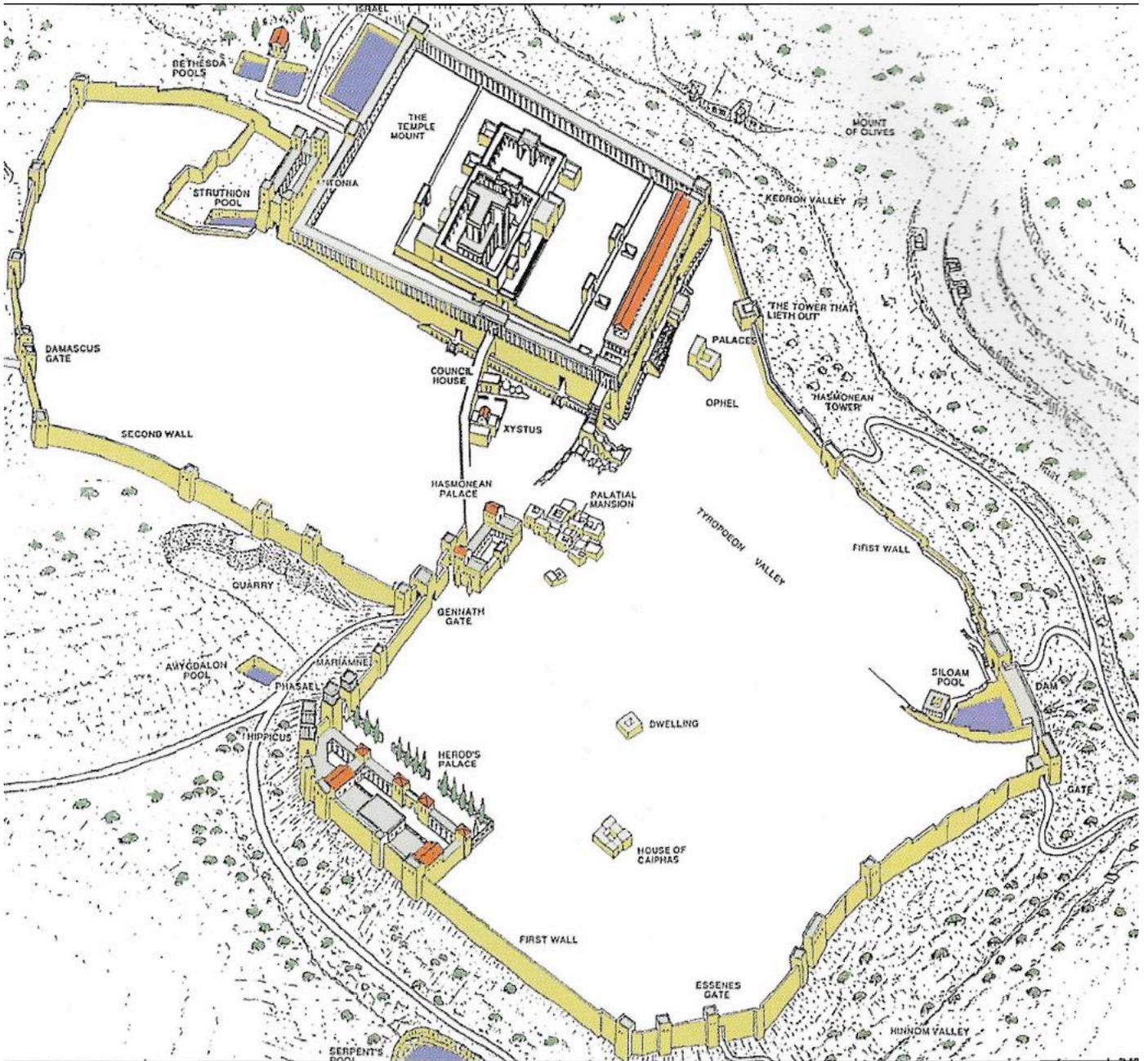


Appendix 1

BACKGROUND





The Jewish World

As we close the book of Malachi and open the book of Matthew we are immediately confronted with a different era of Jewish history. Suddenly we come across Pharisees, Sadducees, Scribes, Herodians, Publicans, Priests, and others. We take many of these people for granted as we read through the New Testament record, but who really were they? Where did they originate from and what did they believe? What part did they play in the mortal life of our Lord?

The Period between the Old and New Testaments

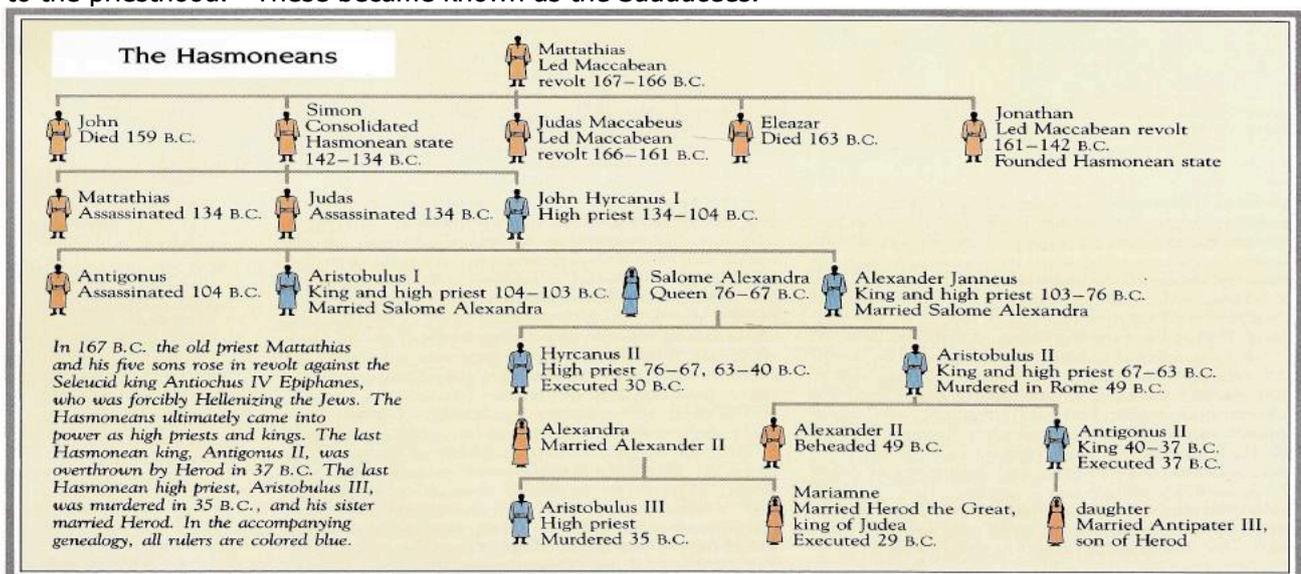
The Jewish world that Jesus lived in was one of division and, as with all divided societies, one of extremes. The turbulent period between the Old and New Testament produced the groups we are so familiar with in the Gospels. To understand where they came from, we need a brief history of the centuries leading up to Christ's first advent.

