

~TIBERIUS (159) (Ti-be'ri-us)

- The second emperor of Rome. He was born in 42 B.C.E. as the son of **Tiberius Claudius Nero** and **Livia Drusilla**. But when his mother married Augustus in 38 B.C.E, **Tiberius** became the adopted son of the emperor.
- At the age of 31, upon the insistence of his stepfather, he divorced his wife Vipsania Agrippina and married Julia, the daughter of Augustus.
- Augustus chose **Tiberius** as his successor only after others whom he preferred above **Tiberius** had all died. On **August 17,14 C.E.** by the Gregorian calendar, Augustus died, on September 15, **Tiberius** allowed the Senate to name him emperor.
- John started baptizing in the fifteenth year of the reign of **Tiberius Caesar**. If the years were counted from the death of Augustus, the 15th year ran from **August 28 C.E. to August 29 C.E.** If counted from when he was formally proclaimed emperor, the year would run from **September 28 C.E. to September 29 C.E.**
- In the fifteenth year of the reign of **Tiberius Caesar**, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (**Luke 3:1**)
- In the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. (**Luke 3:2**)
- So he came into all the country around the Jordan, preaching baptism in symbol of repentance for forgiveness of sins. (**Luke 3:3**)
- **Tiberius** lived until March **37 C.E.** and hence was emperor for the entire period of Jesus ministry. It was therefore **Tiberius** image that was on the tax coin brought to Jesus when he said; Pay back Caesar's things to Caesar.

- On arrival these said to him; Teacher, we know you are truthful and you do not care for anybody, for you do not look upon mens outward appearance, but you teach the way of God in line with truth. Is it lawful to pay head tax to Caesar or not? (**Mark 12:14**)
- Shall we pay, or shall we not pay? Detecting their hypocrisy, he said to them; Why do you put me to the test? Bring me a denarius to look at. (**Mark 12:15**)
- They brought one. And he said to them; Whose image and inscription is this? They said to him; Caesar's. (**Mark 12:16**)
- Jesus then said; Pay back Caesar's things to Caesar, but God's things to God. And they began to marvel at him. (**Mark 12:17**)
- Tell us, therefore; What do you think? Is it lawful to pay head tax to Caesar or not? (**Matthew 22:17**)
- But Jesus, knowing their wickedness, said; Why do you put me to the test, hypocrites? (**Matthew 22:18**)
- Show me the head tax coin. They brought him a denarius. (**Matthew 22:19**)
- And he said to them; Whose image and inscription is this? (**Matthew 22:20**)
- They said; Caesar's. Then he said to them; Pay back, therefore, Caesar's things to Caesar, but God's things to God. (**Matthew 22:21**)
- Is it lawful for us to pay tax to Caesar or not? (**Luke 20:22**)
- But he detected their cunning and said to them. (**Luke 20:23**)
- Show me a denarius. Whose image and inscription does it have? They said; Caesar's. (**Luke 20:24**)
- He said to them; By all means, then, pay back Caesar's things to Caesar, but God's things to God. (**Luke 20:25**)
- **Tiberius** extended the Law of *laesa majestas*, **injured majesty**, to include, in addition to seditious acts, merely libelous words against the

emperor, and presumably on the strength of this law the Jews pressured Pontius Pilate to have Jesus killed.

- **For this reason Pilate kept on seeking how to release him. But the Jews shouted, saying; If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar. (John 19:12)**
- **Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, Gabbatha. (John 19:13)**
- **Now it was preparation of the Passover, it was about the sixth hour. And he said to the Jews; See! your king! (John 19:14)**
- **However, they shouted; Take him away! Take him away! Impale him! Pilate said to them; Shall I impale your king? The chief priests answered; We have no king but Caesar. (John 19:15)**
- **At that time, therefore, he handed him over to them to be impaled. Then they took charge of Jesus. (John 19:16)**
- **Tiberius later called Pilate to Rome because of Jewish complaints against his administration, but Tiberius died and Caligula succeeded him before Pilate arrived.**
- **As an emperor, Tiberius had both virtues and vices. He restrained spending on luxuries and so had funds to use generously to build up the empires prosperity as well as reserves to assist recovery from disasters and bad times.**
- **Tiberius viewed himself as a man not a god, declined many honorary titles, and generally directed emperor worship to Augustus rather than to himself.**
- **His vices exceeded his virtues, however. He was extremely suspicious and hypocritical in his dealings with others, and his reign abounded with ordered killings, many of his former friends being numbered among the victims.**
- **He consulted astrologers. At his villa on Capri where he spent the last ten years of his life, he indulged his perverted lusts in a most debased manner with men kept for unnatural purposes.**

- **Tiberius** was despised not only by such individuals as his schoolteacher Theodorus the Gadarene and his stepfather Augustus, but also by his subjects in general.
- After his death, the Senate refused to deify him. For these reasons and others too, Bible scholars see in **Tiberius** a fulfillment of prophecy that says one who is to be despised would arise as the king of the north.
- And the king of the north will come and throw up a siege rampart and actually capture a city with fortifications. And as for the arms of the south, they will not stand, neither the people of his picked ones, and there will be no power to keep standing. (**Daniel 11:15**)
- And there must stand up in his position one who is to be despised, and they will certainly not set upon him the dignity of the kingdom, and he will actually come in during a freedom from care and take hold of the kingdom by means of smoothness. (**Daniel 11:21**)