

## Appendix 4C

### Names/Places/Relationships

**Acco** -- See Ptolemais.

#### **Alexandrium**

"*Alexandrium*, a fortress near to Coreae [/Koreois/Koreous<sup>1</sup>]." *AJ* XIV.V.2.

When Pompey marched against Aristobulus II (Appendix 4A preceding 64 b.c.), Aristobulus retreated to *Alexandrium*, "a strong hold fortified with the utmost magnificence, and situated upon a high mountain." Pompey "passed by Pella and Scythopolis, and was come to Corea [*sic.*], where you enter the country of Judea, when you go up to it through the Mediterranean parts." (*Wars* I.VI.5.) "...[A]s he [Pompey] passed by Pella and Scythopolis, he came to Coreae, which is the first entrance in Judea when one passes over the midland countries, where he came to a most beautiful fortress that was built on the top of a mountain called *Alexandrium*...." *AJ* XIV.III.4.

#### **Alphaeus**

Taken by some<sup>2</sup> to be the same individual as *John's* "Clopas" - see Cleopas/Clopas, this appendix.

"Levi the [son] of *Alphaeus* sitting upon the tax office," *Mark* 2:14; "...man sitting upon the tax office, Matthew," *Matthew* 9:9 (which together have been taken as suggesting *Levi* was the surname of the tax collector, Matthew).

"James the [son] of the *Alphaeus*." *Matthew* 10:3, *Mark* 3:18, *Luke* 6:15, *Acts* 1:13.

#### **Ananus/Annas**

After Joseph [A] returned home from "his building houses abroad," he found Mary [A] in her "sixth month" of pregnancy. After a dream decided him not to dismiss her, "Then came [undesigned] *Annas* the scribe," who asked Joseph, "Wherefore have we not seen you since your return?" ... *Annas* turning about perceived [Mary] big with child. And went away to the priest, and told him...." *Protevangelion*, X:1, XI:1-4.

Data between *Josephus* and the *New Testament* corroborate that "Annas" is a later form of *Ananus*. *Annas*, "Greek abbreviation of Hebrew Hananiah, meaning "[Tet.] has been gracious" (*Aid*, page 81); prior uses--see Appendix 3B, II, Attachment 4, (k) and (l), Hananiah (groups 1 and 2).

"Cyrenius...appointed *Ananus*[/Annas], the son of Seth, to be high priest; while Herod [Antipas] and Philip had each of them received their own tetrarchy." *AJ* XVIII.II.1.

Following a.d. 14 and the death of Caesar Octavian[/Augustus], Caesar Tiberius [*CDM*] "sent Valerius Gratus to be procurator of Judea...to succeed Annus Rufus;" Gratus "deprived *Ananus*[/Annas] of the high [chief] priesthood...." Refer to Appendix 4A. (Some one to one-and-one-half years later, *Ananus'* son-in-law, Joseph Caiaphas, would become high priest. *AJ* XVIII.II.2.)

Jesus was "led toward *Annas* first; he was...father-in-law of the Caiaphas, who was chief priest of year that; was but Caiaphas the (one) having counseled to the Jews that it is bearing together one man to die over the people." *John* 18:13-14.

This work's timeline presently ends in this volume four, with the tenure of high priest (Ananus/Annas-) Theophilus. The period that followed--precedent to the final fall of Jerusalem to the Romans--involved other additional sons of Ananus/Annas; but the reports in *Josephus* (which do not provide the capacity to assign dates to events) admit some confusion in the

<sup>1</sup> Which appears N/NE of Jericho on the sixth century mosaic map housed by St. George's Church at Madaba, Jordan. (It is estimated that the fragmented map, which occupies a cordoned section of the church floor, was constituted originally "of more than 2,000,000 mosaic pieces on an area of 25 by 5 metres." *Jordan and Syria*, Australia: Hawthorne Vic 3122: Lonely Planet Publications, 3d Ed. Jan. 1977, pp. 162-163.

<sup>2</sup> *Aid* p. 358.

sequencing of individuals referred to as, or as son(s) of, Ananus and/or "Ananias" (e.g. "Ananus, the son of Jonathan," *Wars* II.XIX.5). However, below are listed those men who appear to be the "five" sons of Ananus/Annas:

- (Ananus/Annas-) Eleazar. *AJ* XVIII.II.2.
- ( " ) Jonathan. *AJ* XIX.VI.4.
- ( " ) Theophilus. *Refer to Appendix 4A.*
- ( " ) Matthias. *AJ* XIX.VI.4.
- ( " ) Ananus. (Killed with another high priest, Zechariah—textwise, according to *Josephus*, during the time of John of Gishala.) *Wars* IV.V.2.

The following quotations are involved in the potential confusion of identity/ies of the person(s) mentioned:

"Now the report goes that this eldest *Ananus* proved a most fortunate man; for he had five sons who...all performed the office of a high priest...and who had himself enjoyed that dignity a long time formerly." *AJ* XX.IX.1.

"Ananus, the ancientist of the high priests," *Wars* IV.III.7.

"I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city...their high priest, and the procurer of their preservation, slain in the midst of their city. He was on other accounts also a venerable, and a very just man...a lover of a kind of parity, even with regard to the meanest of the people;...a prodigious lover of liberty, and an admirer of democracy in government; and did ever prefer the public welfare before his own advantage, and preferred peace above all things; for he was thoroughly sensible that the Romans were not to be conquered." *Wars* IV.V.2.

#### **Anna**

*Anna*, proposed mother of Mary [A], *refer to Mary [A]*.

"*Anna* prophetess, daughter of Phanuel, out of tribe of Asher," an aged woman who was a constant attendant at temple, "was speaking...to all...waiting for deliverance" about comments made concerning Jesus when his parents presented him as an infant at temple. *Luke* 2:36ff.

#### **Apostle**

This Greek letters given for this word are *alpha, pi, omicron, sigma, tau, omicron, lambda, omega, ny* (*Matthew* 10:2)--variously ending with *psilon, sigma* (e.g. *Mark* 13:14): "apostolos...a messenger, ambassador. 2. an apostle." *Greek Dictionary*, page 94.

Jesus' leading assistants generally are referred to in the first four *New Testament* books as disciples (see this appendix), with "Apostle" as a *title* appearing later in the books of *Acts* and *Hebrews*:

"[H]aving called...the twelve disciples...he gave to them authority.... Of...the twelve *apostles* the names [are].... These the twelve sent off the Jesus...." *Matthew* 10:1-2.

"And he made twelve, whom also *apostles* he named...in order that he may send off them...." *Mark* 3:14.

Jesus called "the disciples of him, and having chosen from them twelve, whom also *apostles* he named...." *Luke* 6:13.

"[N]ot is slave greater of the lord of him nor *apostle* greater of the (one) having sent him." *John* 13:16.

Andrew alone can definitely be said to have been first a disciple of John the baptizer: "John was standing with two of his disciples... .. Andrew the brother of Simon Peter one out of the two...;" *John* 1:35-40.

*Acts* 1:2ff. leads to the assumption that all except one or two were Galileans. Their names, as reported, were as follows:

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>Acts</u>
	10:2-4	3:16-19	6:13-16	1:13; 23-25
Andrew, brother of Peter	x	x	x	x
Bartholomew <sup>3</sup> aka Nathaniel	x	x	x	x
James "Boanerges," <sup>4</sup> son of Zebedee <sup>5</sup>	x	x	x	x
James "the Lesser," son of Alphaeus	x	x	x	x
John "Boanerges," son of Zebedee	x	x	x	x
Judas Iscariot	x	x	x	
Judas, son of James <sup>6</sup>			x	x
Matthew <sup>7</sup>	x	x	x	x
Matthias				x
Philip	x	x	x	x
Simon (Peter), son of "John"	x	x	x	x
Simon, the Canaanean/Zelot <sup>8</sup>	x	x	x	x
Thaddeus <sup>8</sup>	x	x		
Thomas	x	x	x	x

### Bellona

A "goddess of war...often confounded with Minerva [and] anciently...the sister of Mars...or his wife. ... The Romans paid great adoration to her but she was held in the greater veneration by Cappadocians, and chiefly at Comana [see *below*], where she had about 3000 priests." Foreign ambassadors and returning generals were given audience at her temple at Rome, where, whenever war was declared against an enemy, a spear was thrown against a "column of war" at the entry. L 104.

**Bethany** - See Appendix 3B, I, Ananiah (1).

### Bethlehem

*Bethlehem*, some five miles south of Jerusalem.

*Bethlehem*, a second one, which appears as being in Zebulun territory; *Joshua* 19:10, 15.

See also Appendix 1B, Ephrath/Ephrathah/Ephratah.

### Bethsaida

The texts point to *Bethsaida* as having been on the north shore of the Sea of Galilee, roughly a west/east midpoint where nearby existed a natural harbor.

Philip when he had received his tetrarchy "built Paneas, a city at the fountains of Jordan [and] he named it Cesarea. He also advanced the village *Bethsaida*, situate at the lake of Gennesareth, unto the dignity of a city, both by the number of inhabitants it contained,

<sup>3</sup> *Bartholomew* may translate to *son of Tolmei/Tolmai* (as shown at *Aid*, page 192). Other uses of that name are (a) *Talmi*, a son of Anak (*Numbers* 13:22); (b) *Talmi*, king of Geshur, father of Maacah, mother of Absalom (refer to Appendix 2A, Attachment 3, "David, Descendancy of," and Appendix 1A, "Aram/Aramaean Associations," IB, "Maacah/Maachah, Individual Uses." (The name also lends itself to association with *Ptolemy*.)

<sup>4</sup> "James the [son] of the Zebedee and John the brother of the James...[Jesus] gave these the surname Boanerges, which is Sons of Thunder [according to *Aid* p. 246, an "Aramaic expression]." *Mark* 3:17.

<sup>5</sup> An anticipated precedent, 'Zebidiah,' is not found (the nearest scriptural name being *Zebidah*, mother of king Eliakim/Jehoiakim; But see *Zebadiah*, *Zebedias*, Book Two).

<sup>6</sup> The use of "Judas, son of James," is absent in *Matthew* and *Mark*, and because the reverse is true of "Thaddeus," in *Luke* and *Acts*, they have been taken as one and the same.

<sup>7</sup> The replacement for Judas "Isariot;" *Acts* 1:26.

