, Lucius, who subsequently died. Tiberius was somewhat in disfavor with Augustus in the years before the deaths of Lucius and Gaius. He was in voluntary exile on the island of Rhodes and had little power in the Roman Empire. After the deaths of the two grandsons, Augustus chose Tiberius as his successor, adopted him as his son, and gave him a ten-year decree of power. During the ten-year period, Augustus died and Tiberius succeeded him as emperor of Rome.

In those days, it was not uncommon for rulers to date the beginning of their reigns as early as possible, a practice called "antedating." Therefore, Tiberius Caesar counted the beginning of his reign as emperor from the earliest possible date, from the time Augustus chose him as heir to the throne and gave him the name, Caesar. Augustus wrote his will in 12 AD, giving two-thirds of everything he had to Tiberius and proclaiming him as the forthcoming emperor. Therefore, the antedated reign of Tiberius began with the first full calendar year of the appointment to be the successor to Augustus, 12 AD. Flavius Josephus struggles with this ten-year overlap in his attempt to detail the first ten years of Tiberius' reign because he had already accounted for all the events in the reign of Augustus. Counting from his appointment as the future emperor, 27 AD represents Tiberius' fifteenth year of reign.



**Picture: 12
Pilate**

PILATE

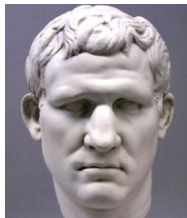
In 27 AD, Pilate had served as procurator for one year. To the right is a photo of the Pontius Pilate Inscription. Pilate arrived and made his official residence in Caesarea Maritima, the Roman capital of Judea. He served as the fifth procurator of Judea. The province of Judea, formerly the kingdom of Archelaus, formed in 6 AD with the exile of Archelaus and his territory was transformed into a Roman province. Although it includes Samaria and Idumea, the new province takes the name Judea or Judaea.



**Picture: 13
Stone
Inscription with
the name of
Pilate**

The procurator was devoted to the emperor and directly responsible to him. His primary responsibility was financial. The authority of the Roman procurators varied according to the appointment of the emperor.

In 1961, Dr. Antonio Frova, an Italian archeologist, discovered the inscription with Pilate’s name during a dig at a Roman theatre.



**Picture: 14
Herod
Antipas**

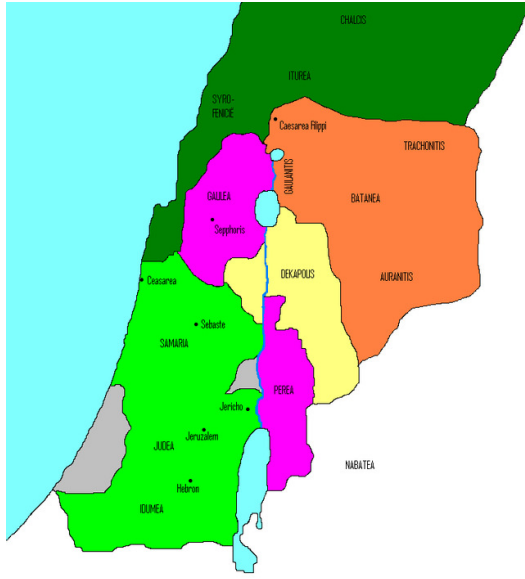
HEROD

The son of Herod the Great, Herod Antipas, short for Antipatros, became king of Judea. He was born 20 BC and died after 39 AD. He and his brother Archelaus and his half-brother Herod Philip I were educated in Rome in order to maintain Herod the Great’s compliance with Caesar Augustus. When Herod the Great died in 4 BC, Augustus divided Israel into three parts:



**Map 3: Samaria,
Judea, Idumea**

Herod Antipas	Galilee and Perea
Herod Philip	Gaulanitis (the Golan Heights), Batanaea (southern Syria), Trachonitis and Auranitis (Hauran).
Herod Archelaus	Judea, Idumea, and Samaria



Map 4: Division of Herod the Great's Kingdom

Herod Archelaus was deemed incompetent by Augustus and replaced with a prefect in 6 AD.

PHILIP

Herod Philip I, (4 BC – AD 34), was born the same year that his father died and was the same age as Jesus.

LYSANIAS

An inscription on a temple was found from the time of Tiberius which named Lysanias as the Tetrarch of Abila (near Damascus) just as Luke has written. The temple inscription reads:

Huper tes ton kurion Se[baston] soterias kai tou sum[pantos] auton oikou, Numphaios Ae[tou] Lusianiou tetrarchou apele'utheors] ten odon ktisas k.t.l

Translation:

"For the salvation of the August lords and of all their household, Nymphaeus, freedman of Eagle Lysanias tetrarch established this street and other things."

THE HIGH PRIESTHOOD OF ANNAS AND CAIAPHAS

Valerius Gratus followed Annus Rufus as the Roman Prefect of Judea under Tiberius from AD 15 – 26 and Pontius Pilate followed Gratus. His most remarkable act in office dealt with his frequent changes in the appointment of the high-priesthood as noted in the following chart.

