

Some suggested course descriptions:

This deeply Christ centered letter provides the key to understanding the significance of the Old Covenant as it prepared the way for the Kingdom of Heaven on earth, established in the dignity and identity of Jesus Christ as the High Priest of the New Covenantal order – the Catholic Church.

The inspired writer of the Letter to the Hebrews describes the New Covenant established in Christ by comparing the code, creed, and cult of the Sinai Covenant, especially in the context of the Old Covenant sacrificial system, with how Christ fulfilled and transformed the Old into the New. This deeply christological letter provides the key to understanding the cultic and liturgical significance of the Sinai Covenant as it prepared the way for the new order, established in the dignity and identity of Jesus Christ as the High Priest and mediator of the New Covenant of the renewed Israel, the Universal Church.

The use of the Greek Word “*diatheke*” for the Hebrew Concept of “*breit*,” Meaning “Covenant”

In sacred Scripture God’s relationship with Israel is identified and maintained by the unique relationship of “covenant.” The Hebrew word *breit* is the expression of the covenantal relationship that extends back in salvation history long before the formation of Israel as a people of God to the covenants with Noah and Abraham. In the first translation of the ancient Hebrew text, known as the Greek Septuagint [dating to circa 250BC], the Hebrew concept of covenant is reflected in the Greek word *diatheke*. As often became the case with translating the Hebrew text into a foreign tongue, the foreign language failed to supply a word which adequately conveyed Hebrew concepts in which case a word in the foreign tongue was adopted and transformed to the meaning of the Hebrew word. The Hebrews words “covenant” and “Messiah” are two such examples. The Hebrew word *breit* became *diatheke* in the Greek while the Greek word for “one smeared with oil”, *christos* was transformed to indicate “God’s anointed,” *Mashiyach* in Hebrew. The New Testament writers adopted this same formula for Greek words that did not adequately translate from the Hebrew or adequately convey Christian concepts. An example is the Greek word for spiritual love, *agape*, which in the Greek of the New Testament came to mean the self-sacrificial love of Jesus Christ and the way in which He commanded Christians to love others [John 13:24-25].

The Greek word “*diatheke*” is used as the only word translation for “*breit*” in the Greek Septuagint in Old Testament in covenant formation passages such as:

- Noah in Genesis 6:18; 9:9, 11, 12, 13, 15, 16, 17; and also appears in such major covenant events as the covenant with
- Abraham, Isaac and Jacob in Genesis 15:18; 17:2, 4, 7 (twice), 9, 10, 11, 13, 14, 19, 21; 21:27, 32; 26:28; 31:44; Exodus 2:24
- the covenant formation with the children of Israel in Exodus 6:4-5; 19:5; 23:22, 32; 24:7, 8; 25:14; 27:21; 31:7, 16; 34:10, 12, 15, 27, 28; 39:15; etc.; etc. etc.
- and most importantly in Jeremiah 31:31-34 in the promise of the New Covenant the translators of the Septuagint use the Greek word *diatheke* in Jeremiah 31:31 [38:31 in the Septuagint translation].

The inspired writer of the New Testament book of the Letter to the Hebrews, like other New Testament inspired writers, uses the Greek word *diatheke* to indicate the Hebrew concept of covenant formation. The Greek word, however, unlike the Hebrew, had a double meaning. *Diatheke* could mean a “pact” [in this sense related somewhat to the concept of “covenant” but in the koine Greek not in the full Hebrew sense, of course], and it could also mean “testament” as in one’s last will and testament. We can be confident that the inspired writer of Hebrews is using the word *diatheke* in the Hebrew sense of covenant because the Book of Hebrews presents the priesthood of Jesus Christ and the meaning of His sacrifice more clearly than any other book in the Bible—it is the Hebrew concept of covenant formation in blood sacrifice and worship. The word *diatheke* is continually used in the Book of Hebrews in the context of Hebrew covenant relationship and reaches its climax in the use of the word *diatheke* for covenant in the quotation from the prophet Jeremiah—taken from the Septuagint in Hebrews 8:8-10—

reflecting the same 5 time use of the word “covenant” that is in both the Hebrew and Greek translation of that Old Testament promise.

