

Between the Testaments

God's Radical Change in the World Order to prepare
it for the Messiah

Embry Hills church of Christ

9/14/2014

God's Radical Change in the World Order to prepare it for the Messiah- Class Schedule

Class	Date	Lesson	Bible Reading
1	9/14S	A Radical Different World in A Fullness of Time	Galatians 4
2	9/17W	Daniel's 4 Kingdoms – Babylon & Persia	Daniel 2 Pfeiffer -1
3	9/21S	Daniel's 4 Kingdoms - Life under the Persians	Mt 27:45-55, Ac 2:1-41 Pfeiffer 2-6
4	9/24W	Daniel's 4 Kingdoms – Greek/Alexander the Great & Hellenization of the World	Acts 7:16-34, Dan 8, Ez 26, Pfeiffer 8
5	9/28S	Daniel's North & South – Ptolemies & Seleucids	Dan 11:1-20, Pfeiffer 9-10
6	10/1W	Antiochus IV Epiphanes	Dan 11:21-45 Rev 13, Pfeiffer 10
7	10/5S	The Maccabees	
8	10/12S	Daniel's 4 Kingdoms – Roman Iron	Acts 25, Pfeiffer 14
9	10/15W	Roman Government & Justice	Luke 23 & Acts 24
10	10/19S	Roman Roads & Shipping	Acts 16-18 Paul's 2nd Journey & Acts 27
11	10/22W	Jewish Reaction – Rise of the Sects	Matthew 23, Mark 7, Pfeiffer 15
12	10/26S	The Herod Family	
13	10/29W	The Fullness of Time - A Review	

Class Objectives

1. To understand how the world order changed from the close of the Old Testament to the start of the New Testament
2. To study how the events between the Testaments show up in the New Testament
3. To learn how the change in the World Order and the Years of Silence was preparation for the coming in Messiah in the Fullness of Time

Galatians 4:4-7(NKJV)

⁴But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,
⁵to redeem those who were under the law, that we might receive the adoption as sons.

⁶And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

⁷Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Lesson 1: A Radical Different World in a Fullness of Time

Galatians 4:4, ----

With Malachi the work and words of the Old Testament prophets were complete. Between Malachi and Matthew the Hebrew nation received no further revelation from God, but behind the scenes God was preparing for the advent of His Son. To understand events recorded in the New Testament we must know something about the silent centuries between the Testaments. The approximately 400 years between the Old Testament and the New Testament is thought of as years of silence when God did not speak to the people through prophets. One could think that God's plan for man's redemption is on hold and that nothing is happening. First the prophecies of Daniel are unfolding during this time. Secondly a radical change is underway in the world order and God is very active in preparing the world to receive the Messiah in a fullness of time. In this class we will study the historical events including the fall of the Persians, rise and fall of the Greeks and finally the rise of the Romans. The world into which Jesus is born is ready for the savior and the gospel. We will learn what kind of world allowed by 312 AD for an estimated one in ten people to be Christians. What enabled such a rapid spread of this new faith? What was the historical context for the advent of Christianity? How did God fulfill the promises made by his spokesmen the prophets?

During this 400 year period Palestine was ruled by six successive military governments, five of which were foreign. First the Persians were in power. Then Alexander of Macedonia claimed the land. After Alexander's death Palestine was ruled by his successors – the Ptolemies of Egypt and the Syrian kings. Syrian oppression led to the revolt of the Jews under the Maccabees, and the Jewish people were free until the time of the Roman conquest.

There are at least three main currents of history that came together between Old and New Testaments in the Roman Empire that seem to have encouraged its early success: the political influence of the Romans, the widespread cultural and intellectual influence of the Greeks, and the religious influence of the Jews via the synagogues. God's timing was perfect. The Romans had brought universal peace and ease of travel; the Greeks had given a universal language; the dispersed Jews anxiously awaiting their Messiah but now weighed down with human tradition. At the perfect point in history, Jesus came.