In 332 BC Alexander the Great marched through Palestine, and gained control over all of Asia Minor. After his death in his 33rd year, in 323 BC, his empire was divided between his generals, Ptolemy, Seleucus, Cassander, and Lysimachus. This was the beginning of the Hellenistic Age (culture of Hellas, or Greece). Israel came under the control of one of these generals, Ptolemy, in 301 BC. The Jews enjoyed comparative freedom of worship, yet had to deal with an influx of Greek settlers who mingled with the Jews. In 198 BC the Seleucid rulers in Syria took over control of Israel from Ptolemy under Antiochus III.

This ruler's son, Antiochus IV, who named himself *Epiphenes*, which has the scandalous meaning of 'God made manifest', created havoc in Israel. Jerusalem was transformed into a Greek city, with Greek administration, and Greek Law. To make matters worse, when Antiochus attempted to take some of the Temple wealth for himself, and the city protested, he massacred 40,000 of its inhabitants and sold many into slavery. The Torah was banned, and the Temple splattered in the blood of pigs. Sabbath observance, circumcision, and refusal to eat pork became matters for the death penalty.

Matters came to a head when in 167 BC Mattathias, an elderly priest, was asked to sacrifice on a pagan altar. He refused, killed a Judean who *had* come forward to sacrifice, overthrew the altar and fled into the wilderness with his sons. He was joined by many Israelites who set about purging the land from pagan worship. Mattathias was succeeded by his sons, Judas Maccabeus, Jonathan and Simon. Judas Maccabeus recaptured the Temple in 164 BC, and Simon, in 142 BC, gained independence for the Jewish people. The people of Jerusalem unanimously appointed him the new High-Priest, and Ruler of the Jews. Thus the Maccabean family became the 'Hasmonean' Dynasty, after the priest Mattathias' tribal surname.

At the time of the Maccabean purges earlier on, a party known as the *Hasidim* ('the pious ones'), who were teachers of the Law, gave their full support to the Maccabeans in a desire to restore the Torah to use. However the Hasmonean claim to High-Priesthood brought division to the party. The Hasidim split into two groups over this issue. Those who advocated a priesthood purely of the line of Zadok became known as *the Essenes*. Those who were mainly non-priestly and remained loyal to the early Hasmoneans became known as *the Pharisees*. Despite their differences, both groups placed great emphasis on the interpretation of the Torah and the Law. And in opposition to these two groups was the priestly nobility who derived their name from 'Zadok', and asserted their claim to the priesthood. These became known as *the Sadducees*.



The Jewish Leaders



iii

'But all their works they do for to be seen of men: they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi' (*Matt 23:5-7*)

The Pharisees

Origin and Membership

The Pharisees really emerged as a distinct group during the reign of John Hyrcanus, one of the Hasmonean or Maccabean rulers (135-104 BC). During the reign of Queen Alexandra, one of the later reigning Hasmoneans (76-67 BC), all power was relegated to them, and they gained religious control over the people. The word *Pharisee* means 'separatist' and is indicative of how others saw them, probably either in an attitude of admiration or scorn. Amongst themselves they went by the name *Haverim*, which means 'companions'. Though many priests were Pharisees, most of the members of the group were from the ranks of the scribes, and were thus closely associated with the Torah. In the time of Christ there were about 6,000 members.

Within the world of the Pharisees there were two main interpreters of Scripture, the more conservative Shammai and the liberal Hillel. Though there were about 300 points of disagreement between the two teachers, it was due to the diversity of their personality that the division occurred.

Function

Though they saw themselves as separate, they did not withdraw from society. To the contrary they mingled with the people as teachers of the law and religious leaders. Alongside the written law of the Torah, the Pharisees took great delight in developing the 'oral law', which was attributed to Moses himself and was made up of the traditions of the elders. In doing this they devalued the power of the Law. In the words of Christ: 'Making the Word of God of none effect through your tradition, which ye have delivered: and many such like things do ye' (Mark 7:13). Because the Pharisees had a superior working knowledge of the Law, it was often they who answered questions regarding worship and piety and it was normally the Pharisees that influenced the decisions of public affairs. This superior knowledge grew into pride and disdain for those who were not as pious as themselves. Whilst the Pharisees honoured the Temple, it was the Synagogue that to them was a vital place for instruction and prayer. The Synagogue was the social meeting place, used as a school and for worship. The Pharisees would meet there to discuss with each other and talk with the people on matters of practical living.

BE DONE

Belief

The Pharisees firmly believed in a resurrection of the dead, followed by another world to come. They also believed that the soul of righteous people passed into another body and the wicked would be punished eternally. The existence of angels was recognized, as well as divine providence.

It is this group of people that come under the Lord's scathing rebuke in Matthew 23, 'Woe unto you, scribes and Pharisees, hypocrites'. Outwardly pious, they were inwardly corrupt, and their chief defining characteristic was the ugly sin of HYPOCRISY.

Whilst the Sadducees did not really outlive the events of AD 70, the Pharisees would become the characteristic group of later Judaism.

The Sadducees

Origin and Membership

During the time of John Hyrcanus (one of the earlier Hasmonean rulers), the Sadducees rose to power as official counsellors and dominated the spheres of both religion and politics over the Pharisees. Power was centered in Jerusalem and more particularly the Sanhedrin, or court of law. Traditionally, the Sadducees tried to trace their origin back to a priest called Zadok, though many believe the name may have originated from the Hebrew word *sedeq*, which means 'righteousness'.

Whilst the Pharisees were ordinary citizens, the Sadducees were most certainly not. Their number was constituted of the priestly upper class, and the non-priestly aristocracy. The group was also much smaller than the Pharisees, their number being in the hundreds rather than thousands.

Function

The Sadducees operated as religious and political advisors in their earlier days. In the time of Christ, they had the upper hand in the Sanhedrin, and thus a lot of power in legal affairs. The High-Priestly family of Annas and Caiaphas were members of this prestigious group. The Sanhedrin, and thus many Sadducees, had responsibility for all matters that could not be solved at local level, as well as that which was not under the Roman control.

Belief

The Sadducees adhered strictly to the Torah only, and had nothing to do with the Pharisees' 'oral tradition'. For them, the Pentateuch, the five books of Moses, was the most important part of scripture. Thus, in legal matters, they were often stricter than the Pharisees, following every last jot and tittle of the law. They didn't believe in a resurrection or after life as demonstrated in the crafty question of the woman with seven husbands (Matt 22:23; Mk 12:18; Luke 20:27). They found no evidence for a resurrection in the Pentateuch, and so dismissed it as a theory. For them, reward was in the here and now, on earth. They believed in a mortal soul that perished with the death of a person. Moreover, they believed in human liberty and freedom to make one's own decisions, as opposed to divine providence or intervention in man's affairs. Because reward was in this life, they accumulated great wealth from the Temple service. Their chief defining characteristic was the worldly vice of MATERIALISM. Melva Purkis has this to say:

'They were worldly men with political interests rather than godly men with religious convictions.'^{iv}

During their existence they showed a friendship with other cultures. They were friends with the Romans, and tried to introduce elements of Greek culture into Jewish society. However, as the life of a Jew under Roman rule became poorer and more fraught with hardship, the rich comfortable Sadducee became a less popular figure. Due to this and to their friendship with the Gentiles, they began to lose seats in the Sanhedrin, and after AD 70, disappeared completely.