High Priest Appointments by Gratus

High Priest	Length of Service
Disposes of Ananus , (Annas), AD 15	AD 6 – AD 15
Installs Ismael , son of Fabi, AD 15	AD 15 – AD 16
Installs Eleazar , son of Ananus, AD 16	AD 16 – AD 17
Installs Simon , son of Camith, AD 17	AD 17 – AD 18
Installs Joseph Caiaphas , the son-in-law of Ananus, AD 18	AD 18 – AD 36

Other Sons of Ananus who were appointed High Priests

After Caiaphas left office, four of his brothers-in-law served as High Priests in Jerusalem, all sons of Ananus whom Gratus removed from office in AD 15.

Jonathan, son of Ananus,	AD 36 – Ad 37 and AD 44
Theophilus, son of Anaus,	AD 37 – AD 41
Matthias, son of Anaus,	AD 43
Anaus, son of Anaus,	AD 63

Flavius Josephus comments on the number of sons of Ananus who served as High Priest.

“It is said that the elder Ananus was extremely fortunate. For he had five sons, all of whom, after he himself had previously enjoyed the office for a very long period, became high priests of God – a thing that had never happened to any other of our high priests.” (Jewish Antiquities XX, 9.1)

In 1990, two miles south of present day Jerusalem, twelve ossuaries, clay containers housing the bones of a person, were discovered in the family tomb of Caiaphas. One ossuary was inscribed in Aramaic with the full name of Joseph, son of Caiaphas and a second simply with the family name of Caiaphas. After examination, the bones were reburied on the Mount of Olives.

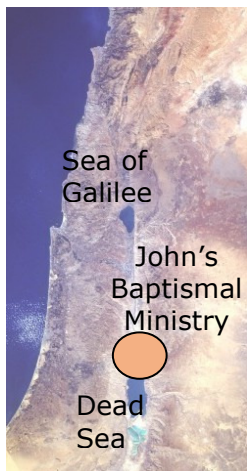


Picture: 15 Ossuary of Joseph Caiaphas

John in the Wilderness

Luke 3:3-6

Luke 3:3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; ⁴as it is written in the book of the words of Isaiah the prophet, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. ⁵'EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; ⁶AND ALL FLESH WILL SEE THE SALVATION OF GOD.'"



Map 5: John's Ministry Area

All the District Around the Jordan

Originally, the Jordan River ran from the bottom of the Sea of Galilee down to the Red Sea. After the destruction of Sodom and Gomorrah which formed the Dead Sea, the Jordan River ended at the new sea. The Jordan River runs about 70 miles. Most of John the Baptist's ministry was in the lower half of the area on both sides of the Jordan River.

Preaching Repentance for the Forgiveness of Sins

A direct connection between the prophets of the Old Testament and the New Testament occurs in the life of John the Baptist. Appearing in the

wilderness, he issues the call to his own generation for a radical kind of turning. He baptizes those who, by confessing their sins, respond to his invitation as seen in the Book of Mark.

Mark 1:4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. ⁵ And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

John expects that those who have repented and been baptized to validate the changes they have made in their hearts by the way they live their lives.

John's Reply

Luke 3:10-14

Luke 3:10 And the crowds were questioning him, saying, "Then what shall we do?" ¹¹ And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise." ¹² And *some* tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" ¹³ And he said to them, "Collect no more than what you have been ordered to." ¹⁴ *Some* soldiers were questioning him, saying, "And *what about* us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse *anyone* falsely, and be content with your wages."

John differs from the Old Testament prophets because his message of repentance is intricately bound up with his expectation of the imminent coming of the Messiah.

Word of Isaiah the Prophet

Isaiah 40:3 A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. ⁴ "Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley; ⁵ Then the glory of the LORD will be revealed, And all flesh will see *it* together; For the mouth of the LORD has spoken."

Ethical Teaching

Luke 3:7-9

Luke 3:7 So he *began* saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come? ⁸ "Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham. ⁹ "Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."

John's preaching emphasizes the coming judgment, the need for repentance and the coming of the Messiah. Luke includes the ethical teachings of John who calls the priests a "brood of vipers." Notice that John says the "axe is already laid at the root of the trees." John is speaking to the Jews to emphasize that those Jews who do not bear good fruit will be cut down and thrown into the fire. When the multitude begins to question John, his answers show his value system.

John's Values

Luke 3:10-14

Luke 3:10 And the crowds were questioning him, saying, "Then what shall we do?" ¹¹ And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise."

Value 1: Those who have more than they need should share with those who have nothing.

Luke 3:12 And *some* tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" ¹³ And he said to them, "Collect no more than what you have been ordered to."

Value 2: Be fair and honest with everyone and do not be greedy.

Luke 3:14 *Some* soldiers were questioning him, saying, "And *what about* us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse *anyone* falsely, and be content with your wages."

Value 3: Do not rob the people, but be happy with your current provisions for life.

Wonder if John is the Christ

Luke 3:15-16

Luke 3:15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, ¹⁶ John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.