And there was the political power exercised by the governors and legions of Rome. The Hebrew religion was symbolized by the temple at Jerusalem, the center of worship for the Jews. By this time their religion had lost its early purity and the temple services were no more than empty ritual and form. But the temple was sacred to the Jews and any defilement of it by Gentile overlords led to fierce resentment and insurrection. Jews living in other countries or in districts too far away for them to attend temple gatherings, met in synagogues for daily prayers. The sacred Scriptures were kept in the synagogues and were read and expounded by rabbis. To the Jew, no matter where he lived, his religion was of utmost importance. Wherever he went he took the books of law and tradition as a standard of living, and his faith – which was belief in one God.

The four gospels reflect these currents of history with Matthew writing about the life of Christ in a way that appealed especially to Jews. Mark was inspired to write more for the Romans, Luke for the Greeks. Yet all the Gospels – like that of John – are for all men everywhere. From a Roman prison the Apostle Paul wrote some of his epistles. Through his life history and in his writings we can trace the effects of Jewish religion (for Paul himself was a Pharisee), of Greek culture, and of Roman political power.

We will start each class looking at an event or statement from the New Testament and trace it back across the 400 years of silence.

The Class Objectives are;

1. To understand how the world order changed from the close of the Old Testament to the start of the New Testament
2. To study how the events between the Testaments show up in the New Testament
3. To learn how the change in the World Order and the Years of Silence was preparation for the coming in Messiah in the Fullness of Time

We often experience change in small increments daily or in a gradual process like a flowing steam throughout our lives. Change is a constant. But, there are periods of major cultural shift where the world, culture and the way of life goes through radical, tsunami-like change. These are called Paradigm Shifts and this is what the people of Judea and the Mediterranean were undergoing. Fill in the following table taking what was the culture at the end of the Old Testament and the culture of the New Testament.

Radical Changes	Old Testament	New Testament
Worship		
Teachers		
Factions		
Political		
Language		
Land of Israel		
Worldview		

Eastern	Roman Rulers
Southern Kingdom	Western
Cities in Ruins	Hebrew/Aramaic
Self-rule	Aramaic/Greek
Scribes	Judea/Samaria & Galilee
Priest	
Temple	Densely populated
Synagogue	

It was not chance that brought Jesus Christ, Son of God and Son of Man, into human history to live as a man and die for the sins of the world about AD 30. Galatians 4:4 tells us that God's plan was fulfilled perfectly, according to his purposes and his timetable. Explain how each of the following could help in the spread of the gospel.

In the Fullness of Time	How might it help in the spread of the gospel
Roman Peace	
Synagogues	
Common Greek Language	
Roman Roads	
Hellenism/Greek Culture	
Jewish Dispersion	

Using the reference timelines record what events would be occurring in the world during times of the lineage of Jesus. Luke lists through Mary and Matthew through Joseph who has fewer people. Some people are skipped and this could explain the difference. For the sake of this exercise Joseph is on a 45 year generation and Mary varies from 25 to 30 years. So the dates are not based on some reference but calculated to help you connect with the people living in the land and the radical changes going on in their life.

Linage of Jesus via Joseph Mt 1:10	Approximate Year Born	Linage of Jesus via Mary – Lk 3:23	Approximate Year Born	World Event – From Reference Timeline
Joseph	b. 45 BC	Heli – Mary’s Father	b 45 BC	
		Matthat	b. 70 BC	
Jacob	b. 90 BC	Levi	b. 95 BC	
		Melchi	b. 115 BC	
Matthan	b. 135 BC	Janna	b. 140 BC	
		Joseph	b. 165 BC	
Eleazar	b. 180 BC	Mattathiah	b. 190 BC	
Eliud	b. 225 BC	Amos	b. 215 BC	
		Nahum	b. 240 BC	
Achim	b. 270 BC	Esli	b. 265 BC	
		Naggai	b. 290 BC	
Zadok	b. 315 BC	Maath	b. 315 BC	
		Mattathiah	b. 345 BC	
Azor	b. 360 BC	Semi	b. 375 BC	
Eliakim	b. 405 BC	Judah	b. 405 BC	
Abiud	b. 450 BC	Joannas	b. 435 BC	
		Rhea	b. 465 BC	
Zerubbabel	b. 495 BC	Zerubbabel	b. 495 BC	
Shealtiel	b. 540 BC	Sheatiel	b. 540 BC	
		Neri	b. 570 BC	
Jeconiah	b. 615 BC	Melichi	b. 600 BC	
Jehoiakim	b. 633 BC	Addi	b. 630 BC	
Josiah	b. 648 BC			
Amon	b. 664 BC	Cosam	b. 660 BC	
Manasseh	b. 707 BC	Elmodam	b. 690 BC	