Diatheke is the same Greek word used in the New Testament Gospel account of Jesus’ pronouncement “this is my blood of the covenant” in Matthew 26:28 [some MSS have “new covenant”] and “this cup is the new covenant in my blood” at the Last Supper in Luke 22:20 and again by St. Paul in his account in 1 Corinthians 11:25, “this is the cup of the new covenant in my blood”—which in Hebrews 9:16-17 and in Galatians 3:15 include the understanding of the double meaning of *diatheke* as both a covenant and as a last will and “testament” as a promise of a gift of the New Covenant to Jesus’ heirs. The celebration of the Mass, therefore, maintains a link to the Old Covenant understanding of sacrifice in worship in that the celebration of the Eucharist is both a sacrifice—the element of continual blood sacrifice as a necessary element of covenant maintenance according to the Hebrew understanding of covenant— and a testament and promise of the eternal blessings that Christ, upon His death, burial, and resurrection has offered to His covenant people who are His heirs. That link between the Old and the New is further maintained in a ministerial priesthood, a royal priesthood of believers, in altar, incense, holy water, and a sacrifice of self united in the one, perfect, sacrifice of Jesus Christ the Lamb of God who died once and for all for the sins of man but the presentation of whose unbloody sacrifice is on going for the redemption of mankind in the heavenly sanctuary: “Then I saw a Lamb, looking as though it had been slain standing in the center of the throne” [see Revelation 5:6, NIV].

It is true that the standard use of the Greek word *diatheke* outside of the Septuagint translation of the Hebrew texts in classical Greek culture was applied to a testament or will. The use of this Greek in the New Testament to indicate the new covenantal order bridges the world of ancient Israel and the Greco-Roman world in the use of this word in the New Testament [Hebrews 9:16-17 and Galatians 3:15, 17]. New Testament writers used *diatheke* in the context of the Hebrew concept of covenant but also made use of the double meaning of “pact” and “testament” to interpret Jesus’ work of sacrifice and salvation in terms of a “last will and testament” delivered upon His death to the “heirs” of His promise [Hebrews 6:17] who hoped to inherit eternal salvation [Hebrews 1:14 and 6:12]. What better word to unite and transform what was old and impermanent to what is new and eternal!

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SUMMARY OF THE LETTER TO THE HEBREWS

Biblical Period	The Universal Church / The Final Age of Man				
Covenant	The New Covenant in Christ				
Focus of Message	The enthronement of Jesus Christ as High Priest of the New Covenantal order				
Scripture	1:1-----2:5-----2:10-----12:28-----13:22-----25				
Division of Text	Exordium	Proposition	Arguments	Summary	Postscript
Topic	God spoke & Son exalted	God's plan for humanity realized in the Son	Glory through sacrifice & suffering Jesus as High Priest	Christian service & sacrifice	Personal remarks & greetings
Location & Author	Unknown / St. Paul ?				
Time	Sometime prior to 64-67AD if Paul is the inspired writer or sometime prior to 70AD and the destruction of the Temple in Jerusalem if another is the inspired writer				

TIME LINE 30 – 70 AD

YEAR AD	EVENT
30	<p>-Yeshua the Nazorean is executed by the Romans. Three days later He rises from the dead. 40 days after His Resurrection He ascends to the Father.</p> <p>-Fifty days after the Resurrection (ten days after the Ascension), on the Jewish Feast of Weeks (called the Feast of Pentecost by Greek culture Jews) God the Holy Spirit descends upon and indwells the disciples waiting in the Upper Room. It is the Second Great Pentecost and the birth of the New Covenant Church</p>
33 ? 34	-Stephen is martyred. Christian persecution by Jews intensifies
35	-Peter is Bishop of Antioch for 7 years
37	-Roman Emperor Tiberius smothered to hasten his death
41	-Emperor Caligula assassinated and succeeded by Claudius
42 –67	<p>-Peter goes to Rome to establish the headquarters of the Universal (Catholic) Church</p> <p>-James the Just is Bishop of Jerusalem</p>
43	-Roman Emperor Claudius initiates conquest of Britain. -Paul's conversion
46 - 67	-Paul's missionary journeys
49 – 50	-Council of Jerusalem
54	- Emperor Claudius poisoned by his wife and succeeded by her son Nero
59	- Nero orders the death of his mother
60	<p>- Nero murders his wife and marries Poppaea, a Jewish sympathizer.</p> <p>- Queen Boudicca's revolt in Britain</p>
62	<p>-Parthians revolt against Rome.</p> <p>- James Bishop of Jerusalem martyred</p>
64	-Great fire of Rome. Rome begins persecution of Christians
65	-Nero murders his pregnant wife Poppaea
66	<p>-Roman procurator of Judea, Gessius Florus, murders 3,600 Jews (crucifying circa 2,000) in May. May – Oct. Christians flee Judea.</p> <p>-Jewish Revolt against Rome begins with massacre of Jerusalem Roman garrison in Oct.</p> <p>-Roman gentiles of Caesarea kill 20,000 Jews</p> <p>-Jewish army defeats and massacres the Roman garrison at Masada</p> <p>-Gentiles of Damascus, Syria massacre 10,000 Jews</p> <p>-Roman occupied cities across Judea, Samaria, Egypt, Syria,& Asia attack Jews.</p> <p>-Roman General Cestius Gallus' army defeated in Nov. and driven out</p> <p>-Jews fight each other; 3 different factions. Each leader claims to be 'messiah.'</p> <p>-Numerous earthquakes</p>
67	<p>-General Vespasian & son Titus come across the Euphrates River; arrive in Judea from Syria with 4 Roman legions to destroy the Jewish revolt.</p> <p>-Revolts against Rome in Gaul & Spain -Peter & Paul executed in Rome</p>