<sup>8</sup> See fn. 6.

and its other grandeur, and called it by the name of *Julias*,<sup>9</sup> the same name with Caesar's [Octavian/Augustus] daughter [Julia #4]." "[W]hen the Roman empire was translated to Tiberius [CDN]...Philip built the city Cesarea, at the fountains of Jordan, and in the region of Paneas; as also the city *Julias*, in the lower Gaulonitis." *AJ* XVIII.II.1; *Wars* II.IX.1. There is nothing direct in two statements in the *Greek Scriptures/New Testament* that would equate apostle Philip with tetrarch Philip; however: "Philip [was] from *Bethsaida*, out of the city of Andrew and of Peter" (*John* 1:44); "Philip,..from *Bethsaida* of the Galilee" (*John* 12:21).

### **Caesarea and Caesarea Sebaste**

*Caesarea Sebaste*--refer to Appendix 4B, II, at and following fn. 20.

When "Herod [Antipas] and Philip had each of them received their own tetrarchy.... Philip...built Paneas, a city at the fountains of Jordan," "in the region of Paneas," and "he named it *Cesarea*." *Wars* II.IX.1.

("Caesarea, a city of Cappadocia; *Caesarea*, a city of Bithynia; *Caesarea*, a city of Mauritania; *Caesarea*, a city of Palestine. There [were] many small insignificant towns of that name, either built by the [Roman] emperors or called by their name in compliment to them." L 117.)

### **Capernaum/Capharnaum**

"*Capernaum*, city of the Galilee;" *Luke* 4:31.

"*Capernaum* the beside the sea in districts of Zebulun and Naphtali." *Matthew* 4:13.

According to Josephus, the country around the sea of Galilee also was called *Capharnaum* by its people; see Galilee.

Once a "royal [man] of whom the son was sick in *Capernaum*" asked Jesus to attend to him. *John* 4:46.

(According to *Aid* p. 293, "two principal sites have been suggested as the original location of *Capernaum* [city]," within some three miles of each other, northwest to northeast, along the shore of the Sea of Galilee. Ruins at the first site are reported to be of "Arabic origin;" ruins at the second site are reported to be of a second or third century c.e. synagogue.)

### **Cleopas/Clopas**

Among those who stood by at the crucifixion of Jesus was "Mary the [one] of the *Clopas*." *John* 19:25.

Two days after discovery of the tomb empty of Jesus' body, one of two disciples together "going into village...stadia sixty from Jerusalem...Emmaus" was named *Cleopas*. *Luke* 24:18.

See also Alphaeus.

### **Comana**

"A town of [both] Pontus [and] Cappodicia." Comana of Cappadocia was "famous for a temple of Bellona [see above], where there were above 6000 ministers of both sexes [genders]. The chief priest among them was very powerful, and knew no superior but the king of the country. This high office was generally conferrerd upon one of the royal family." L 159.

**Crucifixion** - See Impalement.

### **Dekapolis/Decapoli/Decapolis**<sup>10</sup>

An area in which cities constituted a "league," its name being derived from the Greek *deka* (10). Decapoli initially embraced one city west of the Jordan River, Scythopolis (Beth-Shean), and nine cities east--Raphana, Hippos, Dion, Canatha, Abila, Gadara Umm Qais), Pella, Gerasa (Jerash), and (Rabbah)/Philadelphia/ (Amman). From the southernmost city of

<sup>9</sup> To be distinguished from the "Betharamphtha," around which Herod Antipas built a wall, which village/city he renamed "Julias" also.

<sup>10</sup> The general portions of this summary essentially are taken from *Aid*, pp. 435.

Philadelphia, they were concentrated northwestward toward the Galilee, with the northernmost, Raphana, located due east of the head of the Sea of Galilee. At one apex of the Dekapolis was *Scythopolis*, a strategic link to the valley of Esdraelon, the Mediterranean coast, and the critical trade center of Damascus--refer to Appendix 2A, Beth-Shan/Beth-Shean.

The Dekapolii area of the 10 Grecian cities ranged north through Bashan (its principal ancient cities, Og/Ashtaroth and Golan, were Levite enclaves) into Gilead (of Machir, son of Manasseh), southwestward toward Hippos near the eastern edge of the sea of Galilee, across the sea westward to Scythopolis (/Beth-Shean; very slightly east of Nazareth), then back across via Pella down to Rabbah/Philadelphia/[Amman]--a traverse of the tribal allotments of Manasseh-1/2-East and Gad, to a western point roughly at the border areas of tribal allotments of Issachar and Manasseh-West (refer to volume one). The Dekapolii region east of the Jordan ran over or along the early-designated plots of Maacah, Geshur and Tob (later redefined territory that included [Hauran/Auranitis/]Trachonitis-Ituraea, Batanea, Perea, etc. of the Herodian period).

The Dekapolii region became a protectorate of Rome after Pompey's conquest. The region had great exercise of self-government and its own coinage, maintaining allegiance to Rome via the provincial Syrian government, paying taxes and serving the military. The "Bashan" area (once part of Solomon's 12 royal commissariat districts), became a major wheat granary for Rome.

Pella was in the vicinity of ancient "Jabesh-Gilead" (see Appendix 2A, Jabesh/Jabesh-Gilead). "According to Eusebius," many would flee from Jerusalem, at the time of its 0070 c.e. fall, to Pella, which apparently was not far from Scythopolis. Pella is involved in the mystery of what was the site of "Bethany-Across-the-Jordan," mentioned only once (*John* 1:28, where John the baptizer was encountered) and complicated by other references to a "Beth-abara." Some geographers have placed Beth-abara immediately opposite Jericho, which would place "Bethany-Across-the-Jordan" there, if one and the same, while a ford called "Abarah" existed some 12 mi. south of the sea of Galilee, a short distance northeast of Scythopolis/Beth-Shean. (*John* 1:29, 35, 43 and 2:1 would indicate "Bethany-Across-the-Jordan" as no more than a one-day journey from Cana in Galilee? Verses 10:40, 11:3, 6 and 17 would suggest an approximate two-day journey from the "Bethany-west" of Lazarus, et al.?)

"...[F]ollowed to him [Jesus] crowds many from the Galilee and *Decapolis* and Jerusalem and Judea and the other side of the Jordan." *Matthew* 4:25.

"...[H]aving gone outside out of the regions of Tyre he [Jesus] came through Sidon into the sea of the Galilee up midst of the regions of *Decapolis*." *Mark* 7:31.

## Disciple

*Greek Lexicon/Dictionary*, "Disciple [*my/alpha/theta/eta/tau/eta/sigma*]...a learner, pupil. Lat. *discipulus*: a disciple." Pages 77/422.

## Elizabeth

Elizabeth, wife of Zechariah,<sup>11</sup> mother of John<sup>12</sup> "the baptizer," and relative of Mary [A]

(a) "...in the days of Herod [the Great]...[there was a] priest...Zechariah...; and woman to him out of the daughters of Aaron, and the name of her *Elizabeth*...." *Luke* 1:5.

(b) The messenger<sup>13</sup> said to Mary: "...look! *Elizabeth* the relative of you also very she has conceived son, in old age of her, and this month sixth is to her the being called barren...."<sup>14</sup> *Luke* 1:36.

(c) "Mary in the days these went her way into the mountainous with haste into city of Judah, and entered into the house of Zechariah and greeted the *Elizabeth*."

<sup>11</sup> Refer also to Zechariah, this appendix.

<sup>12</sup> For uses of this name, see John, this appendix.

<sup>13</sup> See Appendix 6B, "Some Terms of Interest" regarding alternate translations/definitions of *lord* and *angel*.

<sup>14</sup> Elizabeth's first conception in advanced age recalls seemingly purposed generation of preserved seed at times of critical necessity, as perhaps in the case of Isaiah and "the prophetess;" see Appendix 4D, Naditum (in particular, with regard to *Isaiah*).

*Luke* 1:39-40. "...Mary...went away to her cousin, *Elizabeth*." *Mary* IX:19. "Remained...Mary together with her as months three, and returned into the house of her." *Luke* 1:56.

(d) A tradition holding Elizabeth to have been sister of Mary's mother, thus Mary's aunt and not cousin, need not be contradictory.<sup>15</sup>

(e) Substantial weight is added to the theory that Jesus was referring to a near-relative Zechariah, Elizabeth's husband, in his comment reported at *Luke* 11:47-51 and *Matthew* 23:35--refer to Zechariah, this appendix.

(f) Zechariah remarked, at the time of the birth of his son, "...the [*Theos*]...raised up horn of salvation to us in house of David boy [child] of him..." *Luke* 1:68-69.

(g) On the day John was to be circumcised, the "neighbors and the relatives of her...were calling [the baby] upon the name of the father of it, Zechariah;"

*Elizabeth* refused to allow it and named him, herself.<sup>16</sup> *Luke* 1:58-60.

Elizabeth, city of residence and native city

(a) See above at *Luke* 1:39-40.

(b) Conjecture that Elizabeth and Zechariah were Bethlehemites relies on 2(d), in that David was of the house of Jesse of Bethlehem.

### Galilee, Sea and Region

"Lake" perhaps is a more accurate term for the Galilee's approximate 7-1/2 by 13-mile body of inland freshwater. Its earliest name "Chinnereth," the name also of a district ("all Chinnereth," taken as the fertile plain of Gennesaret) attacked during the alliance of Syrian king Ben-hadad and king Asa (refer to Appendix 2C, IV, following fn. 16)--a small well-watered triangular area extending south of a fortified city of Naphtali named Chinnereth, and identified on a mound about two miles southwest of Capernaum. ("Chinnereth" also appeared on the Karnak temple walls at Thebes, in a list of Canaanite cities conquered by Thutmose III c. 16th century b.c.)

Following the death of Herod the Great, Tiberias on the west bank of the sea was a residential seat of Herod Antipas' tetrarchy. At some point on the sea's northshores was the site initially named Bethsaida, later renamed Julias by tetrarch Philip after he developed it into a notable city.<sup>17</sup> The lower eastern half of the seashore formed part of the border of the district of Dekapolis, touching the southern tip of the Galilee a short distance south of Tiberias.

"Now this lake of Gennesareth is so called from the country adjoining to it. Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet...yet always cooler than one could expect in so diffuse a place as this. ... There are several kinds of fish.... It is divided into two parts by the river Jordan. Now Panium is thought to be the fountain of Jordan, but in reality it is carried thither after an occult manner from the place called Phiala: this place lies as you go up to Trachonitis, and is a hundred and twenty furlongs from Cesarea.... And as this origin of Jordan was formerly not known, it was discovered so to be when Philip was tetrarch of Trachonitis.... As for Panium itself.... ...Jordan's visible stream arises from this cavern, and divides the marshes and fens of the lake Semechonitis ?? ; when it hath run another hundred and twenty furlongs, it passes by the city Julias, and then passes through the middle of the lake Gennesareth....

