

Chapter 1 : The Roman Empire: in the First Century. The Roman Empire. Life in Roman Times | PBS

According to author Robert D. Miller, archaeological surveys and excavations of the central hill country have provided a much clearer picture of daily life in ancient Israel during the time of the Biblical Judges and the early Israelite settlers of Canaan.

To determine the exact date of the birth of Christ we have to consider several things. Caesar Augustus was emperor from 44 B. Herod the Great died between March 29 and April 11, 4 B. We know this because Josephus tells us there was an eclipse just before he died March 12, 13, and there was a Passover just after his death April. The point is that Jesus was born before this, because the wise men came to Herod to ask about the birth. Quirinius was the governor of Syria from B. We are told in the account in Luke 2 that an order went out from Caesar to enroll the people in their hometowns for the purpose of taxation. This probably meant that the people would go regularly to be taxed in their home towns. Joseph and Mary being from Judah had to go to Bethlehem. This occurred before the death of Herod, before his empire was split up among his sons. Josephus mentions a census in A. But that is not this one--that was the one referred to in Acts 5: Luke is a historian and knows full well that is not this decree. Quirinius was governor twice, and there is some uncertainty about when his first tenure occurred. It was probably from B. That seems to contradict the fact that Jesus was born before 4 B. It would not have gotten organized for a couple of years in Palestine. It was a good time for the census to be taken, though, because Herod was old and dying, his kingdom was in turmoil with a power struggle for the throne, and Rome needed to know what they had in Palestine. The census was probably underway between 6 and 4 B. Some have concluded that this meant Jesus was two when the Magi came to see him. But that would mean Jesus was born about 6 B. Herod was just playing it safe. After all, the Magi had traveled a long way, and had seen the star. Herod did not know when the child was born. The sequence then would have been that Jesus was born in Bethlehem in 5 or 4 B. Almost immediately the Magi show up to worship him. When they return home without reporting to Herod, Herod orders the slaughter of the innocents. Joseph, being warned in a dream, got the family out of there and safely into Egypt. Almost immediately Herod died. Then, when news reached them in Egypt that Herod was dead, but Archelaus was king, they went to Nazareth. As we shall see, Luke tells us that was in the 15th year of the new emperor Tiberius, or, 29 A. The birth took place in midwinter. This is the old tradition, sealed with the selection of December. That may not be far off. Shepherds have their animals out in the fields all year round, so the presence of shepherds does not mean it was spring or summer. What shepherds do, though, is bring the sheep in closer in winter rather than out in the wild. Here the shepherds were in the fields near Bethlehem within a mile. So the evidence adds up to a date of December, 5 B. At the age of 12 when he was lost in the temple precincts, that would have been Passover, 8 A. Luke tells us in 3: Pilate was the procurator, Herod Antipas was ruler in Galilee deposed in 39, Philip was tetrarch up north he died in 34, and Caiaphas was the High Priest. We know nothing about Lysanias. Now Luke tells us that John began his ministry in the 15th year of the emperor Tiberius. But how do we calculate what that was. If Luke was using Jewish reckoning, this would correspond to somewhere between 26 and. But it is unlikely Luke did that--he is a Gentile writing to Theophilus. The 15th Roman regnal year of Tiberius would have been between August, 28 A. We can say then that John the Baptist began his ministry in the fall of 29 A. The temple edifice was built 46 years before John 2: But Herod first had to build the massive retaining wall around the crown of the hill to make the platform which was 34 acres. The reference here is most likely to the temple proper, the edifice, as the terms indicate. So, if Jesus went up to Passover in 30 A. Again, this indicates that Jesus was baptized in the fall of 29, A. The Gospels mention three Passovers in his public ministry, 30 A. But most chronologists believe there was another Passover that the Gospels do not mention, one that would have come second, or in 31 A. Then the John 6: This allows them to fit all the events into the chronology, especially with the references to the times of the year. He could not possibly have died in 30 A. The ministry of Jesus began in the fall of 29 A. The Day of the Crucifixion There are three general views proposed: Wednesday, Thursday, and Friday of the Passion week. The Wednesday view is an attempt to do justice literal justice to the statement in Matthew. But if Jesus died on Wednesday,