	(some time between 64-67?)
68 - 69	-“The Year of Four Emperors” Nero commits suicide and is succeeded by Galba, Ortho, and Vitellius who is succeeded by General Vespasian. Vespasian is named Emperor by Roman Senate -Roman army destroys Qumran (community where Dead Sea Scrolls found)
70	-General Titus begins siege of Jerusalem in March. It lasts 3 ½ months. The 9 th of Ab: the Temple and Jerusalem are destroyed by the Roman army. Jewish historian Josephus estimated the dead of Jerusalem at 1,197,000. - Jews who survive revolt are sold into slavery
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THE LIFE OF PAUL: “Apostle to the Goyim (Gentiles)”

<u>EVENT</u>	<u>Year AD</u> (all dates are approximate)
Born at Tarsus (in modern Turkey) sometime between 7 and 12 AD of Jewish parents who are Roman citizens and traced their ancestry to the tribe of Benjamin (Romans 11:1; Philippians 3:5)	8/10?
Arrival in Jerusalem to study with Gamaliel (Acts 22:3)	30
Sent as an officer of the Sanhedrin to arrest Christians in Damascus & conversion (Acts 9; 22:6-16; 26:12-18)	36
3 year sojourn in Arabia and mission to Damascus (Galatians 1:17)	36-39
Visit to Jerusalem (Galatians 1:18)	39
Sojourn in Tarsus (Acts 9:30)	?
Arrival in Antioch in Syria to serve the Christian community (Acts 11:25)	43-44
1 st Missionary Journey (Acts 13-14); name change to Latin “Paulus”	45-49
Visit to Jerusalem for the 1 st Great Council of the Church (Acts 15)	49-50
2 nd Missionary Journey (Acts 15:36-18:21): -at Athens & Corinth (Greece); meets Roman governor Gallio* -wrote 1 & 2 Thessalonians	50-52 50?52 51-52
3 rd Missionary Journey (Acts 18:23-21:14) -visited Phrygia & Galatia -at Ephesus (Turkey) -wrote Galatians -wrote 1 Corinthians -mission to Macedonia -wrote 2 Corinthians -at Corinth (Greece) -wrote letter to the Romans	53-58 53 54-57 54 54 57 57?58 57-58 57/58
Return to Jerusalem (Acts 21:15-23:22)	Spring of 58
*Hearing with Roman Governor Felix / 2 year imprisonment at Caesarea. Hearing with Governor Festus at Caesarea (Acts 24-25)	58-60
4 th Journey: Voyage to Rome & shipwreck off the coast of Malta (Acts 27)	60?61
Paul’s first imprisoned in Rome (Acts 28) -wrote letters to the churches at Colossus, Philemon, Ephesus, Philippi	61-63

*Voyage to the east and the west (Spain? Voyage to Britain?) letters 1 Timothy & Titus	63-67
Final Roman captivity: 2 Timothy letter	67
Martyrdom by beheading	67