"The country also that lies over against this lake hath the same name of Gennesareth; its nature is wonderful as well as its beauty; its soil...so fruitful... it supplies men with the principal fruits...during ten months of the year...and [altogether, fruits] through the whole year.... The people of the country call it Capharnaum. ... The length of this country extends itself along the banks of this lake that bears the same name for thirty furlongs, and is in breadth twenty."

*Josephus Wars* III.X.7ff.

Land of "the Galilee" also appears included in the regional term, *Coele-Syria*—see Palaistine, etc., below. Also see Sepphoris.

<sup>15</sup> Nahor, one of Abraham's brothers, took to wife Milcah, daughter of Abraham's other brother, Haran; thus Milcah, (Abraham-) Isaac's natural cousin, became also his aunt. (Terah-) Sarah, (Haran-) Lot's natural aunt, became also his cousin by her marriage to uncle; and (? + Levi -) Jochebad, who became her brother Kohath's daughter-in-law when she married his son, Amram, eventually appears at once as Moses' grandmother and great-aunt. (Refer to Book One.)

<sup>16</sup> Refer to Appendix 1C at and in fn. 98. At this point in *Luke*, Zechariah broke a speechless period that had begun when he emerged from sanctuary at the end of serving his regular division course--see also Zechariah, this appendix, with regard to Elizabeth's taking authority to choose their son's name.

<sup>17</sup> The seat of Philip's tetrarchy is unreported. Philip died at "Julias [undesigned; but see Bethsaida, this appendix]".

## Heli/Eli

“...Jesus...being son, as it was being opined, of Joseph of the *Heli*....” *Luke* 3:23; refer to Jesus, Lineage of.

The foregoing is the only appearance in the texts of the name, *Heli* [‘/eta/lambda/epsilon/ iota], understood to be the Greek form of *Eli*.<sup>18</sup> In that regard, ‘/eta/lambda/epsilon/ iota/alpha/ny of *Matthew* 16:14 and ‘/eta/lambda/epsilon/ iota/alpha of *Luke* 1:17 are rendered “Elijah,” while ‘/eta/lambda/epsilon/ iota of *Luke* 3:23 is rendered “Heli.”

The name *Eli* also occurs only as one person in the texts--high priest *Eli*, of the [Aaron-] Ithamar priesthood branch, whose name appears many times *en passim* in verses of *1 Samuel*, and at *1 Samuel* 4:13 and *1 Kings* 2:27 (refer to Appendix 2A, Attachment 4, “Eli, Descendancy of,” and other segments there referenced).

Many biblical names begin with the Hebrew letters, *Eli* [ayin/lamedh/yohdh], e.g. Elisheba, Elimelech, Elijah, Eliab, Eliakim, Eliashib, Eliel, Elioenai, etc. (referenced in other segments of this work).

*Mark* 15:34 reports that, at the “ninth hour called out the Jesus to voice great ‘*Eloi Eloi lama sabakhthani?*’ which is being translated The [Theos] of me the [Theos] of me, into what left you down in me?” In the English reconstitution by the text referenced in this work, the two first exclamations are rendered “*Eli, Eli*” (but see Appendix 4D, “Some Terms of Interest,” Tetragrammaton, at fn. 10/*Elohim*).

One consensus has been that *Heli* was Mary’s father and the maternal grandfather of Jesus—that, while *Matthew*’s genealogical listing names Joseph’s actual father (“Jacob”), *Luke*’s listing names *Heli*, Joseph’s father-in-law, based upon a constitution possible under patriarchal practices.<sup>19</sup> Similar circumstances may underlie the differing identifications of Zerubbabel’s grandfather:

“...Zerubbabel of the Shealtiel of the Neri....” *Luke* 3:27;

“After...the deportation of Babylon, Jeconiah[/Jehoiachin] generated the Shealtiel, Shealtiel but generated the Zerubbabel....” *Matthew* 1:12; while the lineage given at *1 Chronicles* shows: “...Jeconiah[/Jehoiachin] the captive-Pedaiah<sup>21</sup> - Zerubbabel.” 3:17-19.

If *Heli* is taken to be the name of Mary [A]’s father, and the data of *Mary* 1:1-2 also were accurate--see below at Joacim--then *Heli*’s given name would seem to have been Joacim.

## Jair/Jairus/Joare

(Machir daughter + Hezron - Segub + ? -) *Jair/Joare*, who took 23 Gileadite cities. Sons of *Jair* eventually acquired another 60 from Geshur, Aram and Kenath. (Appendix 1C at and in fn. 86.)

(A Gileadite-) *Jair*, seventh-named Judge, who judged for 22 years and had 30 sons, each over a tent city. Appendix 1D, II. (Possibly related, Manasseh lineage issues, Appendix 1C, sub-part VI, B.)

“And was again a battle with the Philistines; and struck Elhanan the son of *Jair* Lahmi, the brother of Goliath;” alternately, “And was again the war in Gob with the Philistines, and struck Elhanan the son of *Jaare-oregim* the Bethlehemite Goliath.” *1 Chronicles* 20:5; *2 Samuel* 21:19.

<sup>18</sup> *Aid*, p. 752.

<sup>19</sup> See at fn. 33.

<sup>20</sup> Refer to Appendix 3B, I, Zerubbabel. (The only other scriptural version of *Neri*--“Ner”--occurs in an identical ‘two-fathers’ issue as to Saul’s parentage [*Ner* or *Kish*?], involving *Maachah*, a significant female name of record; see Appendix 2A, Attachment 4, “Saul, Descendancy of.”)

<sup>21</sup> One *Pedaiah* (of Rumah--possibly six miles north of Nazareth) was the father of Zebudah, who by Josiah had king Eliakim/Jehoiakim, who was father of Nehushta’s son, king Jehoiachin/Jeconiah. (Jehoiachin and his mother were exiled by Nebuchadnezzar). *Pedaiah* was the name, also, of one of seven sons of the exiled king Jehoiachin/Jeconiah.” (Refer to Book Two, Appendices 2C, Period of the Kings.) The language concerning Jehoiachin’s generation of sons, in *Matthew*’s lineage of Jesus, leaves open the possibility that Jehoiachin may have sired children prior to his deportation; in that regard, there is a conflict in the texts, as to whether he was eight or 18 when deported.

<sup>22</sup> “Ira” the *Jairite*,” listed among king David’s officers, was a “priest to David.” *2 Samuel* 20:26. (“*Ira* the *Ithrite*” and “*Ira*, son of Ikkes, the *Tekoite*, were among king David’s warriors; Appendix 2B, sub-part III.)

(Benjamin...*Jair* -) Mordecai. *Esther* 2:5.

“One of the synagogue chiefs [“presiding officer”], to name *Jairus*,” sought Jesus’ aid to revive his “only-begotten,” 12-year-old daughter. *Mark* 5:22, 38ff.; *Luke* 8:49ff.; *Matthew* 9:18, which refers to the man as “ruler.”

## James

“A reduced English form of Jacob.” *Aid* page 867.

“[Apostle] Judas of *James*.” *Luke* 6:16; “*James* the son of Alphaeus.

“*James* the of the Zebedee.” *Matthew* 10:2.

“[Apostle] *James* the of the Alphaeus.” *Matthew* 9:3.

While Jesus was teaching in a synagogue, people commented, “Not this is the carpenter, the son of the Mary and brother of *James* and of *Joses* and of *Juda* and of *Simon*?” *Mark* 6:3. In *Galatians* 1:19, Paul remarks that “three years” after a sojourn in Arabia and return to Damascus, he “went up into Jerusalem” to inquire about Cephass/Peter, “but of he apostles not I saw, if not *James* the brother of the Lord.”

“*James* of God and of Lord Jesus...slave to the twelve tribes the in the dispersion....” *James* 1:1.

“I, *James*, wrote this History in Jerusalem; and when the disturbance was I retired into a desert place, until the death of the Herod.” *Protevangelion*, Epilogue.

“Judas of Jesus Christ slave, brother...of *James*.” *Jude* 1.

“Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was *James*, and some others...; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.” *AJ* XX.IX.1.

“Herod [Agrippa] the king...took up...*James* the brother of John [*sic*.] to sword.” *Acts* 12:1-2.

## Jesus

“Jesus...[Latin form of the Greek *Iesous*, which corresponds to the Hebrew *Yeshua* or *Yehohshua*... [of which “Joshua” is a shortened form].” *Aid*, p. 917.

For prior use of the name, *Jesus*, see Appendix 3B, II, Attachment 6, Jesus/Jason.

“...fathers of us with *Jesus*,” in a text soliloquy, apparently referring to Joshua [of Appendix 1D, I]; *Acts* 7:45ff., *Hebrews* 4:8.

*Jesus/Joses*, a forefather of Zerubbabel; refer to Lineage, David to Jesus,” this appendix.

Jesus, son of Mary [A]:

See: Mary [A], this appendix.

Supplemental Data, Mary [A] and Joseph [A], this appendix.

Appendix 4D, Carpenter.

Appendix 4A, Detail A, “Year of Death of Herod the Great and Year of Birth of *Jesus*,” regarding *Jesus*’ birth year and the family’s temporary withdrawal to Egypt.

“*Jesus* the Nazarene” *Mark* 10:47, *Acts* 2:22.

“Not...the brothers of him *James* and *Joseph* and *Simon* and *Judas*?” *Matthew* 13:55.

“Jesus, son of Sie,” High Priest; see Appendix 4A c. 3 a.d.

“Jesus, son of Damneus” and “Jesus, son of Gamaliel” were among High Priests after the timeline of this volume and before the conquest by Rome--see last page of Appendix 4A.

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<sup>22</sup> *Ira* the *Jairite*, among king David’s officers, was a “priest to David.” *2 Samuel* 20:26. (*Ira*, the *Ithrite*, and *Ira*, son of Ikkes, the *Tekoite*, among king David’s warriors--Appendix 2B, sub-part III.)

## Joacim

Mary [A]'s "father's name was *Joacim*... The family of her father was of Galilee and the city of Nazareth." *Mary* 1:1-2.

*Joacim*, one form of a Hebrew name which is rendered differently from identical letters (e.g. *Jehoiachin* (2 Kings 24:6), *Jehoiakim* (2 Kings 23:36), *Joiakim* (*Nehemiah* 12:10). Refer to appendix 3B, II, Attachment 4, Joacim, for appearances in this and its various earlier potential forms.