The Scribes

Origin and Membership

The original scribe was one whose sole duty was to make copies of the Law. However, with the return of the Jewish remnant from Babylon with Ezra, his role changed somewhat. Ezra organised the group, the *sopherim*, into a special group of people who not only copied the Law, but also commented on it. Thus, the scribe emerged from his quiet chamber into the public arena. During the Greek period, when the priests began to be involved in pagan customs, the scribes stepped forward as strict upholders of the Law. The titles we meet in the New Testament 'Rabbi', 'Lawyer' and 'doctor of the Law' belong to this class. Most scribes were also Pharisees, though some belonged to the Sadducean order. In the dissension between the Pharisees and Sadducees in Acts 23:9, we read of the 'scribes that were of the Pharisees part', which demonstrates that in the main, they owe their influence to the Pharisees. They are also linked together in the woes of Matthew 23, 'Woe unto you, scribes and Pharisees, hypocrites.'

Function

The scribes had three main functions. Firstly, they were propounders of the Law, its theory and practice. The study of the Law became complicated and involved, and the imparting of its message to the general masses was highly flavoured with oral tradition. Secondly, they were teachers of the people. They taught in schools and educated the general population. Lastly they were judges in legal matters. They were often responsible for passing sentence in court due to their superior knowledge of legal matters.

During the time of Christ, the Hebrew language was being replaced by the Aramaic dialect, and many people were forced to accept the scribes' interpretation of the Law as true, being unable to understand the original language themselves. When Christ walked among them, his teaching was noticeably clearer to understand than that of the scribes.

'He taught them as one having authority and not as the scribes.' (Matt 7:29)

The Scribes continued into Jewish history, until about the first Millenium AD.

The Essenes

Origin and Membership

We don't read much of the Essenes in the New Testament, due to the fact that they didn't live and walk in communal society. They were an ascetic society who emerged as a group in the time of the Maccabees. In 152 BC Jonathan the Hasmonean appointed himself as High Priest. The founder of the Essenes, who was later revered as 'the Teacher of Righteousness' denounced the Temple as a defiled place, and its priests as corrupted. He moved out of Jewish society and established his own order, the Essenes. The group were really a higher, stricter form of Phariseeism. For instance, they kept the Sabbath more thoroughly, and washed themselves before every meal.

The sect was quite small, never containing more than 4000 members. There were four grades of membership, and only after three years of probation was a person able to become a full member. Members were not allowed to marry or have children, so the only way of ensuring the survival of the group was by choosing children from other families and bringing them up in the philosophies and practices of the group.

Function

The Essenes led a very simple, moderate lifestyle, supporting themselves by agricultural means and various crafts. Money, food and clothing were held in common between the members. Members rejected all form of pleasure as sinful, regarding self-denial as the greatest virtue. They dressed in white, and underwent a daily round of purifications. Outward cleanliness had to be matched by inner purity. The sincerity of the believer was of the utmost importance.

Belief

The Essenes, like the Pharisees, believed in divine providence and the immortality of the soul. They did not, however, believe in the resurrection. The world, for them, was divided into two groups, the Sons of Light and the Sons of Darkness. They saw themselves as 'soldiers of God' preparing spiritually and physically for the day of judgment. In their belief, war would rage between these two camps until Judgment Day arrived, which included three Messianic figures: a Prophet, a King and a Priest. After war between the two, evil would be abolished, and the Sons of Light would live in peace and happiness. There were also elements of pagan religion in their worship such as praying towards the sun.

Like the Sadducees, they disappeared from history after AD 70. Christ seems to be alluding to them in Matt 19: 11-12, and Paul in Col 2:18,23.

The Herodians

Origin

Aside from the New Testament references, and some comments by Josephus, not a lot is known of the Herodians. As the name suggests, they were probably formed in the time of Herod the Great, in support of his right to govern Israel.

Function

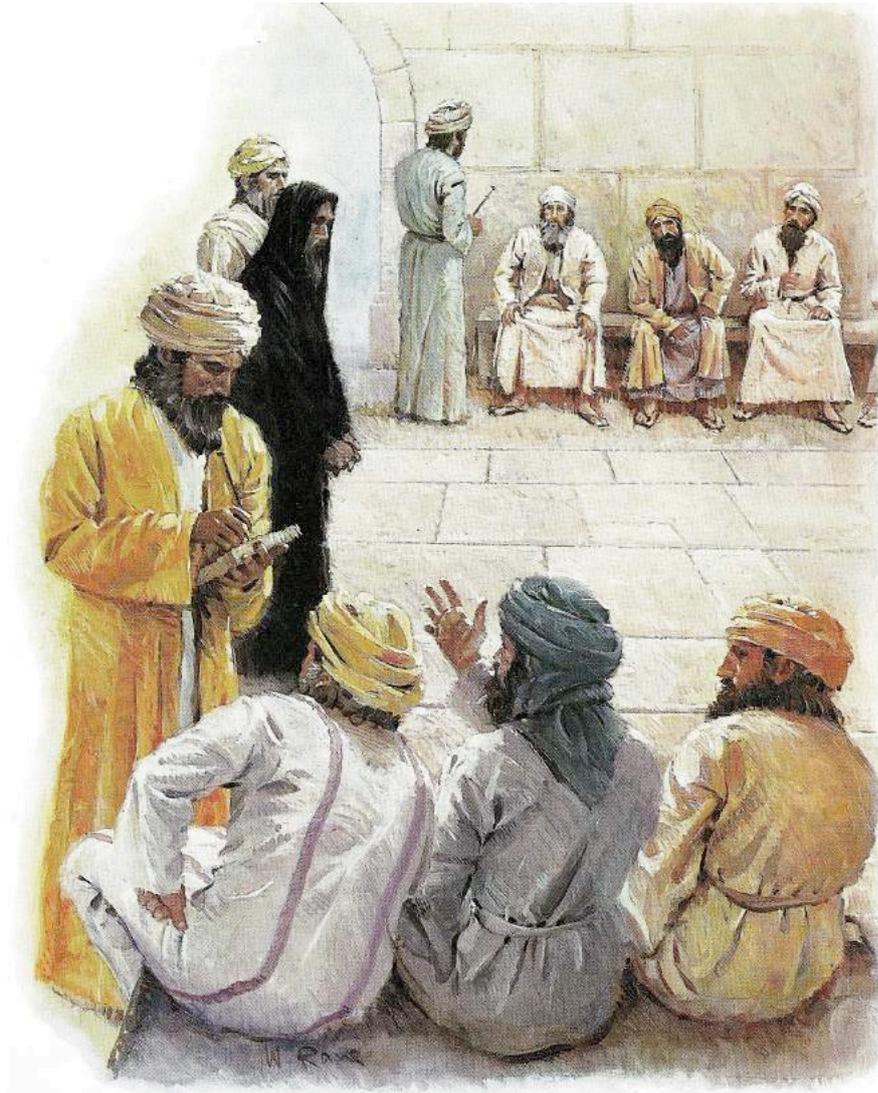
'The Herodians were obviously something more than a political party and something less than a religious sect'. They were probably wealthy members of society who had some political influence with the Herodian rulers.