Lesson 2: Daniel's 4 Kingdoms – Babylon & Persia

Bible Readings: Daniel 2, Pfeiffer 1 suggested

1 Peter 5:12-14(ESV)

¹²By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it. ¹³She who is at Babylon, who is likewise chosen, sends you greetings and so does Mark, my son. ¹⁴Greet one another with the kiss of love. Peace to all of you who are in Christ.

In Peter's closing of his first letter his greetings indicates greetings from she who is in Babylon and was written about 65 AD, close to when he was killed in the persecutions of Nero based on the writings of the early church fathers. Babylon belongs in the Old Testament what it is doing here at the end of the New Testament. Some commentaries believe that Babylon is code for Rome (which is the case for Revelation) while others place him actually in Babylon. Given the prophecies of the Old Testament we would ask, "Babylon still exists?"

Revelation 18:1-2(ESV)

¹After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. ²And he called out with a mighty voice,

"Fallen, fallen is Babylon the great!
She has become a dwelling place for demons,
a haunt for every unclean spirit,
a haunt for every unclean bird,
a haunt for every unclean and detestable beast.

In Revelation 18 describes the fall of Babylon (actually Rome). In using Babylon as the alias for Rome how is John encouraging those who are being persecuted? In this lesson we will look at what happened to Babylon during the intertestamental period and see if that helps us better understand.

Daniel 2, 7, 8 and 11 is a scriptural account of what occurred during the "Inter-Testament period." Looking forward Daniel wrote in prophesy concerning this period between the Testaments. We now can look back historically and see that his prophecies came true and interestingly, we can even accurately identify the names of people who are involved in his prophesy by following ancient historical accounts written by ancient historians. In Daniel 2 Nebuchadnezzar has a dream that is interpreted by Daniel and lays out what will happen between the Old and New Testament.

Daniel 2:31-45 (ESV)

³¹"You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening.

³²The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze,

³³its legs of iron, its feet partly of iron and partly of clay.

³⁴As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.

36“This was the dream. Now we will tell the king its interpretation.

37You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, **38**and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold.

39Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. **40**And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these.