## Joanna

Among women journeying with Jesus was "*Joanna* woman of Chuza man in charge of Herod." *Luke* 8:3.

"*Joanna*" was among the women who went to Jesus' tomb after the sabbath and reported back on events there. *Luke* 24:10

## John

Prior uses in varying forms: Appendix 2A, Jonathan/Jehohanan/Johanan, and Appendix 3B, II, Attachment 4, Johanan/Jonathan/Jonathas<sup>23</sup>/Jehonathan/Yehohanan/John/Joanan.

(Elizabeth + Zechariah-) *John* "the Baptist/baptizer"--refer to Elizabeth and Zechariah, this appendix.

Apostle *John*, son of Zebedee. (Apostle *John* has been taken to have been the individual unnamed in the gospels, who has come to be referred to as the 'beloved' disciple; refer to Attachment 4C, Attachment 1, "'Anointer,' Mary Magdalene, and 'Beloved Disciple' Puzzles."

Jesus said, "'You are Simon the son of *John*, you will be called Cephas which is being translated Peter.'" *John* 1:42. Jesus said "to the Simon Peter," "'Simon of *John*, etc.'" *John* 21:15.

*John* Mark - see Mark, John.

Peter and an unspecified *John*, enroute to enter the temple, were supplicated by a lame man. *Acts* 3:1ff. That evening (after speaking to a crowd of 5,000 that had assembled) the two were taken into custody; the next day they were questioned at a gathering of "the older men and the scribes in Jerusalem and Annas the chief priest and Caiaphas and *John* and Alexander and as many as were out of race chief priestly." *Acts* 4:4-6.

## Joseph

For earlier uses, see Appendix 3B, I, Joseph/Josephiah and as there noted Appendix 3B, II, Attachment 4, Joseph.

(Sister of High Priest Onias + Tobias -) *Joseph*. *AJ* XII.IV.2ff.

(Zacharias -) *Joseph*, a general under Judas Maccabeus. *AJ* XII.VIII.6.

For all of the following, refer also to Appendix 4B, Attachment 2:

(? + Antipater I -) *Joseph* [I], Herod the Great's "sister Salome's husband."

*Wars* I.XXII.4.

*Joseph* [I], Herod the Great's "uncle" and "procurator." *AJ* XV.III.5-6.

(Cypros I, of "an eminent family among the Arabians" + Antipater II -) Phasaelus

[I], Herod the Great, *Joseph* [II] and Pheroras. *AJ* XIV.VII.3, *Wars* I.VIII.9.

(Malthace + ?/or Herod the Great) - (Olympias + Joseph II -) Mariamne III and Joseph III. *AJ* XVIII.V.4.

*Joseph* [II], Herod the Great's brother-in-law, as well as brother. *AJ* XIV.XV.4, *Wars* I.XVI.1 and I.XVII.1.

*Joseph* [II?], Herod the Great's "treasurer." *AJ* XV.VI.5.

*Joseph* [II?], "first cousin" of (Malthace + Herod the Great -) Archelaus. *Wars* II.V.2.

(? + High Priest Ananus/Annas -) unnamed Daughter + *Joseph* Caiaphas. *John* 18:13. (Eliakim-Jonan-) *Joseph* and (Amos-Mattathias-) *Joseph*, respectively in earlier and later

<sup>23</sup> Tobit said, "I know Ananias and *Jonathas*, sons of that great Samais." *Tobit* 5:13.

segments of the lineage of Jesus *per Luke*; see Lineage, David to Jesus, this appendix.

Joseph [A], to whom was espoused Mary A, mother of Jesus.

Refer to Mary [A] and Supplemental Data, Mary [A] and Joseph [A], this appendix.

*Joseph [A]* went "...into the city of David which is being called Bethlehem, through the to be him out of house and father<sup>24</sup> of David." *Luke 2:4.*

*Joseph [A]* "returned to his own city of Bethlehem." *Gospel of Mary*, VI:6.

*Joseph*, "man rich from Arimathea[<sup>25</sup>/Ramathaim-zophim ]...who also he was discipled to the Jesus;" *Joseph*, "having come from Arimathea, reputable counselor;" "*Joseph* counselor...from Arimathea of city of the Jews;" "*Joseph* from Arimathea, being disciple of the Jesus having been hidden but through the fear of the Jews;" *Matthew 27:57, Mark 15:43, Luke 23:50, John 19:38.*

"*Joseph* the being called Barsabbas, who was surnamed Justus," one of two candidates later nominated to the office vacated by Judas Iscariot. *Acts 1:23.*

"*Joseph*...surnamed Barnabas from the apostles...Levite, Cyprian to the race," who [later] sold his field and put the proceeds "beside the feet of the apostles." *Acts 4:36-37.*

The following *Josephs* pertain to the period beyond the timeframe of this book:

Herod [B] of Chalcis, [later] being given "authority over the temple...and the choice of the high priests" by Caesar Claudius, removed...Cantheras...and bestowed that dignity on his successor *Joseph*, the son of Camus." *AJ XX.I.3.*

"Herod, king of Chalcis [subsequently?], removed the son of Camydus from the high priesthood, and made Ananias, the son of Nebedeus, his successor." *AJ XX.V.2.*

"*Joseph*, who was called Cabi, the son of Simon, former high priest." *AJ XX.VIII.11. ??XX.V.2.*

*Joseph*, "son of a female physician," who [later] led a revolt at Gamala during the time that Josephus was in command in the Galilee. *Josephus, The Life of Flavius Josephus*, paragraph 37.

## Lazarus<sup>26</sup>

In one of Jesus' discourses with Pharisees, he recounted a tale concerning a certain *Lazarus*, an ulcerated man who begged at a rich man's gate. The beggar when he died inherited a position in "the bosom of Abraham," the rich man, "in the hades... in torment." *Luke 16:19ff.*

"*Lazarus* from Bethany out of the village of [young] Mary and Martha of the sister of her." *John 11:1.*

*Lazarus*, "brother" of Mary and Martha. *John 11:19, 32.*

"Jesus before six days of the passover came into Bethany, where was Lazarus...[where] [t]hey made therefore to him supper...*Lazarus*...lying upward together with him." *John 12:1-2.*

"Took counsel...the chief priests in order that also the *Lazarus* they might kill." *John 12:10.*

## Lineage, David to Jesus

Refer also to Lineage, High Priestly and Monarchic.

Two listings of Jesus' lineage, in different wordings, are given:

(1) The list at *Matthew 1:2ff.* proceeds forward from (Bath-Sheba + David -) Solomon. All is in the format of male names--"a generated b, b generated c," etc.--excepting as relates to Solomon and Jesus:

"David but generated the Solomon *out of the of Uriah*, Solomon but

<sup>24</sup> The word "father [place]" is added in the interlinear text referenced in this work; however, *Greek Dictionary* page 536 shows, "pi/alpha/tau/hro/iota/alpha, [or ending,] alpha/sigma...lineage, descent. II. ...clan."

<sup>25</sup> See Appendix 2A, Ramah.

<sup>26</sup> A late form of *Hebrew Eleazar*; for previous uses, see Appendix 3B, I, Eleazar/Elaser/Eliaah.

generated the Rehoboam...[etc. to Eleazar; then]...Eleazar but generated the Matthan,<sup>27</sup> Matthan but generated the Jacob,<sup>28</sup> [and] Jacob but generated the Joseph [A] the husband of Mary, *out of whom [Mary] was generated Jesus.*" *Matthew* 1:2-16; italics supplied.

(2) The list at *Luke* 3:23ff. lists Jesus' progenitors back to David through (Bath-Sheba + David -) Nathan.<sup>29</sup> All is in the format "b [son] of the a, c of the b," etc.--excepting as relates to Jesus:

"...Jesus...being son, *as it was being opined*,<sup>30</sup> of Joseph of the *Heli* of the Matthat of the Levi...[etc.]...of the Mattatha of the Nathan of the David." 3:23-31; italics supplied.

*Luke* corroborates that Joseph was "out of house of David..." 1:27.

After David, only two names agree between the *Matthew* and *Luke* lists--Shealtiel and Zerubbabel. *Matthew* lists all known intervening Judah kings but two<sup>31</sup> between (David -) Solomon and Jeconiah/[Jehoiachin, who was exiled to Babylon], and lists nine generations between (*Josiah-Jeconiah/Jehoiachin*-) Shealtiel (-Zerubbabel) and Jacob (-Joseph [A]). *Luke* recognizably lists no kings and lists 18 generations between (*Melchi-Neri*-) Shealtiel (-Zerubbabel) and Heli (-Mary [A]). Over the approximate 1,000 years between David and Jesus, *Matthew's* list yields 26 generations of an average 38-1/2 years each; *Luke*, 41 generations of an average 24-1/2 years each:

*Luke* 3:23ff.

**David**  
**Nathan**  
 Mattatha  
 Menna  
 Melea  
 Eliakim  
 Jonam/Jonan  
 Joseph  
 Judas  
 Symeon  
 Levi  
 Matthat  
 Jorim  
 Eliezer  
 Jesus/Joses  
 Er  
 Elmadam/Elmelam  
 Cosam  
 Addi  
 Melchi  
**Neri**

**Shealtiel**

*Matthew* 1:6ff.

**David**  
**Solomon**  
 Rehoboam  
 Abijah  
 Asa  
 Jehoshaphat  
 Jehoram

Uzziah  
 Jotham  
 Ahaz  
 Hezekiah  
 Manasseh  
 Amon

Josiah  
**Jeconiah/[Jehoiachin/Coniah]**  
 "and the brothers of him upon deportation of Babylon. *After* but the deportation of Babylon, Jeconiah generated the Shealtiel." (italics supplied)  
**Shealtiel**

<sup>27</sup> See Appendix 3B, Attachment 1 and other sites there referenced for all *Matt*-root names. (In *Matthew's* 22 generations twixt Rehoboam and Joseph [A] there appears this one *Matt*-root name; in *Luke's* 37 generations between (Nathan-) Mattatha and Heli there appear six such names.

<sup>28</sup> The only other directly-named *Jacob* being the *Old Testament* patriarch Jacob/Israel. Two *New Testament* *Jacobs* (members of Jesus' 'extended' family, appear as (anglicized) *James*.

<sup>29</sup> Concerning the issue of "Nathan" the son vis-a-vis "Nathan" the prophet, Book Two, Introductory Summary, *at and following* fn. 10; Appendix 2A, Nathan; and Appendix 1E *following* fn. 82.

<sup>30</sup> Refer to Appendix 4D, "enomizeto."