Belief

It is likely that the Herodians saw the Herods as a protection against absolute Roman rule in Israel. Unlike the Pharisees who rejected all foreign control in Israel, the Herodians seem to be only partly nationalistic. Some may have even regarded the Herodian dynasty as that of the promised Messiah. They had no qualms with paying tribute to either Herod or Caesar. In Matt 22:16, they and the Pharisees come to Christ with the crafty question, 'Is it lawful to pay tribute to Caesar, or not?' With diametrically opposing views, they sought to 'entangle him in his talk' and see which group he would justify.

Yet despite their differences, Christ was the common enemy. In the end they combined forces, and worked together to bring about his destruction. 'And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him' (Mark 3:6).

The Sanhedrin

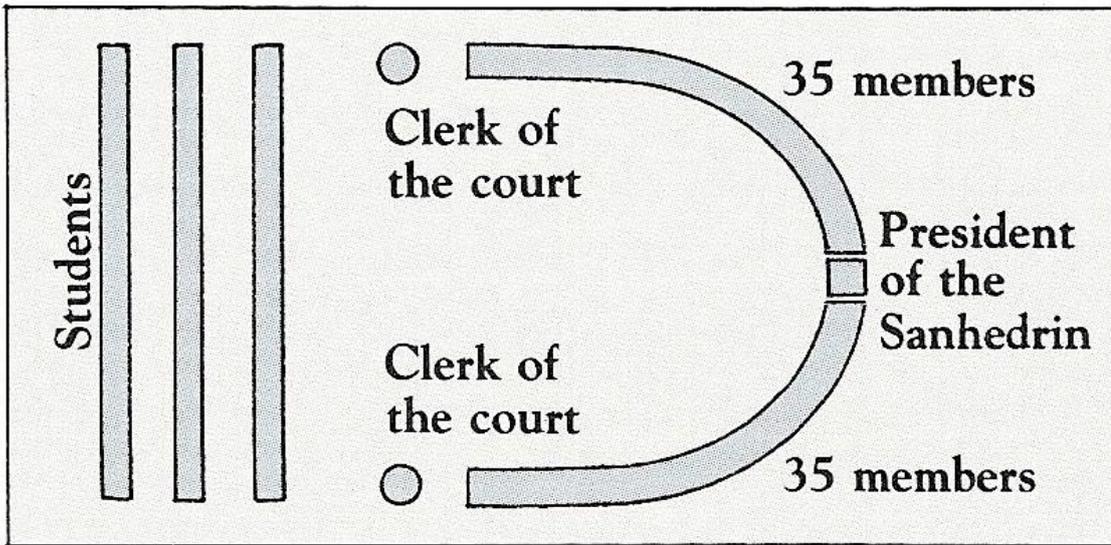


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Origin and Membership

This was the Supreme Court of the Jews. Around Israel were local councils, but the main hub of judicial authority was the Sanhedrin at Jerusalem. It was essentially an aristocratic body with the High-Priest at the head. The term *Sanhedrin* really means 'a sitting together', and this was exactly what happened. The members were chosen from the chief priests, elders and scribes, and consisted of 70 or 71 members. In the Mishnah the roots of the Sanhedrin are traced back to the seventy elders that Moses appointed to help him in the work.

Members had to be morally and physically blameless, and learned in sciences, languages and the law. They were first required to be judges in their local districts before they could take up the responsibility of judging more serious offences. They also had to be fathers with families, so that they could sympathise with domestic problems that they had to deal with. The President, Vice-President and 'referee', who counted the votes, were all elected by the members.



vii

Function

The Council met daily, except on Sabbath and festival days. In Christ's time they probably met in the High-Priest's palace. Members exercised judgment in ecclesiastical, civil and criminal cases. As their name suggests, the members sat in a semi-circle. Voting began with the youngest member of the group and continued around the circle. Arguments for condemnation as well as acquittal were a part of the proceedings. For condemnation, a majority of 2 was required for sentence to be passed.

The Sanhedrin was officially limited in capacity to the region of Judaea, but in effect had power wherever the Jews had settlements. The Romans allowed it to operate with considerable freedom. It even had its own police force, and could order arrests. Only in cases of a death penalty was it necessary to obtain the Roman procurator's confirmation, as in the case of Christ.

As in some of the previous groups considered, it appears that the Sanhedrin disappeared from existence after AD 70.

Name	Origin	Membership	Function	Belief	Outcome
Pharisees = 'separatist' Known amongst selves as <i>Haverim</i> = 'companions'	-Under John Hyrcanus (135-104 BC) -Gained power under Alexandra (76-67 BC)	-Most were scribes -Ordinary citizens -Two schools of thought: Shammai/Hillel	-Teachers of Law Torah/ Oral Law -Religious guides -Synagogue was important hub	-Resurrection -Immortal Soul -Eternal Punishment of wicked -Oral Law was from Moses	-Outlived AD 70 -Became characteristic of later Judaism
Sadducees <i>sedeq</i> = 'righteousness'	-Under John Hyrcanus (135-104 BC) -High Priesthood (Annas, Caiaphas) were members	-Priestly and non- priestly aristocracy -Membership number in 100's	-Power in Sanhedrin -Religious and political advisors	-Only accepted Pentateuch -No Resurrection -Mortal Soul -Human Freedom	-Lost seats -Unpopular due to wealth -Didn't outlive AD 70
Scribes <i>sopherim</i> 'Rabbi' 'Doctor' 'Lawyer'	-Organised under Ezra, as commentators of Law, not just copiers	-Mainly Pharisees, some Sadducees	-Expounders of the Law -Taught the children and people -Judges - superior legal knowledge		-Continued until about 1000 AD
Essenes	-Under Jonathan the Hasmonean (152 BC) -Split away from society	-Four grades of membership -Only adults could be members -Never more than 4000 members	-Ascetic lifestyle -Higher form of Phariseism -Self-denial	-Divine Providence -Sons of Light and Darkness now -Future Judgment with 3 Messianic figures	-Disappeared after AD 70
Herodians	-Under Herod the Great		-Wealthy citizens with political influence	-Some thought Herod the Great=promised Messiah	-Uncertain

Israel in 1st Century AD

Dean Farrar in his book *The Life of Christ* writes 'It was an age of transition, of uncertainty, of doubt.'^{viii} The society that Jesus walked in was one of tension, hostility, and hardship. Whilst many aspects of life at the time might be addressed, the items below give an insight into the life of Jewry in the first Century AD.