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THE MANY JOURNEYS OF ST. PAUL—APOSTLE TO THE GENTILES

ST. PAUL'S CALL TO CONVERSION and NEW LIFE AS A CHRISTIAN	
Witnessed St. Stephen's martyrdom	Acts 8:1
Mission to arrest Christians for the Sanhedrin	Acts 8:3
Conversion experience on the Road to Damascus	Acts 9:1-19
Paul preaches in Damascus	Acts 9:20-25
Spends 3 years in Arabia	Galatians 1:17-18
Returns to Damascus	Galatians 1:17
Meets with the Apostles Peter, James (Bishop of Jerusalem) , and John in Jerusalem	Acts 9:26-30; Galatians 1:17-19
Goes to Caesarea and from there home to Tarsus	Acts 9:30; Galatians 1:21
Called by Barnabas to join him in Antioch, Syria	Acts 11:26
Takes a famine relief contribution to Jerusalem	Acts 11:3
Returns to Antioch, Syria	Acts 12:25

ST. PAUL'S FIRST MISSIONARY JOURNEY:	
Approximate dates: 45 – 49 AD	
Companions: Barnabas, John Mark	
Mission field: Cyprus and Asia Minor (Turkey)	
Approximate miles traveled: 1,400 miles	
Sent by church of Antioch, Syria	
Mission to Cyprus by way of Seleucia	Acts 13:4-12
Antioch in Pisidia	Acts 13:13-51
Iconium	Acts 14:1-5
Lystra in Lycaonia	Acts 14:6-19
Derbe	Acts 14:20
Back through Lystra, Iconium and Antioch Pisidia	Acts 14:21-26
Return to home church at Antioch, Syria	Acts 14:27-28
Council of Jerusalem	Acts 15

ST. PAUL'S SECOND MISSIONARY JOURNEY:	
Approximate dates: 50 – 52 AD	
Companions: Silas, timothy, Priscilla and Aquila, Luke	
Mission field: Syria, Turkey, Greece	
Approximate miles traveled: 2,800 miles	
Sent by church of Antioch, Syria	
Syria and Cilicia (Tarsus, the capital of Cilicia was Paul's hometown)	Acts 15:23
Derbe and Lystra in Lycaonia (Timothy's home)	Acts 16:1-5
Phrygia and Galatia	Acts 16:6
Mysia to Troas	Acts 16:6-10
Samothracis and Neapolis	Acts 16:11

Philippi in Macedonia	Acts 16:12-40
Amphipolis and Apollonia	Acts 17:1
Thessalonica	Acts 17:1-9
Beroea (Berea)	Acts 17:10-15
Athens	Acts 17:16-34
Corinth	Acts 18:1-18
Cenchrea (Cenchreae)	Acts 18:18
Ephesus	Acts 18:19-21
Caesarea	Acts 18:22
Jerusalem	Acts 18:23
Antioch, Syria	Acts 18:23

ST. PAUL'S THIRD MISSIONARY JOURNEY
Approximate dates: 53 – 58 AD
Companions: Timothy, Luke, and other disciples
Mission field: Turkey, Greece, Lebanon, Judea-Samaria-Galilee
Approximate miles traveled 2,700
Sent by church of Antioch, Syria

Galatia and Phrygia	Acts 18:23
Ephesus	Acts 19:1-20; 23-40
Macedonia	Acts 19:21; 20:1
Greece (Achaia)	Acts 20:2-3
Macedonia, Philippi, and Troas	Acts 20:3-12
Assos, Mitylene; near Chios, Samos, Trogyllium, Miletus	Acts 20:13-38
Cos, Rhodes, Patara	Acts 21:1-2
Tyre and Ptolemais	Acts 21:3-7
Caesarea	Acts 21:8-16
Jerusalem	Acts 21:17-23:22
Caesarea (imprisoned 2 years)	Acts 23:23-26:32

ST. PAUL'S FOURTH JOURNEY TO ROME
Approximate date: 60/61 AD
Companions: Luke, Roman guards, others
By way of Lebanon, Turkey, Crete, Malta, Sicily, Rome
Approximate miles traveled: 2,250 miles
Sent by Roman Governor Festus

Caesarea	Acts 27:1-3
Sidon, Myra, Cnidus	Acts 27:4-7
Fair Havens (Crete)	Acts 27:8
Clauda (Cauda)	Acts 27:15
Malta (Melita)	Acts 28:1-10
Syracuse, Rhegium, Puteoli	Acts 28:11-11-13
Forum of Appius and Three Taverns	Acts 28:15