that would mean the resurrection was on Saturday, when the Gospels are unanimous that it was the first day of the week. So some suggest a Thursday crucifixion. That would not be 72 hours. And, it would have a problem with the witness of the Gospels that Jesus died when it was the preparation for the Sabbath. The Friday crucifixion fits the details of the Gospels the best. And usage supports this. In the Old Testament the kings designated a part of a year as a year for their reign. Esther used the expression in her vow, but broke the vow off on the third day. Moreover, according to Luke Jesus died at 3 p. The disciples and the women rested on the Sabbath Saturday. The women returned to the tomb for the final treatment of the body early Sunday morning--and he was alive. This harmonizes well with the biblical typology. The people would present their unblemished animals in the temple on the 10th of Nisan--Monday of Passion week, probably the day of the triumphal entry and part of its purpose. On Nisan 14th the lamb was sacrificed; Paul declares that Christ our Passover was sacrificed for us 1 Cor. On Nisan 16th, Sunday, he arose from the grave. And then Paul draws out the analogy from agriculture--you bury the seed in the ground, but in time a more glorious body comes to life, and the first shoots are offered to God in gratitude, and those first shoots indicate a harvest is yet to come--a harvest of resurrected saint. There is one further difficulty that must be mentioned. The synoptic Gospels indicate clearly that the Last Supper was a Passover meal. But John makes it clear that Jesus had to be removed from the cross because Passover was beginning. That has led some to conclude that the Last Supper was not a Passover meal, but a love feast. But all the evidence argues against this conclusion. The solution may be found in the calculation of the days. There is no strong evidence for this, but there are hints. The Law said it had to be eaten on that day, Nisan 14th. And this would make excellent sense out of the passage. If Jesus and his disciples counted the day from the morning, then Thursday, Nisan 14th, began at dawn. The Law said the animal had to be sacrificed between 3 and 5 p. Then, they had to eat the meal that evening. But if the Jewish leaders counted the day from sundown, then Nisan 14th began Thursday at sundown. They had to wait till Friday at 3: That day would also be the preparation for the Sabbath. So Jesus ate the Passover meal with his disciples; and then he became the Passover victim at 3: We know that Passover fell on a Friday in the years 27 too early, 30 too early, 33, and 36 probably too late. Jesus died at 3: This date fits the time of Passover on a Friday, it fits all the dates of Pilate, Herod, and Caiaphas; it harmonizes with the date for the temple, and it allows for the three and a half years of ministry. Addendum This date finds some remarkable corroboration with secular history.

Chapter 2 : Concordia Publishing House

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Daily life in Ephesus Daily Life in Ephesus: People in Ephesus had Greek and Roman cultures and the lifestyles. In Greek period they had different type of dresses similar with toga. The age of puberty was 14 for boys, 12 for girls. Ephesians had sundials and also water clocks in rainy and foggy days to understand the time of the day. Having such a clock at home was a sign of the wealth of family among Ephesians. In Ephesus Museum you can see nice examples of sundials. Mostly people got up at sunrise in Greek and Roman time but Roman city life was more colorful than Greeks because of their festivals. In Roman time both girls and boys attended primary school together at the age of seven. At the gymnasiums the students used to study history, music, logics, astronomy, Greek language, poetry, units of measurement, philosophy, mathematics, mythology etc. Reading and writing were learned by numerous people in Roman time. If the child was born as disabled, father could reject him or her. In this case the baby was either sold or left in agora. In later centuries due to poverty it became common and legal to sell the newborn children. Greeks and Romans have the same sort of calculation. Daily selling and buying was basically conducted by counting on the fingers but for the calculation of big numbers over thousands they were showing a specific organ with their fingers and each organ had a certain number meaning. They had a tradition to sacrifice animals for their gods and goddesses during daily ceremonies, festivals, celebrations etc. The life of people in ancient times was connected with God and Goddesses and almost each ancient city had a cult centre dedicated to one of the god or goddess. In Ephesus they had the temple for their Goddess Artemis. During ancient times people believed in reincarnation and when someone died his body would be either buried or cremated in the cemetery. There were not public baths until the Late Greek period but then baths were built and especially in Roman time baths became one of the most popular buildings of the cities. During day and night baths were open but women and men were not allowed to bathe together. Women and children could go to the bath in free charge during 7 hours after sunrise and then men could go with paying an entrance fee. Especially Romans enjoyed arranging eating and drinking parties in the baths. Do you need Private Tour to Ephesus?