Poverty and Frustration

The reign of Herod the Great was one of enormous building initiative. He built many palaces and fortresses around Israel and even rebuilt the Jewish Temple, which was started before Christ was born and not finished till after his death. He effectively transformed Israel into an urban nation. To benefit from these building projects, the Jewish people paid a heavy price...literally. Taxation to cover the costs, to furnish the King's own luxurious court, and to fund bribes to Rome, crippled the Jewish people. When Herod the Great died, the people were left in poverty. Taxation continued after his death, and would have been bearable were it not for the financial responsibilities the Jews also had to their religion. They had to pay money for the upkeep of the Temple and its priests, so additional taxes to Rome were a tremendous burden. A Jew would not avoid his moral obligation to pay his religious taxes, but taxation to Rome had to be paid as well. In the time of Jesus' ministry 'their existence was frugal at best and could easily slide off into grinding, impoverished misery.'^{ix} In addition to the taxes was the Roman monopoly of Jewish occupations, in particular agriculture and fishing. The Roman land-owners around Israel employed slave labour and were serious competition to the Jewish small-holders who struggled to survive. Poverty of course led to hunger. When Christ fed five thousand people on a few loaves and fishes (John 6:1-21), we can understand why the people seized him and wanted to crown him King there and then. A man who could make bread appear out of thin air? A man who could produce so much food so that all were fed, filled, *and* leftovers gathered? This man was the answer to their problems.

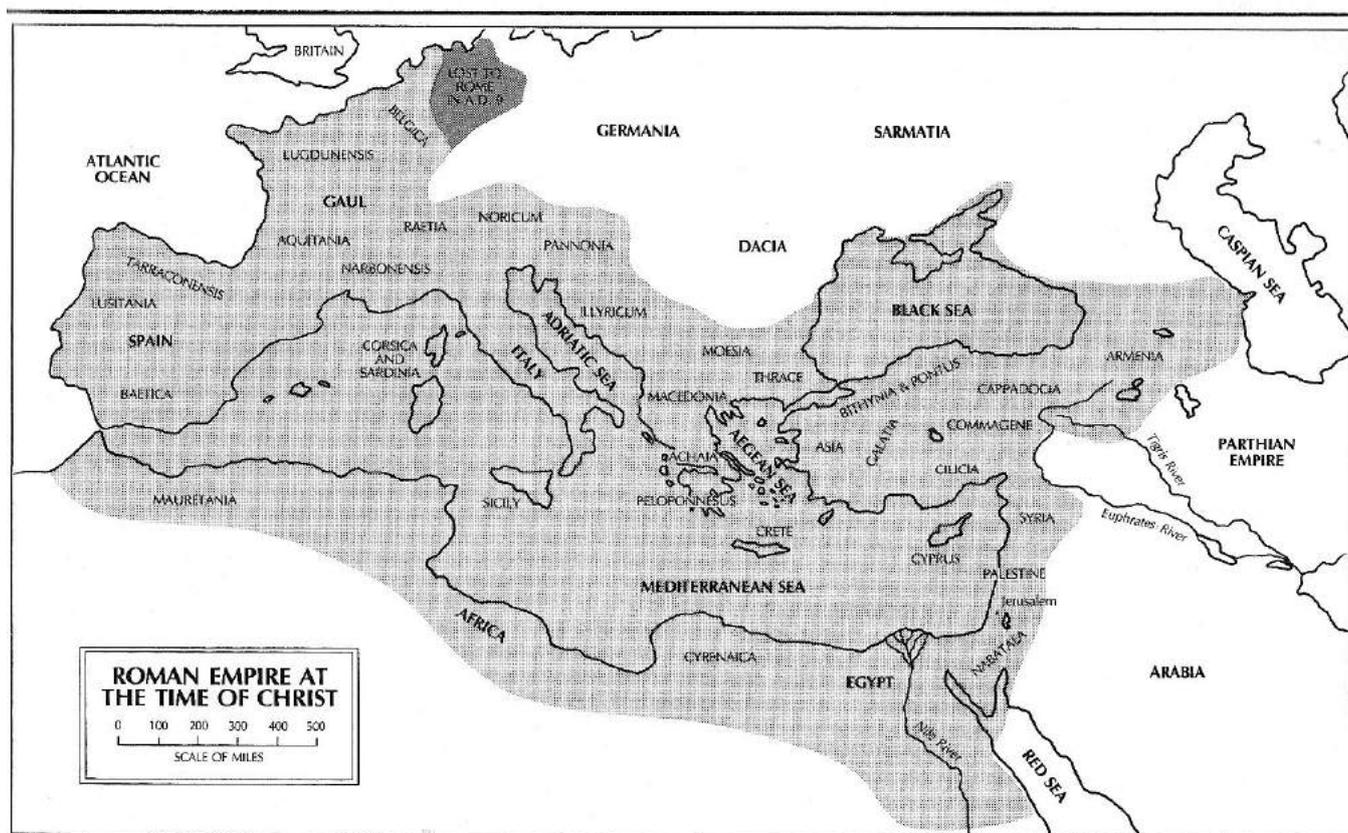
Insecurity and Hope

The Jews were not only poor and hungry, they were also confused and divided. 'The Holy Land itself was a country of mixed and hostile races, of divided interests, where close by the side of the narrowest and most punctilious Phariseeism, heathen temples rose, and heathen rites and customs openly prevailed'^x. There was no Jewish King in Israel, the High-Priesthood had been corrupted, and the Sanhedrin was in the hands of the Herodians and Sadducees. The ancient language of Hebrew had given way to Aramaic, and the Jewish people were governed by a Roman and an Edomite. In a land of divisions the only common element that united the Jewish people was a general hatred and bitterness toward the foreigner in Israel. They wanted to be free from Roman control. They wanted the Law of Moses to be restored to its purity. They wanted to live in peace, free from Gentile influence. They wanted their Messiah. Messianic fervour was strong at the time of Christ. Why else would hundreds flock to the River Jordan to hear the 'voice of one crying in the wilderness?' 'And the words of that voice were like a hammer to dash in pieces the flintiest heart, like a flame to pierce into the most hidden thoughts.'^{xi} There was a general expectation of 'the wrath to come', which would herald the coming Kingdom under the reign of the promised Messiah. Jesus of Nazareth, with his pure, clear teachings and his life-transforming miracles had all the semblances of this promised one. And yet, when they tried to make him King, he resisted! This one who could save them, refused to! Maybe he was not the promised one, after all. Former adherents became doubtful, and confused. 'They could not disbelieve, and yet they could not believe.'^{xii} The chief priests played on this doubt in the crowd fervour they created for Christ's crucifixion. In the end, the people who had wanted to make him King rejected and killed him as a common criminal.