Rome	Acts 28:16
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OTHER TRAVELS—YEAR OF TRAVEL UNKNOWN:

Macedonia to Illyricum: 1 Timothy 1:3

Troas and Miletus: 2 Timothy 4:13, 20

Crete: Titus 1:5

Mission to Spain: circa 63-66AD: Romans 15:28

Nicopolis: Titus 3:12

MARTYRDOM:

Back to Rome and martyrdom: 2 Timothy 1; death June 29, 67AD

Handout #1 Introduction Lesson to Hebrews

The Catechism of the Catholic Church urges readers of sacred Scripture to be aware: *To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm and to what God wanted to reveal to us by their words.*

CCC# 109.

Reading the text is indeed the first step, but to study any verse in Scripture it is necessary to look for the expanded meaning of the text in order to find the intended message of the inspired writer. It is therefore necessary to:

- To study every verse in context with the entire passage of Scripture
- To study every passage in the context of the particular book of Scripture
- To study every verse, passage and book in the context of the Bible as a whole—every verse and passage must be in agreement with the Bible as a complete text of Holy Spirit inspired revelation. God does not contradict Himself.

Be especially attentive to the content and unity of the whole Scripture. Different as the books which comprise it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart... Catechism of the Catholic Church # 112

Question that must be answered if possible before beginning any Biblical study:

- Who is the inspired writer
- Who is the audience
- What is the time frame and location of the origin of the text

It cannot be denied that the Letter to the Hebrews is very unlike the other letters of St. Paul and is in fact uniquely different from all other New Testament documents:

- Unique in its subject matter and themes
- Distinctive in its literary composition, vocabulary and style.
- Unusual in its use of Old Testament Scripture and the application of Old Testament passages

The Problems Scholars have in accepting Paul as the inspired writer of Hebrews:

1. Unlike Paul's other letters there is no greeting at the beginning of the letter identifying the inspired writer.
2. The style and vocabulary of the Letter to the Hebrews is more elegant than Paul's other letters
3. The subject matter and major themes are different from Paul's other letters

Response of St. Thomas Aquinas

1. Paul didn't give his name because he was not the Apostle to the Jews; his did not have a good reputation with most Jews and his name attached to the text would have kept many from reading it; he was a Jew and one rarely achieves any recognition among one's own people.
2. This letter is more elegant in style because Paul was writing in his native tongue and could speak more ornately.
3. Paul was intimately familiar with the themes and theology of the letter as they were related to his kinsmen.

Handout #2: Introduction Lesson to Hebrews

The Church Fathers writing on the question of Paul as the inspired writer:

4th century Bishop Eusebius citing 2nd century scholar St. Clement of Alexandria, head of the catechetical school of Alexandria [c. 150-211/216AD] on the identity of the inspired writer of the Letter to the Hebrews: *He says that the Epistle to the Hebrews is the work of Paul, and that it was written to the Hebrews in the Hebrew language; but that Luke translated it carefully and published it for the Greeks, and hence the same style of expression is found in this epistle and in the Acts. Church History, Book V, Chapter XIV.1-7*

Eusebius quoting Origen, 3rd century scholar and head of the Catechetical school of Alexandria: *But as for myself, if I were to state my own opinion, I should say that the thoughts are the apostle's [St. Paul] but that the style and composition belong to one who called to mind the apostle's teachings and, as it were, made short notes of what his master said. If any church, therefore, holds this epistle as Paul's, let it be commended for this also. For not without reason have the men of old time handed it down as Paul's. But who wrote the epistle, in truth, God knows. Eusebius, Church History, Book 6, Chapter XXV.13-14*

Severian of Gabala, 4th century: *The heretics say that this epistle is not Paul's, and they offer as their first proof of this that his name is not subscribed as in the other epistles. Second, his vocabulary is different, that is, it is foreign to Paul's customary word choice and usage. One must know, however, that Paul was hated by the Jews on the grounds that he was teaching apostasy from the law...[...]. Therefore, writing something useful to the Hebrews, he does not append his name, so that they might not lose any advantage they could have derived from the letter because of their hatred against him. And he writes to them in the tongue of the Hebrews, which was also translated by one of his disciples... Severian of Gabala [4th century], Fragments on the Epistle to the Hebrews (prologue).*