<sup>31</sup> #6, Ahaziah/Jehoahaz/Joahaz, and #7, Joash/Jehoash, who present their own identity problems. See Appendix 2C, "Through the Period of the Kings," and its tables.

Luke 3:23ff.

<sup>32</sup>  
Zerubbabel  
Rhesa  
Joanan  
Joda  
Josech  
Semein  
Mattathias  
Maath  
Naggai  
Esli  
Nahum  
Amos  
Mattathias  
Joseph  
Jannai  
Melchi  
Levi  
Matthat  
Heli/Eli  
  
Jesus, "being son, as it was  
being opined, of Joseph of  
the Heli."

Matthew 1:6ff.

Zerubbabel  
  
  
  
  
  
  
  
  
  
  
Abiud  
Eliakim  
  
Sadok/Zadok  
Achim  
Eliud  
Eleazar  
Matthan  
Jacob  
Joseph "the husband of Mary, out of whom was  
generated Jesus."

Azor

"In constructing their genealogical tables, it is well known that the [Hebrews] reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and *counting that daughter's husband for the son of maternal grandfather.* (Numbers xxvi, 33; xxvii, 4-7."<sup>33</sup>

## Lineage, High Priestly and Monarchic

### High Priestly Lineage - Refer also to Appendix 3B, II, Chief/High/Levite Priesthoods.

"[H]istory informs us that Aaron...officiated as high priest, and that, after his death, his sons [(Amminadab + ? - Elisheba + Aaron - Eleazar and Ithamar)] succeeded him immediately; and that this dignity hath been continued down from them all to their posterity. *Whence it is a custom of our country, that no one should take the high priesthood of God but he who is of the blood of [Levi + ? -] Aaron, while every one that is of another stock, though he were a king, can never [legitimately] obtain that high priesthood.*"  
*Josephus AJ, XX.X.1 (italics supplied).*

"[O]ur forefathers...made provision that the stock of the priests should continue unmixed and pure...[and that]...he who is partaker of the priesthood must propagate of a wife of the *same nation*<sup>34</sup>...make a scrutiny, and take his wife's genealogy from the ancient tables, and procure many witnesses to it. And this is our practice not only in Judea, but wheresoever any body of men of our nation do live...for they send to Jerusalem the ancient names of their parents in writing...and signify who are the witnesses also. But if any war falls out...those priests that survive them compose new tables of genealogy out of the old records, and examine the circumstances of the women that remain; for still they do not admit of those that have been captives.... [T]he strongest argument of our exact management in this matter is...that we have the names of our high priests *from father to son* set down in our records of the interval of two thousand years...."  
*Josephus, page 861 ("Against Apion").*

A high priest "a wife in her virginity shall take. A widow, or one put away, or a polluted one, a harlot--these not he shall take; but rather a virgin of his people."  
*Leviticus 21:7, 13.*

<sup>32</sup> Refer to Appendix 3B, I, Zerubbabel.

<sup>33</sup> M'Clintock and Strong, *Cyclopaedia*, Vol. III, p. 774, as quoted in *Aid* at page 1118 (italics supplied); refer to Appendix 1C, sub-part VI, "Zelophehadites."

<sup>34</sup> *i.e.* same *genus* or 'race' (an implied premise being that the high priest's own bloodline reached unadulteratedly back to Levi-Aaron)--not, necessarily, born in a particular territorial ('national') place. Implicit in *same nation* is the premise of strict adherence to the tenet by all preceding generations, *i.e.* the inherited racial bloodline of each priest also would be equally pure to that of the prospective mother of his children, *unadulterated from either* paternal or maternal side.

## Monarchic Lineage

Text sources related to the doctrinal establishment of royal lineage in the bloodline of (Judah -) David are as follows:<sup>35</sup>

"[N]ot shall depart the scepter from Judah, nor the lawmaker from between his feet, until comes Shiloh...." *Genesis* 49:10.

After David was secure on his throne, Nathan<sup>36</sup> had a vision, and, "in night that,...came the word of [*Tet.*]..., saying, 'Go, and you shall say to My servant, David,...I have taken you...to be leader over My people.... ...And shall be sure your house and your kingdom forever before Me; your throne shall be established forever." *2 Samuel* 7:4, 8, 16.

"...[I]t shall be, when are fulfilled your days to go with your fathers, that I shall raise up your seed after you, who shall be of your sons, and I shall establish his kingdom [and...] his throne forever;...and I will establish him in My house and in My kingdom forever; and his throne shall be established forever." *1 Chronicles* 17:11ff.

Nathan reported his vision to David, who "came...and sat before [*Tet.*]" and spoke words of praise, finishing his remarks with, 'And now...the word which You spoke about Your servant and about his house, confirm forever." *2 Samuel* 7:17.

Solomon later said, "And has established [*Tet.*] His word that He spoke; for I have risen up in the place of David my father, and I sit on the throne...." *2 Chronicles* 6:10.

"I have cut a covenant with My chosen; I have sworn to David, My servant; until forever I will establish Your seed, and build up to generation and generation your throne." "Once I have sworn by my holiness; not to David I will lie. His seed forever shall be, and his throne as the sun before Me." *Psalms* 89:3-4; 35.

(Direct paternal descent of David from Judah is assumed, there being no data to suggest legitimization of lineage via predecessors' fathers-in-law [as per quotation at fn. 33].)

## **Macherus/Machaerus**

"*Macherus*, near the mountains of Arabia." *AJ* XIV.V.2. E. side of Dead Sea @ 10 mi. south of sea's N end (Lonely Planet map 48 C2).

The "citadel *Macherus*" "was walled in...itself a very rocky hill, elevated to a great height...ditched about with...valleys on all sides, and to such a depth, that the eye cannot reach their bottoms...," "on the west...threescore furlongs...to the lake Asphaltis [Dead Sea]...[and] the valley on the east side...no less than a hundred cubits [which] extends as far as a mountain that lies over against Macherus, with which it is bounded." *Wars* VII.VI.1.

**Magdalene, Mary** - Refer to Attachment 1 to this Appendix 4C.

## **Mark, John**

Peter "went to the house of Mary the mother of John who was surnamed *Mark* [Marcus]." *Acts* 12:12.

"Peter apostle of Jesus" closes one of his letters with the words, "Is greeting you the<sup>37</sup> in Babylon jointly chosen<sup>38</sup> and *Mark* the son of me." *1 Peter* 5:13.

"Aristarchus my fellow captive sends you his greetings, and so does *Mark* the cousin of Barnabas." *Colossians* 4:10.

"...Barnabas...and Saul...having taken along together John the having been surnamed

<sup>35</sup> For the lineage from Abraham to David, refer to Appendix 1C, sub-part VIII, "Lineage Roster as Given, Abraham to (Bath-Sheba + David -) Solomon and Nathan.

<sup>36</sup> Refer to Book Two, Introductory Summary, at and following fn. 10.

<sup>37</sup> Here the editors have added, "[woman]."

<sup>38</sup> Here also has been added, "[woman]."

*Mark*,” in Salamis “were having...also John subordinate;” subsequently, “John...having withdrawn from them returned into Jerusalem;” later, “Barnabas...was wishing to take along with also the John the being called *Mark*” on another journey. *Acts* 12:25; 13:5; 13:13; 15:37.

Paul, summoning Timothy, said, “Mark...be leading with yourself, he is...to me well useful into service.” *2 Timothy* 4:11.

## Mary [A]

Mary [A]’s lineage is referred to in the canon in three manners: indirectly, concerning a familial relationship with Elizabeth (see [Elizabeth](#)); directly but obliquely once, in *Toward Romans* (quoted below); and left unclear by *Luke*’s roster *vis-a-vis Matthew*’s roster (see [Lineage, David to Jesus](#)). The question remains, whether Mary possessed in her own right both Aaronic and Davidic blood.<sup>39</sup>

Acceptance that Mary possessed Aaronic blood chiefly has stemmed from her stated relationship to Elizabeth, who was “out of the daughters of Aaron,” combined with a traditional conjecture that, being stated as cousins, Elizabeth and Mary’s mother (not named in the canon) were sisters.

As to royal blood, the added question, whether *Heli* of the canon and *Joacim* of the apocrypha were one and the same man, is the key uncertainty in a necessary ‘round-robin’ reconciliation of data, *i.e. Toward Romans* 1:3 (Jesus was “out of seed of David according to the flesh”) would need to confirm the *Gospel of the Birth of Mary* 1:1 (Mary was “sprung from the royal race and family of David”), which gives her father’s name as *Joacim* and not *Heli*, taken to be Mary’s father according to the *Luke* roster.

Mary-related quotations: - See also “[Supplemental Data, Mary \[A\] and Joseph \[A\]](#),” this appendix, and Appendix 4C, “[messenger](#)” vs. “[angel](#).”

“*Mary*. The Greek form of the Hebrew name Miriam/[Miriamne].” *Aid*, page 1118.

“...*Mary*, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple....” *Gospel of the Birth of Mary*,<sup>40</sup> 1:1.

“...Jesus...having come to be out of seed of David according to the flesh....”

*Toward Romans*, 1:3.

*Mary*’s “father’s name was Joachim, and her mother’s Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem.” *Gospel of the Birth of Mary*, 1:1-2; see also [Bethlehem](#), [Joacim](#), and [Nazareth](#), this appendix.

“[T]hey vowed, if [*Tet*.] should favour them with any issue, they would devote it to the service of the Lord [*khristos/anointed one*].” *Gospel of the Birth of Mary*, 1:6.

“[A]t a certain great feast of the Lord...Reuben the high-priest<sup>41</sup> opposed

<sup>39</sup> By virtue of which--by a segment of population of mutual knowledge and belief--a son of hers could be seen as an historically legitimate candidate, under The Law, both for chief priesthood and throne, potentially conjurable as a deliverer in the old tradition (e.g. judge-commanders Othniel and Ehud, termed “saviors”--Appendix 1D, II, “Judges”). In that regard, 5,000 men mentioned at *Mark* 6:44 could have constituted an army, when Jesus, however, “...having known that they about to be...snatching him, in order that they might make [him] king, he withdrew” (*John* 6:15; possibly intimated in Jesus’ pre-death dialogue with procurator Pilate, at *John* 18:36: “[I]f out of the world this was the kingdom of mine, the *subordinates* the mine were *struggling* likely in order that not I should be given beside;” where potential alternate definitions are *obeying servants*, *acting under instructions*, and *battling*.) Conversely (while purity of race of unidentified mothers in the lineage rosters generally appears as assumed--see quotation, “Against Apion,” page 861, below at [Lineage, High Priestly and Monarchic](#)), acceptance of bloodline legitimacy of a male by paternal blood, alone, is evidenced past the mothers (Tamar, Rahab and Ruth; Appendix 1C, sub-part VII) who are named in the roster of lineage, but themselves were not.