John the Baptist does not claim to be the Messiah but speaks of the appearing of the long expected Messiah. John's role is to exhort the people to repent. He assures them of forgiveness upon repentance but he cannot work the repentance in them, nor confer remission for them. He can do no more than baptize with water, a token act to symbolize that they should purify and cleanse themselves; however, the Messiah will baptize them with the Holy Spirit Whom He will give to cleanse and purify the heart, not only as water

washes off the dirt on the outside, but as fire clears out the dross within and melts down the metal to be cast in a new mold. In all of John's exhortations, he directs people to the Messiah.

John's Reprimand

Luke 3:18-20

Luke 3:18 So with many other exhortations he preached the gospel to the people. ¹⁹ But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, ²⁰ Herod also added this to them all: he locked John up in prison.

Originally, Herod married Phasaelis, the daughter of Aretas IV Philopatris.⁶ He divorces her and marries Herodias, the wife of his half-brother Herod Philip II and the daughter of his half-brother Aristobulus.⁷ John condemns Herod and Herodias for this marriage and Flavius Josephus records the same details in his history.⁸ The union with Herodias brings Herod to ruin by involving him in war with his original father-in-law in which he lost an army. Josephus moralizes the calamity in his *Antiquities*:

"as a punishment for what he did against John that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism" (*Antiquities*, XVIII, v, 2).

According to the New Testament Gospels, Herodias will use her daughter, Salome, to incite Herod to behead John at Herod's birthday party.

The Trinity

Luke 3:21-22

Luke 3:21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, ²² and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

Prophets and priests began their study at age twenty-five and then began their ministries at the age of thirty. John began his ministry at the age of thirty, the accepted beginning age of a prophet or priest by the Jewish people. In the same way, Jesus presents Himself for baptism and begins His ministry at the age of thirty. This means that John began his ministry six months before Jesus' baptism.

⁶ King of Arabia Petrea Nabatea

⁷ Not to be confused the tetrarch Herod Philip I mentioned in Luke 3:1 of this lesson

⁸ *Jewish Antiquities*, XVIII, v

At Jesus' baptism, the three Persons of the Trinity appear to the people in three different forms.

- Jesus in the flesh
- The Holy Spirit descending in the form of a dove
- The Father heard speaking from heaven

The Trinity appears while Jesus prays at the Jordan. The passage says, "heaven was opened" meaning that all of the Godhead appear to mankind.

Jesus Supposed Son of Joseph

Luke 3:23

Luke 3:23 When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,

In verse 23, Luke confirms Jesus' ministry beginning at the age of thirty. Here we also see Him as the supposed son of Joseph ben Eli. In those days, a man's last name was his father's first name. All the boys in a family would have the same last name forming a family name for that generation. In the 300's AD, the families began to pass the last names on from generation to generation. In the Gentile world the last names were often drawn from an occupation, such as (black)smith or farmer.

Jesus was the supposed son of Joseph ben Eli. Luke uses the word "supposed" because it was well-known that Joseph is not the actual father, but Jesus' adopted father. Eli was the father of Mary, not Joseph. Joseph's father was Jacob (see Matt. 1:16).

Luke provides all the lineage of Jesus, through Mary, 77 generations back to Adam. Notice that this lineage shows many well-known biblical characters such as Zerubbabel, Nathan, King David, Jesse, Boaz, Isaac, Abraham, Peleg, Shem, Noah, Methuselah, Enoch, Seth and Adam. The Bible gives enough information about these men for us to know the years of their births and deaths.

Linage of Jesus through Mary

Luke 3:24-38

Luke 3:24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ²⁵ the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, ²⁶ the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, ²⁷ the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, ²⁹ the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰ the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, ³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³² the son of Jesse, the

Shealtiel, Zerubbabel, Rhesa and Abihud

Shealtiel died childless and Pedaiah, his nearest relative who happened to be from Solomon's lineage, married Shealtiel's widow according to a Jewish law regarding inheritance (Deuteronomy 25:5-6). Zerubbabel became the legal son of Shealtiel but the biological son of Pedaiah. Zerubbabel's first two boys were Rhesa and Abihud. Rhesa carried on the line to Mary and Abihud carries on the line to Joseph. Taking the widow to bear a child in the name of the dead father occurs twice in Jesus' line, first with Boaz and then again with Zerubbabel.

Luke's Accounting of Cainan ben Arphaxad

Luke's record contains the only place in the Bible where the name "Cainan, son of Arphaxad" appears. In Genesis 11, Moses states that Shelah is the son of Arphaxad. We ask the question here, "If Luke carefully and accurately searched out the facts in his record, why does his accounting not concur with the record of Moses in Genesis 11?"

The Hebrew Old Testament or any of the other translations include Cainan's name except the Greek Old Testament Septuagint. Between 250 - 150 BC, Jewish scholars met in Alexandria Egypt where they translated the Hebrew Old Testament into Greek. Greek had become the common language by the time of Jesus' life and the Jews used the Septuagint almost exclusively. Luke, writing to the Gentiles, used Greek for his Gospel.

Luke used the Old Testament Septuagint record for his Gospel and therefore inserted the incorrect name in his New Testament writing.