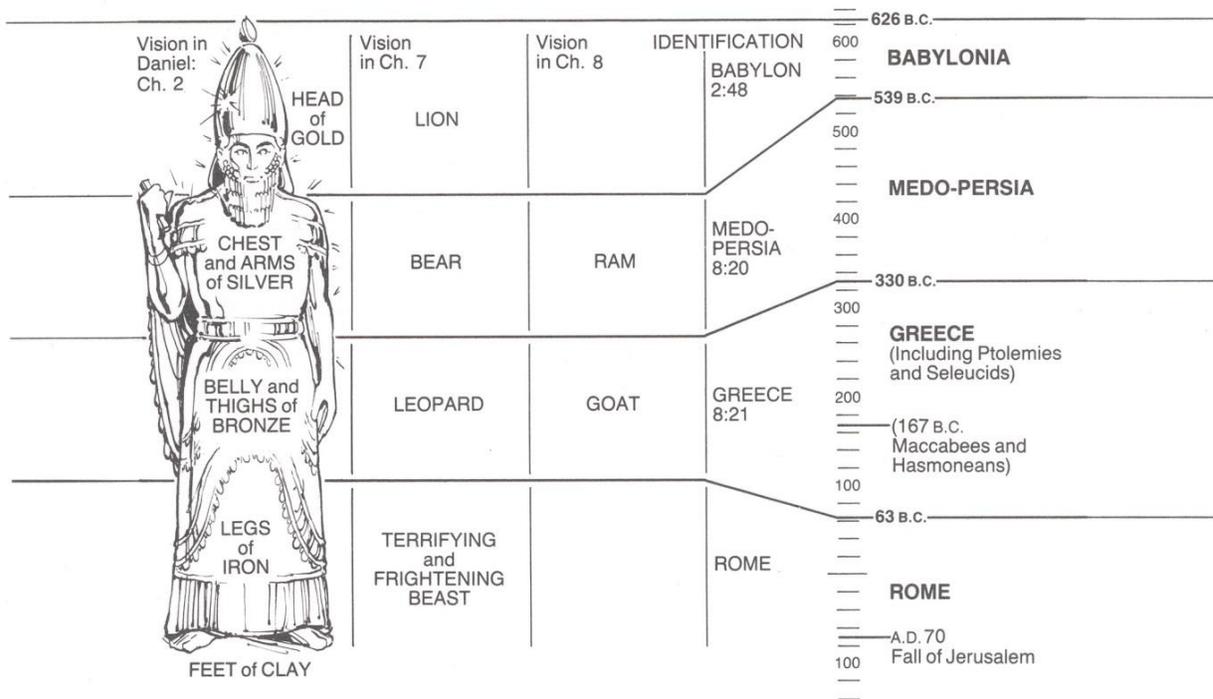
41And as you saw the feet and toes, partly of potter’s clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay.

42And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. **43**As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.

44And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, **45**just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.”

Identification of the Four Kingdoms

Chronology of Major Empires in Daniel



More than half of this study of the time between the testaments will be spent watching Daniel’s prophecy unfold. For this lesson we focus on why the use of Babylon as an alias for Rome tells those persecuted Christian that Rome will lose the struggle to stop the spread of the gospel and conversion of the lost. God’s people will be victorious.

Isaiah 13:17-22(ESV) – Prophesied 740-700 BC

17 Behold, I am stirring up the Medes against them,
who have no regard for silver and do not delight in gold.

18 Their bows will slaughter the young men;
they will have no mercy on the fruit of the womb;
their eyes will not pity children.

19 And Babylon, the glory of kingdoms,
the splendor and pomp of the Chaldeans,
will be like Sodom and Gomorrah
when God overthrew them.

20 It will never be inhabited or lived in for all generations;
no Arab will pitch his tent there;
no shepherds will make their flocks lie down there.

21 But wild animals will lie down there,
and their houses will be full of howling creatures;
there ostriches will dwell,
and there wild goats will dance.

22 Hyenas will cry in its towers,
and jackals in the pleasant palaces;
its time is close at hand
and its days will not be prolonged.

