

## Scripture

Lesson Notes • Deacon Lázaro J. Ulloa

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### Pharisees

By name (Gk *pharisaioi*, Aram *pěrišāyê*, Hebr *pěrišîm*) they were the “Separated Ones,” probably so dubbed by opponents because of their professed strict avoidance of Gentiles, of unclean persons, of sinners, and of Jews less observant of the Torah. They seem to have been related to the Hasideans (1 Macc 2:42), who supported the Maccabean revolt until it became too political and secular. The Pharisees were chiefly a lay group that accepted as normative not only the written Torah (*tôrâ še-biktab*) but also the oral Torah (*tôrâ še-bě-‘al-peh*; see Josephus, Ant. 13.10.6 §297).

The Pharisees regarded education in the Torah and in its dos and don'ts as a guarantee of pious conduct. To be a holy nation, sacred and dedicated to Yahweh, was the goal of all Jews; but to achieve this by education, knowledge, and a strict interpretation of the Torah was peculiarly Pharisaic (Josephus, J.W. 2.8.14 §162). This attitude more than anything else separated the Pharisees from the *‘am hā’āres*, “the people of the land,” the “rabble that knows not the law” (John 7:49). They were characterized by a meticulous observance of the Sabbath, ritual purity regulations, and tithing, as points of ancestral pride. Yet because of such emphasis on oral interpretation, the Pharisees were able to adjust to new contingencies and manifested a vitality and flexibility that made them the “liberals” of the time. Since the inspiration of this movement was fundamentally religious, the Pharisees exerted a great influence on other Jews through their learning and piety, even though they probably never numbered more than 6,000 (Josephus, Ant. 17.2.4 §42). In addition to their interpretation of the Torah, they believed in a certain human freedom under the control of divine providence, in the general resurrection, in angels, in the coming of a “Messiah”, and in the ingathering of Israel and its tribes at the end. Their tradition developed into rabbinic Judaism and persists to some extent in orthodox Judaism of today.

### Sadducees

They were mainly a priestly and aristocratic movement among Palestinian Jews, and their name (Gk *saddoukaioi*, Aram *sadduqāyê*, Hebr *saddûqîm*) supports their claim to be descended from the old priestly Zadokite family (*Sādôq*, 1Kgs 1:26). As such they should have been Temple ministers in the spirit of the “sons of Zadok” (Ezek 40:46; 44:15; 48:11). To their number belonged most of the priests of Jerusalem, “the party of the high priest” (Acts 5:17). Josephus (Ant. 13.10.6 §298) depicts them as influential among the rich, but with little influence among the people at large.

The Sadducees’ attitude rejecting any development or modernization of the Torah came in part from their secular outlook and a general lack of interest in religious questions. Josephus (J.W. 2.8.14 §165) ascribes to them a denial of divine providence and insistence on absolute responsibility for human conduct, along with the denial of reward or punishment of the soul in afterlife. The NT frequently depicts them as Jesus’ opponents, along with the scribes and Pharisees; it attributes to them disbelief in the general resurrection and in angels or spirits (Mark 12:18; Acts 23:8), thus pitting them against the Pharisees. After 70 AD they disappear from the pages of history.

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### Priests

Priests did all that required contact with the altars and with the offerings after they had passed from the common, secular sphere to that of the holy: the burning of the offerings on the altars, the slaughter of birds on the altar of holocaust, the libations, and the sacrificial blood rites (Lev 1-7; 10:16-20; 16; 17). In rites of purification or expiation priests were involved because the sacrifices and sacrificial blood were integral parts of such rituals. As the experts on all questions of distinction or separation between the holy questions of distinction or separation between the holy and the profane, the pure and the impure, they were also asked for pronouncements deciding such questions, which determined whether a purification rite was needed or not (Lev 11-16; 17-26). In the archaic rite of purification with the lustral waters prepared with the ashes of a red heifer (Num 19), the priest's role was retained, justified by superficial assimilation of some aspects of the ritual to those of a sacrificial sin offering.

Priests had to mix the ritual spices (1 Chr 9:30), presumably for the incense and the holy oil (Exod 30:22-38), although only the incense actually burned on the altar of incense was "most holy", and hence to be handled only by priests. As particularly qualified mediators between God and the people, the priests blessed the people. In the 2<sup>nd</sup> cent. BC priests were still characterized as men who offered sacrifice and incense, who performed rites of expiation, who blessed the people and made known to them *tôrâ* in the form of statutes and legal pronouncements (Sir 45:6-26).