Chapter 3 : Women's Lives in Biblical Times: Jennie R. Ebeling: T&T Clark

Daily Life in Biblical Times - Kindle edition by Liora Ravid. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading Daily Life in Biblical Times.

E-mail Israelâ€™ ever-changing, yet timeless. A Plan of Jerusalem Jerusalem, as with many other great cities of the world, did not remain static during the long period of its ancient occupation. From the time that it was captured by David and made the capital of his new kingdom about B. Combining data from population studies with results of excavations, archaeologists and Bible scholars have attempted to reconstruct the area of settlement and the population of Jerusalem at various times during the Biblical period. The Jewish historian Josephus identified this site, on the modern-day temple mount, as the location of the rock on which the Lord had commanded Abraham to sacrifice Isaac. Furthermore, when the Assyrian King Sennacherib was besieging and capturing many cities of Judah during the time of King Hezekiah, around B. Thus, 2 Chronicles Avigad in excavations in the Jewish quarter of the old city of Jerusalem, west of the Western Wailing Wall plaza. The temple was completed in , and the walls were finally rebuilt under the leadership of Nehemiah in about B. The circuit of rebuilt and repaired walls and gates described in Nehemiah 3 [Neh. The typical Solomonic gateway consisted of two massive towers standing at the entrance to the city, followed by three sets of piers or buttresses that formed six chambers. The chambers are often found with benches along the walls, and could have served as guardrooms or for other activities associated with city life. The gate is attributed to King Solomon. Photo courtesy of Richard Cleave. A good example of this practice is found in 2 Kings 7: The Jordan River The area that comprised ancient Palestine is a land of striking geographical and climatic contrastsâ€™ a land highly dependent on one special resource: Fed by its two major tributaries, the Yarmuk and the Zarqa biblical Jabbok , the Jordan anciently provided water for irrigation and seepage agriculture, as well as for culinary purposes and for animals. Major cities were founded either in well-watered valleys or near permanent, fresh springs. Jordan River, just south of Sea of Galilee, looking south. One of the major dangers to the inhabitants of a Palestinian city in wartime was that their water supply, typically a spring located just outside the city walls, could be cut off by the invading army. Two methods were developed to overcome this danger. First, large cisterns would be cut into rock formations within the city and lined with lime mortar. These would be used to store rainwater. Second, elaborate waterworks were devised to connect the city via tunnels and aqueducts with the springs located outside the city walls. The springs would then be camouflaged. The waterworks discovered by archaeologists at Jerusalem, Megiddo, Hazor, Gezer, and Gibeon testify to the extraordinary engineering skill of the ancient Israelites in their attempts to ensure an adequate water supply during siege. Located on a hill about 35 miles northwest of Jerusalem, it lay on the major north-south trade route and was thus open to the corrupting cultural influences of Phoenicia. The whole of the summit of the hill was taken up with the royal buildings of Omri and, following him, of his infamous son Ahab. Photo courtesy of John M. Deep-rooted cultural and ethnic differences separated the northern and southern tribes of Israelâ€™ differences that can be traced back to the days of the division of the land in the time of Joshua, and perhaps even earlier. Neither have we inheritance in the son of Jesse: Moabite Plateau, overlooks Dead Sea to west. Here, Jehoram and Jehoshaphat fought against Meshah. Once the split had occurred, Jeroboam set about introducing Canaanite religious practices and symbols into the religious life of the northern kingdom. This influence brought the northern kingdom to a low point of corruption during the reign of Ahab and Jezebel. It was against the background of this apostasy that calls came to such great prophets as Elijah, Elisha, Amos, Hosea, and Micah. Wooded, high plateau of Gilead, north of Amman, Jordan, noted for its healing balm and woodlands. Assyrian policy decreed that conquered peoples be deported from their homelands and replaced by people from elsewhere in the Assyrian empire. This policy effectively defused possible rebellions. The Assyrians, following their capture of Samaria in B. But as the Bible makes clear, this discord and disharmony did not begin at this time, but was based in part on deep-rooted and ancient cultural influences. Pottery Burial Urns The inhabitants of the two kingdoms of Israel and Judah were in intimate contact, both culturally and religiously, with their Canaanite neighbors. Following their failure to completely drive out the Canaanites