Neo-Babylonian Rulers

Nabopolassar- 625-604 BC

Joins with Medes to destroy
Nineveh in 612 BC

Afterward Babylon goes on to conquer
Assyrians western lands

Nebuchadnezzar II (s)- 604-562 BC

Destroys Jerusalem 586 BC

Evil-Merodach (s)- 561-560 BC

Neriglissar 559-556 BC

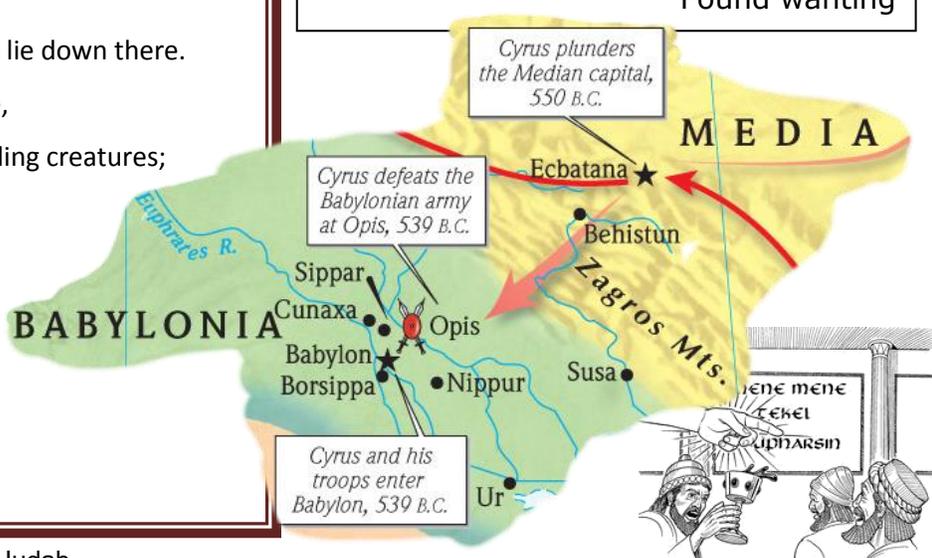
Labosoarchad (s)- 556 BC

Nabonidus- 555-539 BC

Philosopher, archaeologist & mystic
More interested in restoring temples

Belshazzar- 539 BC

Found wanting



Babylon makes Three deportations from Judah

a. First deportation - 605 B.C.

Nebuchadnezzar took many members of the royal family including Daniel and his three friends. He also took much of the temple wealth including the golden vessels which were later used by Belshazzar in his feast.

b. Second deportation - 597 B.C.

After Nebuchadnezzar left in 605, Jehoiakim rebelled but was taken to Babylon as prisoner. His successor, Jehoiachin, reigned only three months because he too rebelled and was taken to Babylon. Nebuchadnezzar left Mattaniah, who was renamed Zedekiah, as a puppet king.

c. Third deportation - 586 B.C.

Zedekiah aligned himself with Egypt in an attempt to gain freedom from Babylon. This alliance did not last and Nebuchadnezzar captured Zedekiah, put his eyes out, and took him to Babylon where he died in captivity. At this time, Jerusalem was destroyed and burned. Solomon's temple, one of the wonders of the ancient world, was destroyed.

Cyrus was able to capture Babylon without a fight, first by capturing territory to the east and west of the city.

After an initial battle at Opis west of the city the city of Sippar was taken without a battle on October 11th.

Gobryas the Governor of Elam (Darius the Mede of Daniel 6) captured Babylon without a battle. The rapid fall of Nabonidus makes us mindful of the rapid disintegration of the modern armies of Iraq (Babylon of Old).

Results of the 70 Years Captivity

- a. The elimination of idolatry - After the Babylonian captivity, Israel did not have any more problems with idolatry. Never again would they bow the knee to Baal or some other pagan deity, even on pain of death.
- b. The rise of the synagogue - Because of the destruction of the temple, the Jews of the dispersion congregated in local groups called synagogues. It was here that the law was taught although sacrifices were never offered in synagogues since sacrifices was only at the temple
- c. The rise of the scribe - Priests, who no longer could practice Judaism since there was no temple, took to the copying and preservation of the OT Scriptures. They later became the scribes, the law experts found in the Gospels.
- d. The Diaspora - Because of the length of the captivity, we find that many Jews settled down and became permanent residents of foreign countries.
- e. The definition of the OT canon - Lastly, the Jews defined the canon of the OT during this time. Three divisions of the OT were defined, the Torah, the Prophets, and the Writings. These writings were copied and transmitted by the scribes.