<sup>40</sup> *The Gospel of The Birth of Mary* was translated from fourth century works of Jerome. “His contemporaries, Epiphanius, Bishop of Salamis, and Austin, also mention a gospel under this title.” (*Lost Books*, page 17).

<sup>41</sup> It is unclear whether Joacim was twice-rebuked, in that the *Mary* gospel (1:7ff.) relates a similar criticism by a high priest Issachar.

him [Joachim], saying it is not lawful for thee to offer thy gifts, seeing thou hast not begot any issue in Israel.” *The Protevanglion*,<sup>42</sup> 1:2.

“Anna...brought forth a daughter, and...the parents did call her name Mary.”<sup>43</sup> *Gospel of the Birth of Mary*, III:11.

Anna sang a song of joy, concluding, “[I]t may now be told the sons of Reuben that Anna gives suck.” *The Protevanglion*, VI:8.

“[W]hen the child was a year old, Joachim made a great feast, and invited the priests, scribes, elders, and all the people of Israel; and Joachim then made an offering of the girl to the chief priests, and they blessed her.... Then Joachim a second time offered her to the priests, and they blessed her....” *The Protevanglion*, V:4-5.

And when three years were expired, and the time of her weaning complete, they [traveled (IV:5) and] brought [her] to the temple. ... [and] having...perfected their vow, left [her] with other virgins in the apartments of the temple, who where to be brought up there, and they returned home.”<sup>44</sup> *Gospel of the Birth of Mary*, IV:1, 8.

“[T]he high-priest said, ‘Call together to me seven undefiled virgins of the tribe of David.’” *The Protevanglion*, IX:2.

### Marys, Other

*Mary*, sister of Martha and Lazarus--see Appendix 4C, Attachment 1, I.

*Mary of Magdala*/'the Magdalene'--see Appendix 4C, Attachment 1, II.

*Mary*, mother of John Mark:

Peter “came upon the house of the *Mary* the mother of John the being surnamed Mark,” where people were “crowded together” and a “servant girl” answered Peter’s knock. *Acts* 12:12ff.

Among those who viewed the crucifixion of Jesus:

“*Mary* the [one] of the *Clopas*.” *John* 19:25. This statement is transliterated, in the Greek/English interlinear text referenced generally in this work, as “*Mary* the [wife] of *Clopas*.”

“*Mary* the of the James and Joseph.” *Matthew* 27:55.

“*Mary* the of Joses.” *Mark* 15:40.

Among those discovering the tomb as empty:

“*Mary* the of the James and Salome.” *Mark* 16:1.

“*Mary* the of James,” *Luke* 24:10.

“*Mary* the of the James and Joseph mother and the mother of the sons of Zebedee [with no comma placements].” *Matthew* 27:57.

”*Mary* the of James the little and of Joses mother and Salome.” *Mark* 15:40.

“*Mary*, who many things labored....” *Romans* 16.6.

### Masada

The “fortress Masada:” “There was a rock, not small in circumference, and very high. It was encompassed with valleys of such depth downward, that the eye could not reach their bottoms...abrupt...such as no animal could walk upon, excepting at two places of the rock...though not without difficulty. [O]f the ways that lead to it, one is that from the lake Asphaltis [Dead Sea] toward the sun-rising, and another on the west where the ascent is

<sup>42</sup> *The Protevanglion*, ascribed to James, “...was publicly read as canonical in the eastern churches...” (*Lost Books*, page 24). There are indications of other accounts which did not survive, as suggested at *Luke* 1:1: “Since even many took in hand to compile statement about [our completeness] of facts...”

<sup>43</sup> Language in the prologue to Anna’s conception of Mary provokes a *naditum* ring, i.e. Joachim’s presence is taken away for a long spell; Judith, Anna’s “maid,” gave Anna a “hood...for it is not fit,” said Judith, “that I, who am a servant, should wear it.” When Joachim reappeared, Anna, “having on her wedding garment...ran, and hanging about his neck, said, ‘...behold, I who was a widow am no longer a widow, and I who was barren shall conceive.” *Protevanglion*, II:1-8; III:8ff. (The root word “widow” also can be defined as to bereave; make desolate or deserted.)

<sup>44</sup> The purpose for consecrating females to the temple are not set forth in scripture; however, see quotations *Josephus*, page 861 (“Against Apion”) and *Leviticus* 21:7, 13 at Lineage, High Priestly and Monarchic.

easier...called the *Serpent*,” “a perilous climb of 30 furlongs to a plain upon the highest part of the mountain...[where] Jonathan the high priest first of all built a fortress, and called it *Masada*; after which the rebuilding of this place employed the care of king Herod to a great degree...[including] a wall round about the entire top of the hill.” *Wars VII.VIII.2-4*. (Josephus gives many details of its palace, appointments, armory, and provisions, noting that Herod the Great rebuilt and stocked the fortress out of “fear of these dangers”--that “the multitude of the Jews...should depose him, and restore their former kings to the government,” and also of Cleopatra the Great’s desire that Antony “cut off Herod and...bestow the kingdom of Judea upon her.”

### **Nazareth**

*Nazareth*, itself referred to by the Greek word for *city*, lay some three miles south of the large and fortified regional Galileean city of *Sepphoris* (this appendix). When Joseph responded to the registration decree of Caesar [Octavianus/] Augustus, “Went up...Joseph from the Galilee out of city *Nazareth*....” *Luke 2:4*.

Mary [A] was at *Nazareth* when she received the visit from the angel/messenger, Gabriel. *Luke 1:26*.

After infant Jesus’ parents had presented him at temple, “they returned into the Galilee into city of themselves *Nazareth*.” *Luke 2:39*.

When Joseph [A], Mary [A] and Jesus returned from Egypt (*refer to Appendix 4A, Detail A*), they “withdrew into the parts of the Gailiee, and having come...settled into city being said *Nazareth*....” *Matthew 2:22-23*.

When Jesus “came to be of years twelve,” and his parents (who he had accompanied to a festival) retrieved him from Jerusalem, where he had remained behind, he returned with them to *Nazareth*. *Luke 2:42-51*.

After Jesus learned of the arrest of John the baptizer, Jesus “retired into the Galilee. And having left the *Nazareth*...he took up residence into Capernaum.” *Matthew 4:13*.

Jesus “came into *Nazareth*, where he was having been reared.” *Luke 4:16*.

### **Palaistine/Palaestina/Palestine**

The Greek word *Palaistine* (from which was derived the Latin *Palaestina*) is believed originally drawn from the Hebrew *Pelesheth*, for Philistine. “The name persisted long after the great days of Philistine power had passed.” Herodotus (who wrote “from the 450s [b.c.e.] up to the 420s [b.c.e.]” *deSelincourt* transl., p. xii) “referred to the region as ‘Palaistina’ and the name was eventually applied by the Romans to all of Canaan [and] even today...has been used in naming the entire region once known as Canaan.” *Asimov*, vol. 1, p. 221. “...[L]ater, other secular writers (Philo, Ovid, Pliny, Josephus, Jerome) used the Greek and Latin terms [*Palaistine* and *Palaestina*] to designate all that territory formerly known as the “land of Canaan”....” *Aid*, p. 1264.

The following are references made by Herodotus (quoted from the *deSelincourt* transl.):

Scythians were met in “*Palestine*” by Egyptian king Psammetichus. Page 44.

“The Phoenicians and the Syrians of *Palestine*....” Pages 121, 400

(“...[T]he people we call Phoenicians were racially and culturally indistinguishable from...Canaanites to the south.” *Asimov*, vol. 1, p. 218.)

“Between Persia and Phoenicia lies a very large area of country, and from Phoenicia the branch [of continent] I am speaking of runs along the Mediterranean coast through *Palestine* in Syria to Egypt, where it ends.” Page 228.

“This [Phoenician] part of Syria, together with the country which extends southward to Egypt, is all known as *Palestine*.” Page 400-401.

Of the Persian provinces in the reign of Darius I was the “*Fifth*: from the town of Poseideium, which was founded...on the border between Cilicia and Syria, as far as Egypt.... ...contain[ed] the whole of Phoenicia and that part of Syria which is called *Palestine*, and Cyprus.” Page 192.

In Strabo's *Geography*, the name *Coele-Syria* is found in place of "Palestine" as a regional designation. ("*Coele*," a derivative of the Greek word for *hollow* or *concavity*, originally stemmed from the region's topography, and "*-Syria*" from its then domination.)

"[T]he mountains, Libanus and Antilibanus...form Coele-Syria," by beginning "slightly above the sea," the one "near Tripolis" and the other "near Sidon," and terminate in other "hilly and fruitful" mountains to the south, so as to "leave a hollow plain between," "200 stadia" along the sea and an interior breadth twice that. "It is intersected by rivers, the Jordan being the largest," and "also contains a lake...Gennesaritis."

"[T]he whole of the country above [from Strabo's cartological view, 'below']...Seleucia, extending approximately to Aegypt and Arabia, is called Coele-Syria [while] the country marked off by the Libanus and the Antilibanus is called by that name in a special sense,"

Confusion is found attendant to later uses of *Coele-Syria*, as a result of the name's two possible meanings. See also Appendix 3A, VI, Attachment 3, [Syria](#).

In this work, use of "Palestine" as a definite territorial name has been avoided as much as possible, because of the lack of precise delineations for the ancient and progressive areas, and their references within wider territorial dominations at varying times.<sup>45</sup>

"Palestinian:"

The free on-line encyclopedia, *Wikipedia* (which article is prefaced with the note, "The neutrality of this article is disputed") offers the following: *Palestinian* primarily is used to describe peoples "who in general regard themselves as a distinct branch...with family origin in the [ancient] region called Palestine." "[S]ome Palestinian[s]...[that] emphasize their continuity with the previous population of the area...see themselves as Canaanite...(cf. Abu-Shalieh [<http://www.lpj.org/Nonviolence/Sami/articles/eng-articles/canaanite.htm>])."

## **Ptolemais**

*Ptolemais*, "a town of Thebais in Egypt, called after the Ptolemies, who beautified it"... "another city of the same name in the territories of Cyrene [possibly "the same as Barce"]... "a city of Palestine, called also Acon." L 515. (*Lempriere* does not show *Acon* but does, *Ace*: "A town of Phoenicia, called also Ptolemais, now *Acre*." L 4.)