The Roman World

Whilst the Hasmoneans were ruling in Jerusalem, under control from the Greeks, Rome was slowly emerging as the new world power. Most of the border lands to the Mediterranean, such as Macedonia, Greece, parts of Spain, and North Africa fell into Roman hands, as well as Asia Minor and Syria under the great General Pompey. Israel, however, remained unconquered.

Opportunity arose when one of the Hasmonean rulers Salome Alexandra died and left the Kingdom to her two sons Hyrcanus II and Aristobulus II, who were squabbling over who would gain control. The two rival sons appealed to Pompey, who was only too glad to assist. In 63 BC he seized Jerusalem, storming the Temple, slaughtering any resisters, and established Hyrcanus as High Priest and prince of a reduced kingdom that was subject to Rome. Thousands of Jewish war prisoners were shipped off to Rome, as well as the unlucky Aristobulus who was imprisoned there. Thus Israel came under Roman rule and would remain so for the next four hundred years.



xiii

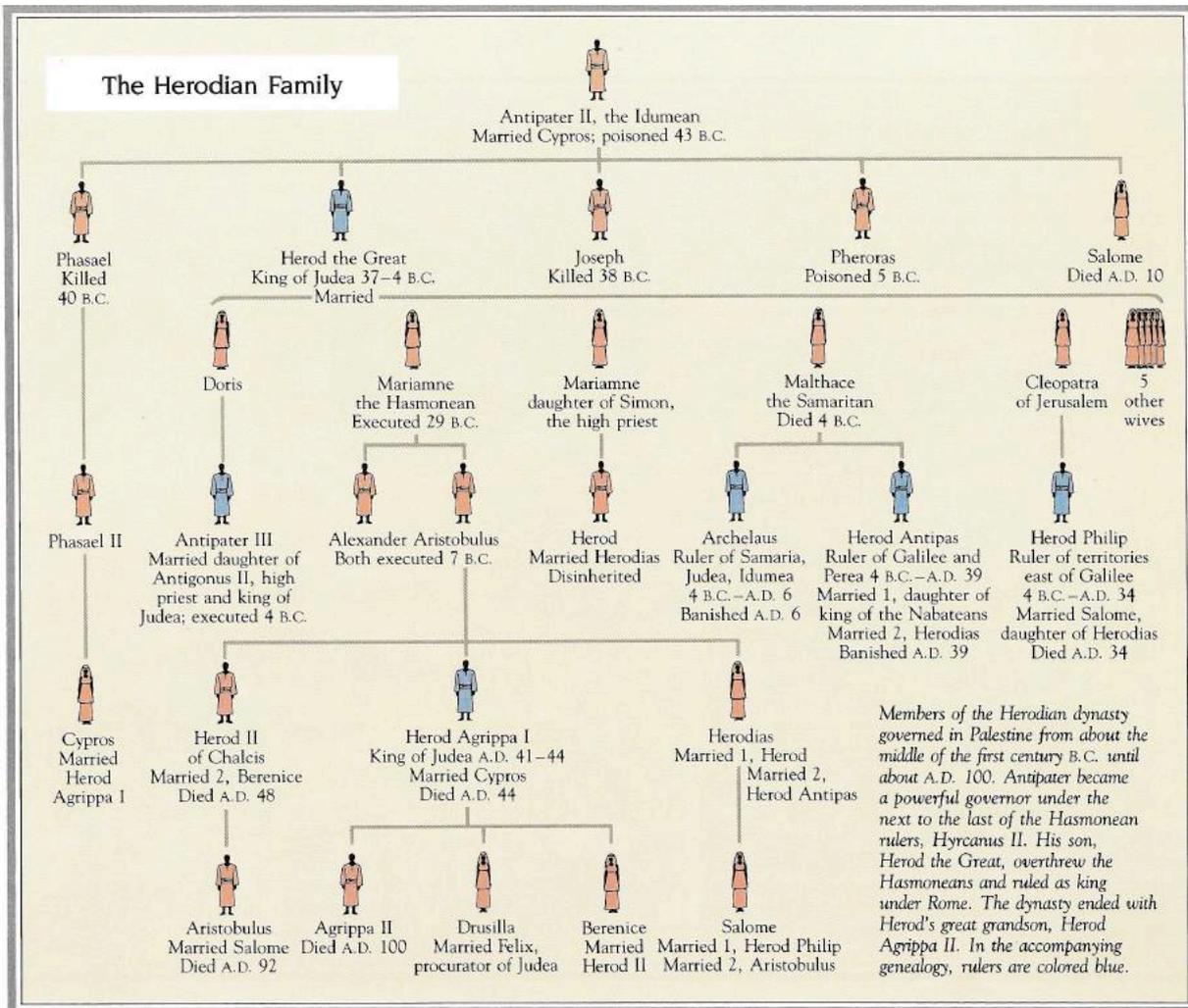
'Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zecharias in the wilderness.' (Luke 3:1-2)