In the 5th century the great Biblical scholar St. Jerome noted the disputes concerning authorship in the West and yet he wrote: *We must admit that the epistle written to the Hebrews is regarded as Paul's, not only by the churches of the east, but by all church writers who have from the beginning written in Greek.*"

St. Thomas Aquinas (13th century): *...it must be known that before the Council of Nicaea some doubted whether this epistle was really by the Apostle Paul. They proved this by two arguments. The first is that it is not written in the same way as the other epistles, for he did not write a greeting, nor did he give his name. The other is that this epistle does not savor of the style of the other epistles; rather, it has a more elegant style, nor is there another writing which proceeds in this order of words and arguments as this does. Hence they said it was written by Luke the Evangelist, or Barnabas, or Pope Clement, for he wrote to the Athenians much in this style. But older doctors, chiefly Dionysius and some others take the words of the epistle as testimony for Pauline authorship. And Jerome receives it among the other epistles of Paul. From the Prologue of St. Thomas Aquinas' Commentary on the Epistle to the Hebrews*

Ancient Sources Compared to New Testament copies

Author	Book	Date Written	Earliest Copies	Time Gap	Numbers of early copies
Homer	<i>Iliad</i>	800 BC	c. 400 BC	c. 400 years	643
Herodotus	<i>History</i>	480-425 BC	c.AD900	c. 1,350 yrs.	8
Thucydides	<i>History</i>	460-400 BC	c. AD 900	c. 1,300 yrs.	8
Plato	Surviving works	400 BC	c. AD 900	c. 1,300 yrs.	7
Demosthenes	Surviving works	300 BC	c. AD 1100	c. 1,400 yrs.	200
Julius Caesar	<i>Gallic Wars</i>	c. 54 BC (lived 100-44 BC)	c. AD 900	c. 1,000 yrs.	10
Livy	<i>History of Rome</i>	?-AD17 (lived 59BC-AD 17)	4 th century (partial) 10 th century	c.400 yrs c 1,000	1 partial 19 copies
Tacitus	<i>Annals</i>	c. AD 100	c. AD 1100	c. 1,000 yrs.	20
Pliny the Younger	<i>Natural History</i>	c. AD 100	C, AD 850	c. 750 yrs.	7
New Testament	27 books	AD 50-70 (some scholars date Revelation as late as AD100)	c.114 fragments c. 200 books c. 250 New Testament (most) c. 325 New Testament (complete)	10 – 50 yrs. 70-100 years 100-150 yrs. 200-225 yrs.	5366

Early Patristic Quotations from the New Testament (from their surviving works)

Writer	Gospel	Acts of Apostles	Pauline Epistles	Catholic Epistles	Revelation	Total
Justin Martyr	268	10	43	6	3 (266 allusions)	330
Irenaeus, Bishop of Lyon	1,038	194	499	23	65	1,819
Clement of	1,017	44	1,127	207	11	2,406

Alexandria						
Origen	9,231	349	7,778	399	165	17,922
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Totals	19,368	1,352	14,035	870	664	36,289

Charts inspired from *Evidence That Demands a Verdict*, page 55

- **Papias:** *Now Matthew made an ordered arrangement of the oracles in the Hebrew language, and each one translated it as he was able.*
- **Irenaeus** wrote of Papias: *...a hearer of John and a companion of Polycarp. “(Polycarp) had familiar intercourse with John and with others who had seen the Lord.”* of the Apostle Matthew: *“Matthew also among the Hebrews published a written gospel in their own dialect, when Peter and Paul were preaching in Rome and founding the Church there.” (c. 180AD)*
- **Irenaeus** wrote of himself: *that he ...had the preaching of the Apostles still echoing in his ears and their doctrine in front of his eyes.*
- **Polycarp** wrote: *“of the apostles who preached to us..”*
- **Eusebius** wrote 4th century of Pantaenus (teacher of Clement of Alexandria) circa 150-215, *(He) went to India, and the tradition is that he there found his arrival anticipated by some who were acquainted with the gospel according to Matthew; for Bartholomew, one of the Apostles, had preached to them and left them the writing of Matthew in Hebrew letters, and this writing was preserved until the time mentioned.*
- **St. Jerome** finished the official Latin Vulgate 407AD. He testified that when he translated Matthew he worked with an ancient copy of Matthew’s Gospel written in Hebrew.