*Ptolemais*, "a seaport city located at the northern point of the crescent-shaped bay of Acco or Acre [which is formed by the cape of Mount Carmel jutting out into the Mediterranean Sea about eight miles to the south]." "Its name [was] changed to *Ptolemais*;" and "the city is mentioned in the Apocrypha as a center of opposition during the rule of the Maccabees." "Under [Roman] emperor Claudius [who succeeded Caligula] the city of *Ptolemais* [Acco] became a Roman *colonia*." *Aid* pp. 28-29.

*Ptolemais*, "a maritime city of Galilee, built in the great plain [and] encompassed with mountains: that on the east side, sixty furlongs off, belongs to Galilee;<sup>46</sup> but that on the south belongs to Carmel, which is distant from it a hundred and twenty furlongs; and that on the north is the highest of them all, and is called by the people of the country, The Ladder of the Tyrians, which is at the distance of a hundred furlongs." See [Region, In General](#).

## **Region, In General** (See also [Palaistine/Palaestina/Palestine](#).)

*Josephus Wars* III.III.1ff. provides--textwise, when Vespasian on order of Nero began Rome's final conquest--"A Description of Galilee, Samaria, and Judea:"

1. "Phoenicia and Syria encompass about the Galilees, which are two...Upper Galilee and the Lower. They are bounded toward the [east/] sun-setting with the borders of the territory...of Ptolemais, and by Carmel; which mountain had formerly belonged to the Galileans, but now belonged to the Tyrians; to which mountain adjoins Gaba (...those horsemen that were dismissed by Herod the king dwell therein)...bounded on the south with Samaria and Scythopolis, as far as the river Jordan; on the east with Hippene and Gadaris, and also with Gaulonitis, and the borders of the kingdom of Agrippa [formerly the tetrarchy of Philip]; its northern parts are bounded by Tyre, and the country of the Tyrians. ...[T]hat Galilee which is called the Lower...extends in length from Tiberias to Zabulon, and of the maritime places Ptolemais is its neighbor; its breadth is from the village called Xaloth, which lies in the great plain, as far as Bersabe, from which

<sup>45</sup> See also [Region, in General](#), below.

<sup>46</sup> "but [later] to the Tyrians." *Wars* III.III.1.

beginning also is taken the breadth of the Upper Galilee, as far as the vilage Baca, which divides the land of the Tyrians from it; its length is also from Meloth to Thella, a village near to the Jordan."

"2. These two Galilees, of so great largeness, and encompassed with so many nations of foreigners, have been always able to make a strong resistance on all occasions of war; for the Galileans are inured to war from their infancy, and have been always very numerous." Their "cities lie here very thick...very many villages...full of people...the very least of them contain above fifteen thousand inhabitants."

"3. ... "[T]he length of Perea is from Macherus to Pella and its breadth from Philadelphia to Jordan; its northern parts are bounded by Pella...its western with Jordan; the land of Moab is its southern border, and its eastern limits reach to Arabia, and Silbonitis, and besides to Philadelphene and Gerasa."

"4. ... "Samaria...lies between Judea and Galilee; it begins at a village...in the great plain called Ginea, and ends at the Acrabene toparchy, and is entirely of the same nature with Judea...hills and valleys [and]...very fruitful. ...[By] reason also of the excellent grass...its...cattle yield more milk than do those in other places...and [it is...] very full of people."

"5. ..."[T]he village Anuath, which is also named Borceos," "in the limits of Samaria and Judea," "is the northern boundary of Judea. The southern parts...if measured lengthways, are bounded by a village adjoining to the confines of Arabia; the Jews that dwell there call it Jardan. ...[I]ts breadth is extended from the river Jordan to Joppa. The city Jerusalem is situated in the very middle.... ...[I]ts maritime places extend as far as Ptolemais." "...[I]t was parted into eleven portions, of which the royal city Jerusalem was the supreme, and presided over all the neighbouring country."

"...[T]he other cities that...presided over their...toparchies [were] Gophna...Acrabatta...Thamna...Lydda...Emmaus...Pella...Idumea...Engaddi...Herodium and Jericho; and after them came Jamnia and Joppa, as presiding over the neighbouring people; and besides these there was the region of Gamala, and Gaulonitis, and Batanea, and Trachonitis, which are also parts of the kingdom of Agrippa [formerly the tetrarchy of Philip]."

"This country [the former tetrarchy of Philip] begins at Mount Libanus and the fountains of Jordan, and reaches breadthways to the lake of Tiberias [sea of Galilee]; and in length is extended from a village called Arpha, as far as Julius [formerly Bethsaida]. Its inhabitants are a mixture of Jews and Syrians."

## Salome

*Salome* I, (half?-) sister of Herod the Great. Refer to Appendix 4B, Attachment 2, and related narratives.

(*Salome*-) Alexandra I. Refer to Appendix 4B, Attachment 1, and related narratives.

(Miriamne II + Herod the Great - Herod [B;?] + Herodias -) *Salome* II; refer to Appendix 4B, Attachment 2. *Salome* II commonly is taken as a young daughter of Herodias and as being involved in the beheading of John the baptizer. However, the two *New Testament* accounts (*Matthew* 14:6 and *Mark* 6:22) do not name the "daughter," and the tale does not appear in *Josephus* (*AJ* XVIII.V.2), who merely reports the parentage and betrothals/marriages of *Salome* II, whose first betrothal/marriage was to (Cleopatra of Jerusalem + Herod the Great-) Philip.

(Elpis/Elpide + Herod the Great -) *Salome* III; refer to Appendix 4B, Attachment 2.

Immediately after Jesus' birth, "the midwife went out from the cave, and [one] *Salome* met her. ... *Salome* went in, and the midwife said, 'Mary, shew thyself, for a great controversy is risen concerning thee.'" *Protevangelion* XIV:14.

A *Salome* is named among women who went to Jesus' tomb; *Mark* 16:1.

[Some conjectures (e.g. that *Salome* was the mother of apostles James and John of Zebedee; that she possibly was a sister of Jesus' mother) have arisen from incomplete references in the descriptions of women viewing the crucifixion of Jesus: (a) "the mother of the sons of Zebedee," *Matthew* 27:56; (b) "Mary the of James the little and of Joses mother and *Salome*," *Mark* 15:40; "his mother and the sister of his mother," *John* 19:25.]

**Scythopolis** - See this appendix, Dekapolis, and Appendix 2A, Beth-Shan/Beth-Shean.

## Sepphoris

Sepphoris was a prosperous, large and ornate city rebuilt by Herod Antipas during Jesus' youth; "a burgeoning Greco-Roman metropolis boasting upwards of 30,000 inhabitants--Jews, Arabs, Greeks and Romans." Antipas' splendid rebuilding would have required "carpentry," and "Artisans from Nazareth would surely have been among...many skilled workers from surrounding towns and villages [who went] to Sepphoris and found employment." Batey, Richard A., *Jesus and the Forgotten City: New Light on Sepphoris*, Century One Media, April 2000.

Antipas, tetrarch of the Galilee, "built a wall around Sepphoris (which is the security of all Galilee) and made it the metropolis of the country." *AJ* XVIII.II.1.

*Sepphoris*, "the largest city of Galilee." *Wars* III.II.4.



years of age; what shall we do with her, for fear lest the holy place...should be defiled? Then replied the priests to Zacharias the high-priest, 'Do you stand at the altar...and make petitions concerning her, and whatsoever the *Lord* shall manifest unto you, that do.'" Zacharias received instructions from an *angel*, "Go forth and call together all the *widowers* among the people, and let every one of them bring his rod, and he by whom the *Lord* shall shew a sign shall be the husband of Mary. And the criers went out through all Judaea, and the trumpet of the *Lord* sounded and all the people ran and met together." "After the high-priest had received their rods, he went into the temple to pray; and when he had finished...he took the rods and went forth and distributed them.... The last rod was taken by Joseph, and behold a dove proceeded out of the rod.... And the high-priest said, 'Joseph, Thou art the person chosen....'"

Joseph balked at first, "saying, I am an old man...; but "the high-priest replied...' remember how *God* dealt with Dathan, Korah, and Abiram <sup>48</sup>...because of their contradiction,...[and] Joseph, then being afraid, took her [Mary] unto his house." *The Protevangelion*, VIII:3-16; italics supplied.

When Mary "arrived to her fourteenth year.... ..the high-priest made a public order. That all virgins who had public settlements in the temple, and were come to this age, should return home, and, as they were now of a proper maturity, should...endeavour to be married."<sup>49</sup> "Mary... alone answered, that she could not comply with it." "The high priest being hereby brought into a difficulty, Seeing he durst neither on the one hand dissolve the vow...Nor on the other hand introduce a custom, to which the people were strangers, commanded that at the approaching feast all the principal persons both of Jerusalem and the neighbouring places should meet together, that he might have their advice, how he had best proceed in so difficult a case. When they were accordingly met, they unanimously agreed to seek *the Lord*, and ask counsel from him on this matter." While the assembly was "engaged in prayer, the high-priest, according to the usual way, went to consult *God*," whence he ascertained "that it must be inquired or sought out by a prophecy of Isaiah to whom the Virgin should be given and be betrothed; For Isaiah saith, there shall come forth a rod out of the stem of Jesse [the name of king David's father], and a flower shall spring out of its root. ... Then, according to this prophecy, he [the high-priest] appointed, that all the men of the house and family of David, who were marriageable, and not married, should bring their several rods to the altar." Joseph [A], "of the house and family of David, and a person very far advanced in years...drew back his rod, when every one besides presented his."

"...[W]hen nothing appeared agreeable...the high-priest judged it proper to consult *God* again, Who answered that he to whom the Virgin was to be betrothed was the only person of those who were brought together, who had not brought his rod. Joseph therefore was betrayed. For, when he did bring his rod, and a dove coming from Heaven pitched upon the top of it, every one plainly saw, that the Virgin was to be betrothed to him; Accordingly, the usual ceremonies of betrothing being over, he returned to his own city of Bethlehem, to set his house in order, and make the needful provisions for the marriage. But...Mary, with seven other virgins of the same age, who had been weaned at the same time, and who had been appointed to attend her by the priest, returned to her parents' house in Galilee." *Gospel of Mary*, V:3-16; VI:1-7; italics supplied.