from the land, the Lord told the Israelites: In fact, the northern kingdom actually served as a kind of buffer, keeping a certain amount of the Canaanite influence from Judah. The abominable practice of burning children, presumably the firstborn, in the fire in honor of a certain deity is widely attested among the neighbors of ancient Israel. In addition, archaeological and historical studies of the ancient Phoenician city of Carthage, in modern Tunisia, have demonstrated similar customs. These urns contain the bones of sheep and goats, but also in many cases the bones of premature or newborn children and older infants. Evidence suggests that in the fourth and third centuries B. These sacrifices were seen as having religious significance, but also served to limit the growth of the population, and to limit the number of potential heirs to the wealth of the parents. The Bible indicates that the inhabitants of the northern kingdom engaged in the practice of sacrificing children in fire see 2 Kgs. During the reign of King Josiah of Judah 609 B. It is the opinion of many scholars that the death of the child was actually brought about by burning, rather than the child having been killed by exposure or some other means and then burned. These products—grapes, olives, and wheat—were the staple produce of the eastern Mediterranean lands, and in fact it has been said that the Israelites did not colonize any area where these three products would not grow together. Denis Baly and A. Other main types of produce grown in Israel anciently are mentioned in Deuteronomy 8: Wheat was grown successfully in the fairly well watered highland areas of Samaria and, east of the Jordan River, in Gilead. In areas of less rainfall south of Jerusalem, barley was grown. Olive grove near Syrian Mediterranean coast. Dairy products would have consisted primarily of sheep and goat milk. Cattle were scarce, and were a sign of wealth which the ordinary Israelite would not have possessed. Since we can assume that the great majority of Israelites lived in small towns and villages and were directly dependent upon the produce of the land, we may not be far wrong if we compare their ordinary living habits and their diet with that of peasant villagers in the Middle East today. This means that their diet would have consisted largely of grains, olive oil, and dairy products, with smaller amounts of meat and fruits, but with substantial portions of commonly grown vegetables. A Family Harvesting Grain in the Fields Many of the important aspects of life in ancient Israel tended to be family affairs. Whether the family was involved in the common work of the fields Ruth 2 , in grief Job 1 , or in happiness Job 42 , we can assume that family closeness, including love between husband and wife and between parents and their children, was typical, even though there are many instances recorded in the Bible where family relationships were characterized by animosity, hatred, intrigue and bloodshed. We get two relatively rare views of domestic life in the book of Job, with descriptions of his first family in the first chapter [Job 1], and of his second in chapter 42 [Job 42]. The first family, which came to a very grievous end, may have been characterized by some degree of thoughtless disobedience on the part of the children. His second family, on which he lavished much affection, must certainly have provided him with much joy in his later years. In each case it seems that Job was a conscientious and loving father. A Threshing Floor One of the most important of ancient Hebrew inscriptions is the so-called Gezer Calendar, a small limestone tablet found at the site of Gezer in the Judean foothills northwest of Jerusalem. The year is comprised of twelve months, beginning in the fall, with two months assigned to the olive harvest approximately mid-September to mid-November , two months to the planting of grain, two months to late planting, one month for harvesting flax, one month for harvesting barley mid-April to mid-May , one month for the wheat harvest, two months for vine tending mid-June to mid-August , and one month devoted to summer fruit. It is clear that the average Palestinian family would have spent much of the year in the fields engaged in backbreaking labor. It is no accident that the Bible, both the Old and New Testaments, is filled with the imagery of this way of life, with references to planting, tilling, harvesting, names and characteristics of specific crops, names of tools and of specific planting and harvesting strategies, and references to the successes and joys and the failures and grief that accompany the agricultural life in an area of limited and often uncertain water supplies and of rocky and intractable soil. One of the principal references to agricultural activity in the Bible is the threshing floor. Often located in a broad public place near or even in the city gate see 1 Kgs. The purpose of threshing is to separate the kernels from the husks—usually accomplished in ancient times and in many modern Middle Eastern villages by pounding the stack of grain in some fashion. One of the laws in the book of Deuteronomy indicates that threshing could be accomplished by having the oxen trample the grain see Deut. The stack would be reduced in this way,