### Levites

They were responsible for the liturgies of praise and thanksgiving twice daily and on special days; the ritual purifications of objects with a minor degree of holiness; the making of the ritual bread; and the care of the Temple's courtyards and supply rooms (1 Chr 9:26-32; 23:25-32). In sacrificial rites, they proffered to the priests the blood which was to be sprinkled (2 Chr 30:16), and they could help priests prepare a holocaust by flaying the victim (2 Chr 29:34; 35:11). The levites also worked, under the priests, in the administration of the Temple and its finances and in overseeing construction work in the Temple precincts (2 Chr 24:5-6; 34:9,12-13). In addition, the postexilic levites may have engaged in considerable scribal activity and functioned as interpreters of the Scriptures.

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## The Twenty-Eight High Priests in Herodian Times

| No. | Dates             | Name   | Appointed by           | References   |
|-----|-------------------|--|------------------------|--|
| 1   | 37, 35 BC         | Ananel (of Babylon)  | Herod the Great        | <i>Ant.</i> 15.2.4 §22;<br>3.1 §39-41  |
| 2   | 36 BC             | Aristobulus III  | Herod the Great        | <i>Ant.</i> 15.3.1-3 §41, 56   |
| 3   | ?-23 BC           | Jesus, son of Phiabi   | Herod the Great        | <i>Ant.</i> 15.9.3 §322  |
| 4   | 23-6 BC           | Simon, Son of Boethus<br>(of Alexandria; father of<br>Mariamme II) | Herod the Great        | <i>Ant.</i> 15.9.3 §320-22<br>17.4.3 §78<br>18.5.4 §136  |
| 5   | 6-5 BC            | Matthias, son of Theophilus<br>(of Jerusalem)                      | Herod the Great        | <i>Ant.</i> 17.4.3 §78<br>6.4 §164-67  |
| 6   | ? (1 day)         | Joseph, son of Ellemus   | Herod the Great        | <i>Ant.</i> 17.6.4 §165-67   |
| 7   | 5-4 BC; 3 BC-AD 6 | Joazar, son of Boethus<br>(Brother of Herod's wife)                | Herod the Great        | <i>Ant.</i> 17.6.4 §165  |
| 8   | 4 BC              | Eleazar, brother of Joazar   | Archelaus              | <i>Ant.</i> 17.13.1 §339, 341  |
| 9   | 4 BC              | Jesus, son of Seë  | Archelaus              | <i>Ant.</i> 17.13.1 §341   |
| 10  | AD 6-15           | Ananus (Annas), son of Seth  | P. Sulpicius Quirinius | Luke 3:2; John 18:13, 24; Act 4:6;<br><i>Ant.</i> 18.2.1-2 §26-34; etc.                                |
| 11  | AD 15             | Ishmael, son of Phiabi   | Valerius Gratus        | <i>Ant.</i> 18.2.2 §34   |
| 12  | AD 16-17          | Eleazar, son of Ananus   | Valerius Gratus        | <i>Ant.</i> 18.2.2 §34   |
| 13  | AD 17-18          | Simon, son of Camith   | Valerius Gratus        | <i>Ant.</i> 18.2.2 §34   |
| 14  | AD 18-36          | Joseph, called Caiaphas<br>(son-in-law of Annas)                   | Valerius Gratus        | Matt 26:3, 57; Luke 3:2; John 11:49; 18:13,<br>14, 24, 28; Acts 4:6; <i>Ant.</i> 18.2.2 §35<br>4.3 §95 |
| 15  | AD 37             | Jonathan, son of Ananus *  | L. Vitellius           | <i>Ant.</i> 18.4.3 §95   |
| 16  | AD 37-41          | Theophilus, son of Ananus *  | L. Vitellius           | <i>Ant.</i> 18.5.3 §123<br>19.6.4 §313   |
| 17  | AD 41             | Simon Cantheras, son of Boethus                                    | Herod Agrippa I        | <i>Ant.</i> 19.6.2 §297  |
| 18  | AD 43 (?)         | Matthias, son of Ananus  | Herod Agrippa I        | <i>Ant.</i> 19.6.4 §316  |
| 19  | AD 44 (?)         | Elioneius, son of Cantheras  | Herod Agrippa I        | <i>Ant.</i> 19.8.1 §342  |
| 20  | AD 45 (?)         | Joseph, son of Camith  | Herod of Chalcis       | <i>Ant.</i> 20.1.3 §16   |
| 21  | AD 47-59          | Ananias, son of Nedebaeus  | Herod of Chalcis       | <i>Ant.</i> 20.5.2 §103<br>6.2 §131<br>9.2-4 §205ff<br>Acts 23:2; 24:1                                 |
| 22  | AD 59-61          | Ishmael, son of Phiabi   | Agrippa II             | <i>Ant.</i> 20.8.8 §179  |
| 23  | AD 61-62          | Joseph, called Cabi, son of Simon                                  | Agrippa II             | <i>Ant.</i> 20.8.11 §196   |
| 24  | AD 62 (3mos)      | Ananus (II), son of Ananus   | Agrippa II             | <i>Ant.</i> 20.9.1 §197  |
| 25  | AD 62-63          | Jesus, son of Damneus  | Agrippa II             | <i>Ant.</i> 20.9.1 §203  |
| 26  | AD 63 (?) -65     | Jesus, son of Gamaliel   | Agrippa II             | <i>Ant.</i> 20.9.4 §213  |
| 27  | AD 65 (?) -67     | Matthias, son of Theophilus  | Agrippa II             | <i>Ant.</i> 20.9.7 §223  |
| 28  | AD 67             | Phannias, son of Samuel  | People in revolt       | <i>Ant.</i> 20.10.1 §227   |