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ROMAN EMPERORS, ROMAN PROVINCES AND THE HERODIAN RULERS OF THE HOLY LAND

“This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits. They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.”

-Revelation 17:9-11

LIST OF ROMAN EMPERORS

The Roman Historian Tacitus in his history, *The Annals*, begins his list of Roman emperors with Augustus Caesar (Octavian), but the Roman Historian Suetonius begins his list of Roman Emperors in *Lives of the Twelve Caesars* with Julius Caesar as the first of the Roman Emperors as does Dio Cassius in his *Roman History* and Josephus in his *Antiquities of the Jews*. There were, therefore, two official lists in use in the first century AD.

Suetonius' List	Tacitus' List
1. Julius Caesar died 44BC	
2. Augustus Caesar died 14AD	1. Augustus Caesar
3. Tiberius died 37AD	2. Tiberius
4. Caligula died 41AD	3. Caligula
5. Claudius died 54AD	4. Claudius
6. Nero died 68AD	5. Nero
7. Galba died 69AD	6. Galba
8. Ortho died 69AD	7. Ortho
9. Vitilleus died 69AD	8. Vitilleus
10. Vespasian died 79AD	9. Vespasian
11. Titus died 81AD	10. Titus
12. Domitian died 96AD	11. Domitian

LIST OF 10 IMPERIAL PROVINCES OF THE FIRST CENTUARY AD

Italy
Achaia
Asia
Syria/Judea
Egypt
Africa
Spain
Gaul
Britain
Germany

LIST OF THE HERODIAN RULERS

1. Herod the Great died (4BC ?) 1BC	5. Herod of Chalcis died 48AD
2. Archelaus deposed 6AD	6. Agrippa I died 44AD

3. Herod Antipas exiled 37AD	7. Agrippa II died 100AD
4. Philip Herod died 34/37AD	

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Roman Emperor		Ruler in Judea	High Priest *Boethus Family +Ananus Family	Date of High Priest
Augustus 27BC-14AD	H E R O D I A N M O N A R C H Y	Herod the Great 37BC – 4/1BC Archelaus, son of Herod Ruled 4/1BC deposed by Romans after 2 years. Herod's heirs Antipas, Agrippa I*, Herod of Chalcis, ruled the Galilee, & other territories	-Ananelus -Aristobulus (Hasmon prince and brother-in-law of Herod -Jesus, son of Phabi -Simon son of Boethus* -Matthias son of Theophilus* -Joseph son of Elam -Joazar son (?) of Boethus* -Eleazar brother of Joazar* (Romans appoint High Priests)	37BC 36BC ? ? ? 4BC? 4BC?
<u>ROMAN</u>		<u>ANNEXATION OF</u>	<u>JUDEA</u>	
Tiberius 14-37AD	R O M A N P R E F E T	-Coponius (Prefect) 6-9AD -Ambibulus (Prefect) 9-11AD -Rufus (Prefect) 12-14AD -Gratus (Prefect) 15-26AD -Pilate (Prefect) 26-36AD	-Joazar (reappointed)* - Annas son of Seth + (in Greek = Ananus) -Ishmael son of Phabi -Eleazar & Simon sons of Annas+	5/6AD 6-15AD 15-17AD 17-18AD
Caligula 37-41AD	C E N T R A L	-Marcellus (Prefect) 36-37AD -Marullus (Prefect) 37-41AD	-Caiaphas son-in-law of Annas+ -Jonathan, son of Annas+ -Theophilus, son of Annas+ -Matthias son of Annas+	18-36AD 37AD 37-41AD 41-48AD
Claudius 41-54AD		-Herod Agrippa I 41-44AD	(Matthias continues as High Priest)	
Nero 54-68AD	R. P R E F E T S	-Cuspius Fadus (Prefect) 44-46AD -Tiberius-Alexander (P) 46-48AD -Ventidius Cumanus (P) -Marcus Antonius Felix (Prefect) 52-60AD -Porcius Festus (Prefect) 61- 62AD -Albinus (Prefect) 62-64 -Gessius Florus (Prefect) 64-66AD	-Ananias son of Nebedaeus -Ishmael son of Phabi -Annas son of Annas+	48-59AD 59-61AD 62-70AD