following which winnowing would take place. Winnowing was accomplished by throwing the threshed substance into the air with a pitch-fork-like implement see Isa. More delicate grains and other plants would be threshed with a stick. Reconstruction of the City of Babylon Babylon, the city that would have been known to such Jewish exiles as Daniel, was the product of the building activity of Nebuchadnezzar II, the greatest neo-Babylonian king, who conquered Jerusalem in B. The ancient city was located on the Euphrates River, about fifty miles south of modern-day Baghdad. Bisected by the Euphrates, its system of massive double walls encompassed an area approximately one mile north and south by three quarters of a mile east and west. The evidence indicates that Babylon had hundreds of temples, chapels, and street altars. There were precincts within the city where male and female prostitution were readily available to passersby. Fabulous processions would wind their way north from the Temple of Marduk, along the processional way, and through the famous Ishtar Gate at the time of the New Year Festival. The Ishtar Gate and other structures within the city were faced with beautiful, colored, glazed bricks. We have very little information indicating where the Jewish exiles would have lived. Its throne room has been compared in size with the Gallery of Mirrors at Versaillesâ€”about by 45 feet. It was in the northeast corner of this palace, in an underground vaulted crypt, that excavators recovered a number of clay tablets dating to the reign of Nebuchadnezzar. Many of the exiles would doubtless have lived outside Babylon proper, in one of the smaller towns or villages built along the numerous irrigation canals that directed water from the Euphrates. The Chebar would have been one of the canals, and Tel-Abib one of the towns where the exiles lived. Other towns in Babylonia from which exiles returned to Jerusalem are listed in Nehemiah 7: Tel-melah, Tel-haresha, Cherub, Addon, and Immer. The Cyrus Cylinder In B. Although Cyrus had become the king of the Persians already in B. Furthermore, I resettled upon the command of Marduk, the great lord, all the gods of Sumer and Akkad whom Nabonidus [the last king of Babylon, defeated by Cyrus] has brought into Babylon to the anger of the lord of the gods, unharmed, in their former chapels, the places which make them happy. Princeton University Press, , p. Cyrus thus reversed the policy of preceding rulers: The Assyrians had deported the people of the kingdom of Israel in B.

Chapter 4 : Daily Life in Biblical Times - Oded Borowski - Google Books

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Chapter 5 : Ephesus and Ancient times, Daily life in Ephesus, Ephesus Turkey

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Chapter 6 : Daily Life in Bible Times | Liberty University School of Divinity

E.M. Yamauchi, M.R. Wilson, Dictionary of Daily Life in Biblical and Post Biblical Antiquity. Volume 1 is now available, and it is an amazing accomplishment by good historians, with excellent.

Chapter 7 : Daily Life in Bible Times | Scot McKnight

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