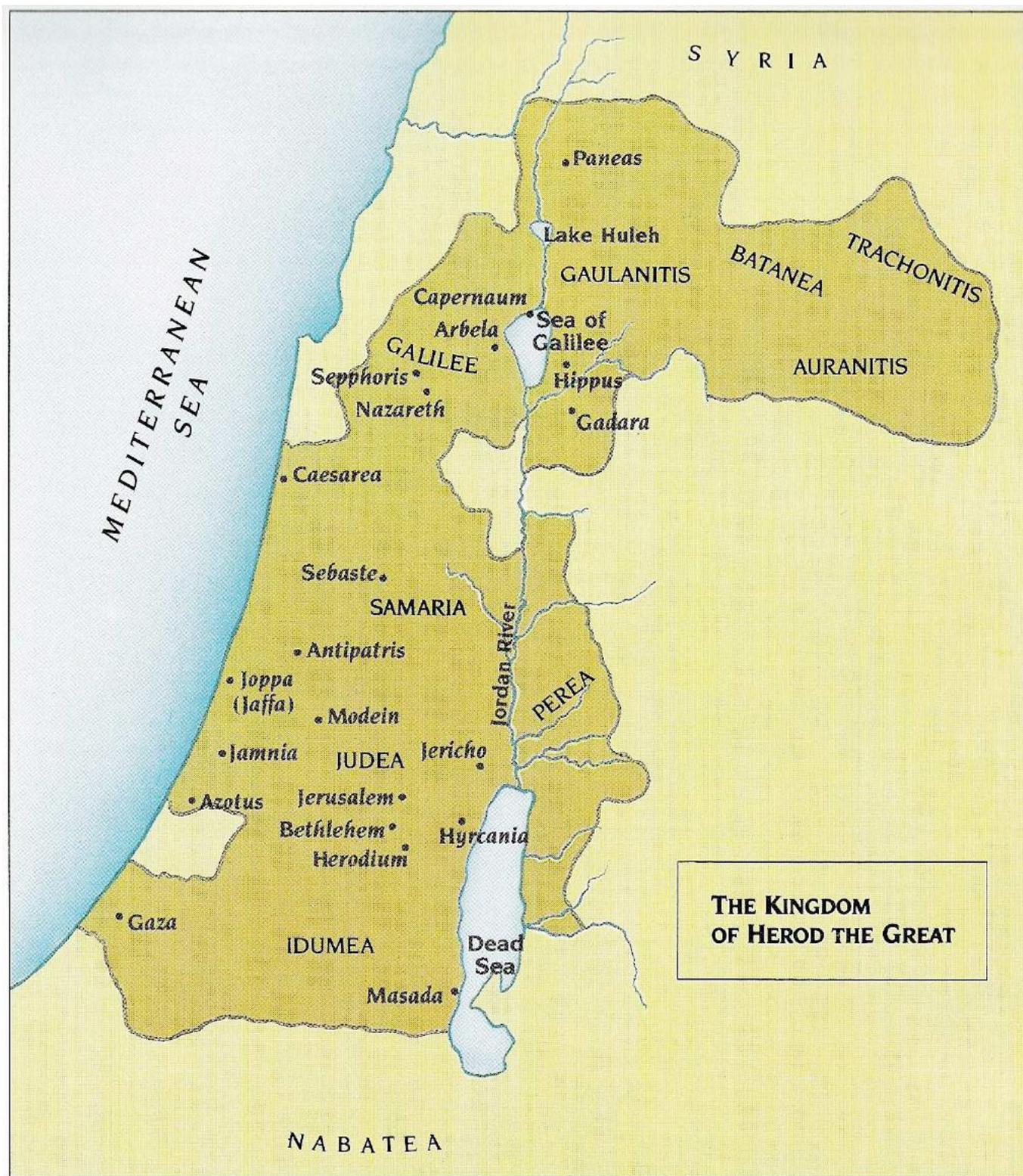
The Herods

Pompey was defeated by Julius Caesar, who is famed for his conquests in Gaul (France). It is here that the Herods of the New Testament come into context. *Herod*, like *Pharaoh* in the Old Testament, was a family or surname: a title that was passed down through the generations. These people as we know them, were Idumeans, or Edomites and were descendants of Esau. They occupied the Negeb, the area between the south of the Dead Sea and the Mediterranean. In 130 BC, John Hyrcanus brought the Idumeans into the Jewish state, and they embraced the Jewish religion, although the Jews were always very suspicious of them.

BE DONE

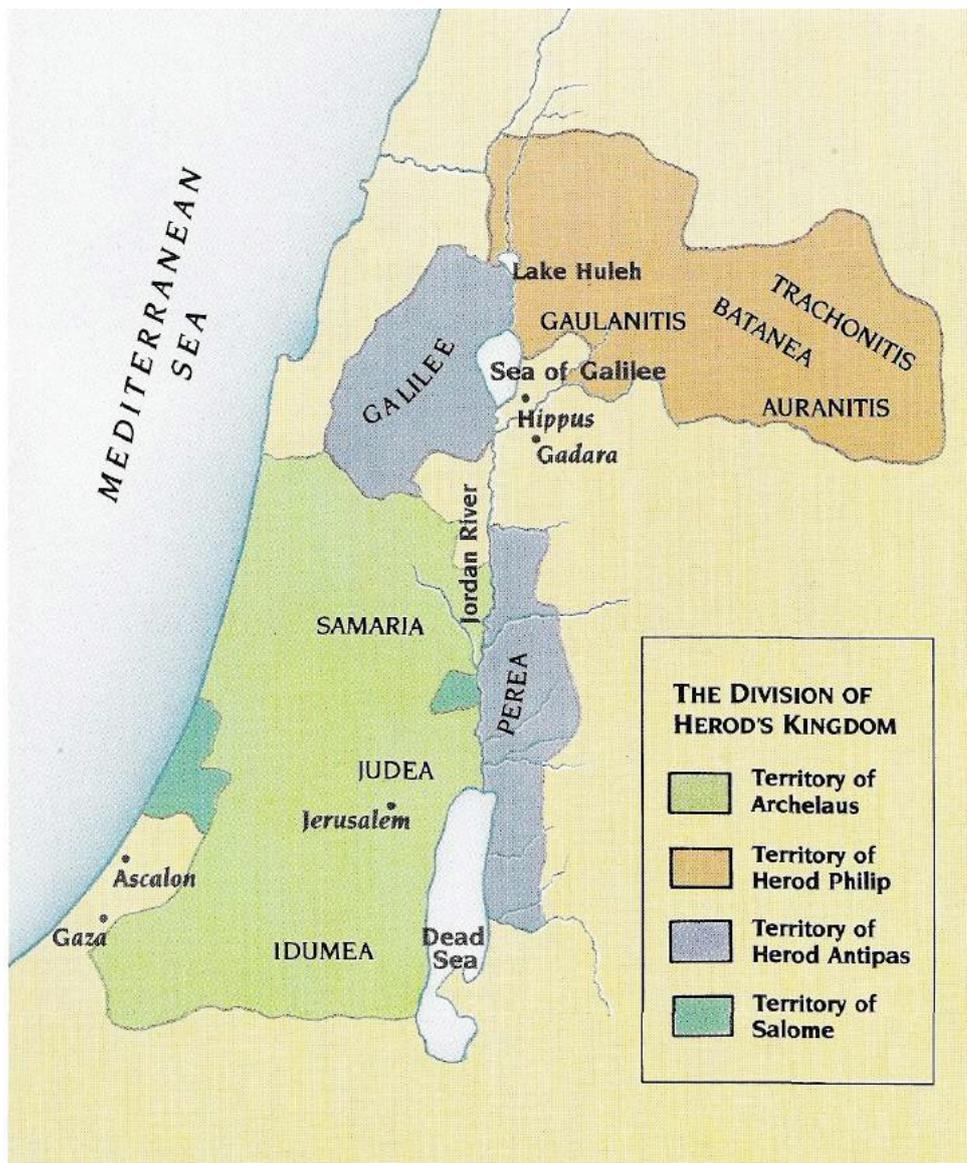
Antipater, governor of Idumea, gained the approval and favour of Julius Caesar who made him a Roman citizen and chief over all Judaea. Wanting to gain the most by this, Antipater acquired positions for his two sons. Herod (age 25), who would become known as Herod the Great, gained governorship of Galilee, and Phasael was given control over Jerusalem. Phasael, however, died of poisoning in 40 BC and after fleeing to Rome following an invasion of Israel by the Parthians, Herod looked to Jerusalem as his next target. In 37 BC, he managed to assault Jerusalem, take control of the Temple and establish his own administration of Israel. He purged the Sanhedrin, and elicited an oath of loyalty from most of his Jewish subjects. It was to be a cruel and vindictive reign. This was the King that ordered the slaughter of all firstborn sons throughout the country at the birth of Christ. At his death, he was so worried that his departure would not be a day of mourning that he enticed all the chiefs of Israel to come to him and had them shut up in a place called the *hippodrome*. He then ordered that at his death, all were to be killed. Fortunately the command was not carried out. In his will he decreed that his kingdom was to be divided amongst three of his sons. Archelaus received the bulk of the territory, Herod Philip received the area north east of the Sea of Galilee, and Herod Antipas was given Galilee and Perea.