\* These are probably on person: Jonathan, called Theophilus, son of Ananus.

## Procurators of Palestine<sup>1</sup>

|                           |                                    |
|---------------------------|------------------------------------|
| Coponius AD 6-9           | C. Cuspius Fadus AD 44-46          |
| M. Ambivius AD 9-12 (?)   | Tiberius Julius Alexander AD 46-48 |
| Annius Rufus AD 12-15 (?) | Ventidius Cumanus AD 48-52         |
| Valerius Gratus AD 15-26  | M. Antonius Felix AD 52-60 (?)     |
| Pontius Pilatus AD 26-36  | Porcius Festus AD 60-62 (?)        |
| Marcellus AD 36-37        | Lucceius Albinus AD 62-64          |
| Marullus AD 37-41 (?)     | Gessius Florus AD 64-66            |

Prefect was the governor's title until the time of Claudius, who changed it to procurator. They were financial and military administrators who ruled the imperial province. They collected the tribute for the emperor and maintained public order. They were entrusted with full authority by the emperor, even with the power of capital punishment.

<sup>1</sup> Josephus, *Ant.* 18.2.2 §29-35 to 20.9.5 §215.

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## Kings of the Divided Monarchy<sup>2</sup>

|                           | Judah    |         | Israel                 |
|---------------------------|----------|---------|------------------------|
| <b>Rehoboam</b>           | 922-915  | 922-901 | <b>Jeroboam I</b>      |
| Abijah (Abijam)           | 915-913  | 901-900 | Nadab                  |
| Asa                       | 913-873  | 900-877 | Baasha                 |
|                           |          | 877-876 | Elah                   |
|                           |          | 876     | Zimri                  |
| <b>Jehoshaphat</b>        | 873-849  | 876-869 | <b>Omri</b>            |
|                           |          | 850-849 | Ahaziah                |
| Jehoram (Joram)           | 849-842  | 849-842 | Jehoram (Joram)        |
| Ahaziah                   | 842      |         |                        |
| Queen Athaliah            | 842-837  | 842-815 | <b>Jehu</b>            |
| Jehoash (Joash)           | 837-800  | 815-801 | Jehoahaz (Joahaz)      |
| Amaziah                   | 800-783  | 801-786 | Jehoash (Joash)        |
| <b>Uzziah (* Azariah)</b> | 783-742  | 786-746 | <b>Jeroboam II</b>     |
| [Regency of Jotham        | 750-742] | 746-745 | Zechariah              |
|                           |          | 745     | Shallum                |
|                           |          | 745-738 | Menahem                |
| Jotham                    | 742-735  | 738-737 | Pekahiah               |
| <b>Ahaz (Jehoahaz I)</b>  | 735-715  | 737-732 | Pekah                  |
|                           |          | 732-724 | Hoshea                 |
|                           |          | 721     | <b>FALL OF SAMARIA</b> |
| <b>Hezekiah</b>           | 715-687  |         |                        |
| Manasseh                  | 687-642  |         |                        |
| Amon                      | 642-640  |         |                        |
| <b>Josiah</b>             | 640-609  |         |                        |
| Jehoahaz II (* Shallum)   | 609      |         |                        |
| Jehoiakim (*Eliakim)      | 609-598  |         |                        |
| Jehoiachin (* Jeconiah)   | 597      |         |                        |
| Zedekiah (* Mattaniah)    | 579-587  |         |                        |
| <b>FALL OF JERUSALEM</b>  | 587      |         |                        |

The names of the most important kings are in boldface. Variant or alternative names are put in parenthesis; an asterisk marks possible birth names of kings whose regal names are given first.

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<sup>2</sup>Brown, Raymond E., S.S., *A History of Israel, Kings of the Divided Monarchy*, New Jerome Biblical Commentary pg 1233.