Joseph left Mary in "his house," saying, "I must go to mind my trade of building.... And it came to pass, in a council of priests, it was said, Let us make a new veil for the temple.' And the high-priest said, 'Call together to me seven undefiled virgins of the tribe of David,'" to whom when brought before him "the high-priest said...'Cast lots before me now, who of you shall spin the golden thread, who the blue, who the scarlet, who the fine linen, and who the true purple.' Then the high-priest knew Mary, that she was of the tribe of David; and he called her, and the true purple fell to her lot to spin, and she went away to her own house. But from that time Zacharias the high-priest <sup>50</sup> became dumb, and Samuel was placed in his room.... But Mary took the true purple, and did spin it."

As Mary "took the purple, and sat down in her seat to spin it," Gabriel appeared. "Now at this time of her first coming into Galilee, the *angel* Gabriel was sent to her...."

*The Protevangelion*, VIII:16; IX:1-6, 8-9; *Mary* VII:1.

"Joseph...went from Judaea to Galilee, with intention to marry" Mary, it being "near three months since she was betrothed to him. At length it plainly appeared she was with child, and it could not be hid from Joseph." *Mary*, VIII:1-3.

When Mary's "sixth month was come, Joseph returned from his building houses abroad, which was his trade," and found Mary <sup>51</sup>"grown big." *The Protevangelion*, X:1-12.

"Then came Annas <sup>51</sup> the scribe," asking why Joseph had not been to temple, and, "turning about perceived her [Mary] big with child; and went away to the priest and told him.... Then said the priest, 'Hath Joseph done this?' Annas replied, 'If you send any of your servants, you will find that she is with child.' And the servants went, and found it as said." Joseph and Mary then were brought to answer before "the priest," who accused Joseph of having "privately married" Mary in order that his "seed might be blessed." Both Joseph and Mary denied it, Mary saying, "I am innocent in God's sight, seeing I know no man." After putting Joseph to a test, which he passed, the priest released them. *Protevangelion*, XI:1-7 and 8, 14.

When "the ninth month from her conception drew near...Joseph took his wife [to have her taxed as

<sup>48</sup> Refer to Appendix 1C, sub-part IV, "Moses' Conferences on the Mountain and Connected Events," A. Rebellion of Nadab and Abihu and Korah-led Revolt.

<sup>49</sup> It is not stated whether all females dedicated to the temple routinely were discharged after a prescribed time.

<sup>50</sup> It is unclear whether the only high priest referenced in the within quotations is Zacharias/Zechariah; refer to Zechariah, this appendix.

<sup>51</sup> See Ananus/Annas, this appendix.

my wife”<sup>52</sup>] and what other things were necessary to Bethlehem, the city from whence he came,” where the birth of Jesus occurred. *The Protevanglion*, VIII:8-15.

#### Withdrawal to Egypt

See Appendix 4A, Detail A, “Year and Age of Death of Herod the Great and Year of Birth of Jesus.”

#### **Susanna**

A *Susanna* is named among others journeying with Jesus and the apostles. *Luke* 8:3. See Appendix 3B, I, Susanna, History of, for a second *Susanna*.

#### **Sychar**

Jesus went “into city of the Samaria being said *Sychar*”<sup>53</sup> near the piece of ground which gave Jacob to Joseph.” *John* 4:5.

#### **Thebais**

“A country in the southern parts of Egypt, of which Thebes was the capital.” L 602.

#### **Tiberias**

“[W]hen the Roman empire was translated to Tiberius,” “Herod [Antipas] was in great favour with [Caesar] Tiberius [CDN and]...built a city...called...Tiberias,” “in the best part of Galilee, at the lake of Gennesareth. There are warm baths at a little distance from it, in a village named Emmaus.” *AJ* XVIII.II.3; *Wars* II.IX.1-2.

**Zebedee** - See footnote 5.

#### **Zechariah**

For all prior uses, see Appendix 3B, I “Names, Supplemental Listing,” Zechariah/Zachariah/ Zacarias/Zecher and Zechariah/Zachariah, *Book of*, and Appendix 3B, II, Attachment 4, “Source Quotations for Charted Explorations in Attachments 3B, II of Royalty and Priestly Lineage Relationships,” Zechariah.

Zechariah, father of John the baptizer:<sup>54</sup> (*Refer also to Elizabeth*, this appendix)

“Happened to be in the days of Herod king of the Judea priest someone to name *Zechariah* out of upon-day of [the priestly division] Abijah”<sup>55</sup> *Luke* 1:5.

“It happened to be but in the to be serving as priest him in the order of the upon-day of him...according to the custom of the priestly office he obtained by lot...was seen but to him *aggelos* [“Gabriel”]...., who said, “...the woman of you Elizabeth will generate son to you, and you will call the name of him [*iota/omega/alpha/ny/eta/ny*] John” *Luke* 1:8-13; 19.

After predicting powers that would redound to Zechariah’s son, Gabriel told him, “[Y]ou will be being silent and not being able to speak until of which day should take place these.... And was the people waiting for *Zechariah*, and were wondering in the to be taking time in the divine habitation; and he was making signs to them, and was remaining dumb. And it happened as were fulfilled the days of the public service of him, he went off into the house of him. After but these the days conceived Elizabeth the woman of him....” *Luke* 1:19-24.

“John the of *Zechariah* son” *Luke* 3:2.

After Elizabeth designated their child would be named John, neighbors and relatives “were nodding in but to the father...what likely he would will to be being called

<sup>52</sup> Joseph would remark to the midwife who assisted at Jesus’ birth, “she fell to my lot.” *The Protevanglion*, XII:3 and XIV:6.

<sup>53</sup> Some codices have “Shechem” in place of Sychar; however it appears to remain indefinite whether they precisely are equatable. *Aid* p. 1564.

<sup>54</sup> See also Elizabeth, this appendix.

<sup>55</sup> Refer to Appendix 3B, II, “Chief/High/Levite Priesthoods,” sub-part II, A(1), King David’s Divisions.

it. And having asked for tablet he wrote saying 'John is name of it.' ... Was opened but the mouth of him instantly and the tongue of him...;" and Zechariah then prophesied, saying, *Theos* had "raised up horn of salvation to us in house of David boy of him." *Luke* 1:62, 67-69.

"Elizabeth...hearing that her son John was about to be searched for, took him and went up into the mountains.... ... But Herod made search after John, and sent servants to *Zacharias* [/*Zechariah*], where he was at the altar, and said to him, 'Where hast thou hid thy son?'" Zechariah replied that he was serving at the altar; how should he know? "So the servants went back and told Herod the whole; at which he was incensed, and said, 'Is not this son of his like to be king in Israel?' Herod sent therefore again his servants to *Zacharias*, saying, 'Tell us the truth, where is thy son, for you know that your life is in my hand.'"

"*Zacharias* replied to them...if he shed my blood, the *Lord* will receive my soul."

*The Protevangelion*, XVI:3-14.

Then "*Zacharias* was murdered in the entrance of the temple and altar, and about the partition; But the children of Israel knew not when he was killed. Then at the hour of salutation the priests went into the temple, but *Zacharias* did not according to custom meet them.... ... [T]hey could not find the body, but only blood made hard like stone. And they went away, and told the people, that *Zacharias* was murdered.... Then the priests took counsel together concerning a person to succeed him. And Simeon and the other priests cast lots, and the lot fell upon Simeon. For he had been assured by the Holy Spirit, that he should not die, till he had seen Christ come in the flesh." *The Protevangelion*, XVI:16-28.

There is a question as to which slain *Zechariah* Jesus was referring in his remark, to "someone of the ones versed in the law," that the "wisdom of the *theos* also said, 'I will send forth...prophets and apostles," who would be killed and persecuted, "in order that might be sought out the blood of all the prophets...having been poured out from founding of the world from the generation this, from blood of Abel until blood of *Zechariah* the having been slain between the altar and the house...." – "all blood righteous being poured out upon the earth from the blood of Abel the righteous till the blood of *Zechariah* son of Barachiah, whom you murdered between the divine habitation and the altar." (*Luke* 11:47-51; *Matthew* 23:35.) The slain *Zechariahs* were:<sup>56</sup>

- (a) *Zechariah*, son of king Jehoshaphat-S.  
This Zechariah, along with four [half?-] brothers, was killed by Jehoram-S when Jehoram secured the kingship; the manner of their deaths is not given. (*2 Chronicles* 21:1-4; Appendix 2C, IV, at fn. 67.)
- (b) *Zechariah*, son of high priest Jehoiada.  
He was "stoned...in the court of the house." (*2 Chronicles* 24:20; Appendix 2C, IV, fn. 93.)
- (c) King *Zechariah*-N, son of king Jeroboam II-N.  
He was killed by Shallum "before [in front of] the people." (*2 Kings* 15:10; Appendix 2C, IV, preceding fn. 110.)
- (d) *Zechariah*, father of John the baptizer; parentage and in-laws unknown.  
He was "murdered in the entrance of the temple and altar, and about the partition." (*Protevangelion*, XVI:16.)

Other associations:

(1) [*Jeberechiah*-] *Zachariah*, called by Isaiah to be a witness, together with priest Uriah, to Isaiah's conception of a child with "the prophetess." *Isaiah* 8:2.

(2) "Evidently 'Baruch' was a shortened form of 'Barekyahu,' itself an abbreviation of 'Yebarekyahu.' Both of these longer names, usually [are] rendered in English as '*Berechiah*.'" (McCarter, *Ancient Inscriptions*, p. 149; see Appendix 3B, I, *Seals and Inscriptions*, *Barekyahu*; refer also to Appendix 3B, II, Attachment 4, (e) *Berechiah/Barachiah*.)

<sup>56</sup> (e) One *Zacharias*, "son of Baruch," an "eminent citizen," is beyond the timeframe of this volume--*Josephus* editors note, "about 34 years future" of the death of Jesus; *Wars* IV.V.4. That *Zacharias* was slain "in the middle of the temple" during factioned events in the time of John of Gischala, precipitous to the fall of Jerusalem to Rome in the seventh decade c.e. *Wars* IV.V.4. (A high priest "Jesus" and an "Ananus the ancients of the high priests" also were killed seemingly in the same time period. *Wars* IV.III.7.)

(3) The writer of the *Book of Zechariah* in introductory chapters refers to himself as the "son of *Berechiah* of Iddo the Prophet" (Appendix 3B,II, Attachment 4, (p) Iddo [/Iddoh/Yiddoh, etc.]).<sup>57</sup>

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<sup>57</sup> It has been conjectured that the *Book of Zechariah* is a combination of scrolls, chapters one through eight written by one *Zechariah* and the remainder possibly by a *Zechariah* of a different period.