xv

BE DONE



xvi

Herod Antipas

The Herod that mocked Christ during trial was none other than this man, described by one writer as 'about as weak and miserable a prince as ever disgraced the throne of an afflicted country.'^{xvii} Christ refers to him as 'that fox' (Luke 13: 32), one of the few derogatory terms he is recorded as uttering. In fact, Herod Antipas was not a king or prince, but rather a *tetrarch*, ruler of a defined territory, of which Tiberias, his self-built city was the capital. The territory under his rule was Galilee and Perea, the latter being to the east of the Jordan River. Herod Antipas married the daughter of an Arabian King but caused a scandal by eloping with the wife of his half brother Philip I. It is this scandal that is recorded with detail in regards to John the Baptist (Mark 6:17-28). The murder of John the Baptist at the request of the scheming Herodias clearly haunted him, for on hearing of the wondrous works of Christ he thought it was John the Baptist risen from the dead. It was with delight that Herod Antipas agreed to interview Jesus at the request of Pilate 'because he had heard many things of him; and he hoped to have seen some miracle done by him' (Luke 23:8). He wanted to be entertained, but was rewarded with silence. A few years later, Herod was found guilty of treachery against Rome in storing up secret supplies for war, and was banished to Lyon in France, and then to Spain where he died. His tetrarchy was given to his nephew, Herod Agrippa I.

Pontius Pilate

Whilst Herod was of Idumean descent, Pilate was Roman. Roman governorship of Judaea came into existence due to the incompetence of Herod Antipas' brother, Herod Archelaus, who began governing the area at his father's death in 4 BC. Archelaus succeeded in infuriating his subjects so much that in AD 6 he was deposed, exiled by Caesar Augustus to Vienna and his tetrarchy declared an official province of Rome, to be governed by Roman prefects. Pilate was one of these prefects or governors, appointed to duty by Tiberius Caesar in AD 26.

It was to be an unlucky career. His first major blunder was in bringing standards bearing the image of Caesar from Caesarea into Jerusalem. This enraged the Jewish people who saw it as a violation of their law regarding the making of images. They surrounded the Roman residence at Caesarea for five days in protest. Pilate eventually withdrew the standards, but the incident was the catalyst for his disgust with their ways and customs, and their hatred of him. Pilate then proceeded to hang some shields dedicated to Tiberius Caesar in the Herodian Palace at Jerusalem (where he now abode instead of Caesarea), to which the Jews once more took great offence. They complained to Tiberius Caesar himself, and Tiberius, willing to keep the provinces contented, reprimanded Pilate and ordered the shields to be removed.

The next drama was in taking money from the *Corban*, the sacred Temple revenue for the building of an aqueduct to supply Jerusalem with water. Sacred money used for secular purposes did not agree well with the Jewish constitution. The people rose up in protest, and Pilate dealt with the situation by disguising his soldiers in Jewish dress with staves and daggers concealed under their garments. The soldiers wounded and killed many, and others were trodden underfoot in the chaos.

We are also told in scripture of certain Galileans 'whose blood Pilate had mingled with their sacrifices' (Luke 13:1). Whether this is one of the incidents above or something different, it is perhaps this that sheds some light on why Pilate was so eager to pass the responsibility of Jesus over to Herod. As ruler of Galilee, Herod was most likely annoyed at Pilate's interference in his tetrarchy of Galilee. To improve relations, Pilate would have been more than willing to ensure that if Jesus was a Galilean, responsibility was handed straight over to Herod. This perhaps gives meaning to Luke 23:12: 'And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.'

It was customary for the Roman governor to reside at Jerusalem during the great feasts, and so it was, that Pilate was at Jerusalem, probably in the Herodian Palace at the time of Christ's trial. The following events we know from scripture. Pilate's understandable desire to have a quiet, uneventful feast was disappointed as soon as the chief priests appeared at the palace, accompanying Jesus. His decision to please the Jews rather than judge righteously must be seen in context of his former disasters as governor. He had managed to put himself out of favour not only with his subjects, but Herod and Caesar as well. Contrary to his wishes, however, it was not to be an uneventful Passover. His frustration with his lot of governing the Jews, is evident in the tired, cynical words, 'What is truth?'

After the trial of Jesus, Pilate managed to lose his position as Governor completely. Through devious means he gathered a group of Samaritans on top of Mt Gerizim and executed them. The Samaritans duly complained to Caesar of cruelty and Pilate was deposed from office. He went to Rome to answer the accusations against him. There, however, he found a different Caesar on the throne, Caius, who was entirely unsympathetic to his excuses, and refused to reinstate him as governor.

There are various traditions regarding his death. One such involves banishment to Vienna in modern day Austria, where there is a monument called Pontius Pilate's tomb. Another is that he went to Lucerne, in modern day Switzerland, where he dwelt in solitude on a Mountain called *Pilatus*, and afterward drowned himself in the Lake there. Whatever his final demise, his story is not the most successful.

Acknowledgements

The map on page 16 comes from page 680 of *The New Unger's Bible Dictionary*, Merrill F. Unger, Moody Press, USA, 1988

The picture on page 55 comes from pages 60-61 of *Jerusalem in the year 30 A.D.*, Leen & Kathleen Ritmeyer, Carta, Israel, 2004

All other pictures, including those on the title page of each section come from *Life of Christ*, Angus Mc Bride, The Hamlyn Publishing Group Limited, 1979

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- ⁱ p.9, *Jerusalem in the year 30 A.D.*, Leen & Kathleen Ritmeyer, Carta, Israel, 2004
 - ⁱⁱ p.54, *Jesus and His Times*, Reader's Digest, Reader's Digest Association, USA, 1987
 - ⁱⁱⁱ p.213, *Jesus and His Times*, Reader's Digest, Reader's Digest Association, USA, 1987
 - ^{iv} p.48, *A Life of Jesus*, Melva Purkis, The Christadelphian, UK, 1987
 - ^v p.565, *The New Unger's Bible Dictionary*, Merrill F. Unger, Moody Press, USA, 1988
 - ^{vi} p.211, *ibid*
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 - ^{viii} p.96, *The Life of Christ*, Dean Farrar, The National Publishing Company, USA, 1900
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 - ^{xv} p.61, *Jesus and His Times*, Reader's Digest, Reader's Digest Association, USA, 1987
 - ^{xvi} p.88, *Jesus and His Times*, Reader's Digest, Reader's Digest Association, USA, 1987
 - ^{xvii} p.273, *The Life of Christ*, Dean Farrar, The National Publishing Company, USA, 1900