Dates BC	Event
538-530	Cambyses the eldest son of Cyrus lives in Babylon for eight years before his reign. When Cyrus went to fight in east Cambyses named King of Babylon
486	Babylon rebels when Xerxes succeeded his father – the city walls were razed & ornate temples destroyed. Famous temple Esagila demolished & golden statue of Bel-Marduk melted down. The inclusion of “King of Babylon” in Persian King’s title dropped.
450	Herodotus the Greek historian reports the city far from being destroyed but says the city had the highest taxes of any province.
331	Alexander the Great comes to Babylon and begins restoring the temples. He intended to make Babylon the capital of his new commercial empire. Alexander died suddenly of a mysterious disease in 323 BC. His empire divides and Babylon continues to decline.
330-312	Babylon suffers as Alexander’s generals fight for the Greek Empire
272	Antiochus I built a new capital at Seleucia some 40 miles north of Babylon. The inhabitants ordered to move to the new capital. He does have the Esagila (Temple area) rebuilt which stands until 100 BC.
173	Antiochus IV Epiphanes founds a Greek colony at the city in an attempt to Hellenize the city
161-124	City changes rulers numerous time as the Seleucids and Parthia fight over the area
124	Parthians take over the region and Babylon’s decline is accelerated and the city is stripped
93	At least a part of the Esagila is used but all primary cuneiform sources cease concerning the city
24	Strabo describes that most of Babylon is empty & desolate. Only the walls remain.
Dates AD	
24	New Testament Times – Small portion of city is inhabited (24 AD a small colony for caravans exist)
75	Diodorus Siculus says Esagila sunk into ground along with palaces & only a small part of city inhabited.
116	Trajan winters at city and he finds nothing but ruins. Only the city walls remains
100-200	Lucian states soon men will search in vain for the city.
300-400	Repaired walls enclose only animals
	Babylon becomes an extensive field of ruins
	Arab does not pitch his tent in Babylon nor makes his sheep to lie down there

1. What Mede took the city of Babylon?
2. What Mede allowed the Jews to return from exile?
3. How long did it take to complete Daniel's prophecy about Babylon?
4. Given the fate of Babylon, what do you think is going to be the fate of Rome?

Lesson 3: Daniel's 4 Kingdoms Life under the Persians

Bible Readings: Matthew 27:45-55, Acts 2:1-41 Suggested Pfeiffer 2-6

Matthew 27:45-50 (ESV)

⁴⁵Now from the sixth hour there was darkness over all the land until the ninth hour.

⁴⁶And about the ninth hour Jesus cried out with a loud voice, saying,

“Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

⁴⁷And some of the bystanders, hearing it, said, “This man is calling Elijah.”

⁴⁸And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink.

⁴⁹But the others said, “Wait, let us see whether Elijah will come to save him.”

⁵⁰And Jesus cried out again with a loud voice and yielded up his spirit.

Why in some of the last few words that Jesus spoke before his death did he speak in Aramaic? While Judea was part of the Roman Empire, Greek the common written language and common spoken language for most of the Roman world did Jesus chose to speak Aramaic. The reason was because this was the language spoken in Palestine and was due to Palestine being part of the Persian Empire.

Acts 2:5-13(ESV) (see map next page)

⁵Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

⁶And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language.

⁷And they were amazed and astonished, saying, “Are not all these who are speaking Galileans?”

⁸And how is it that we hear, each of us in his own native language?

⁹Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome,

¹¹both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.”

¹²And all were amazed and perplexed, saying to one another, “What does this mean?”

¹³But others mocking said, “They are filled with new wine.”

Also at the day of Pentecost Jews from all over were at Jerusalem. The reason was the many Jews had become dispersed across the Persian Empire and even more so during Greek/Hellenistic ruler ship.

Aramaic was the language Jews brought back with them from the Babylonian exile and would use during the Persian Empire, and this was the language Jesus would speak several hundred years later. The Persian kings were sympathetic toward the Jews. Cyrus, Darius and Artaxerxes allowed Jewish captives to return to Palestine, where they rebuilt the walls of Jerusalem and restored their own form of worship. It became more and more the language of the common people of the Mesopotamian valley, so that when the Hebrews were taken to that area in exile they gradually adopted the language as their own. By the time of Christ the only evidence of Persian rule was Aramaic – the language made official by Darius – was still in common use in Palestine. Sections of two books in the Old Testament are written in Aramaic. They are Ezra 4:8–6:18; 7:12–26; and Daniel 2:4b–7:28. A short sentence is found in Jeremiah 10:11.

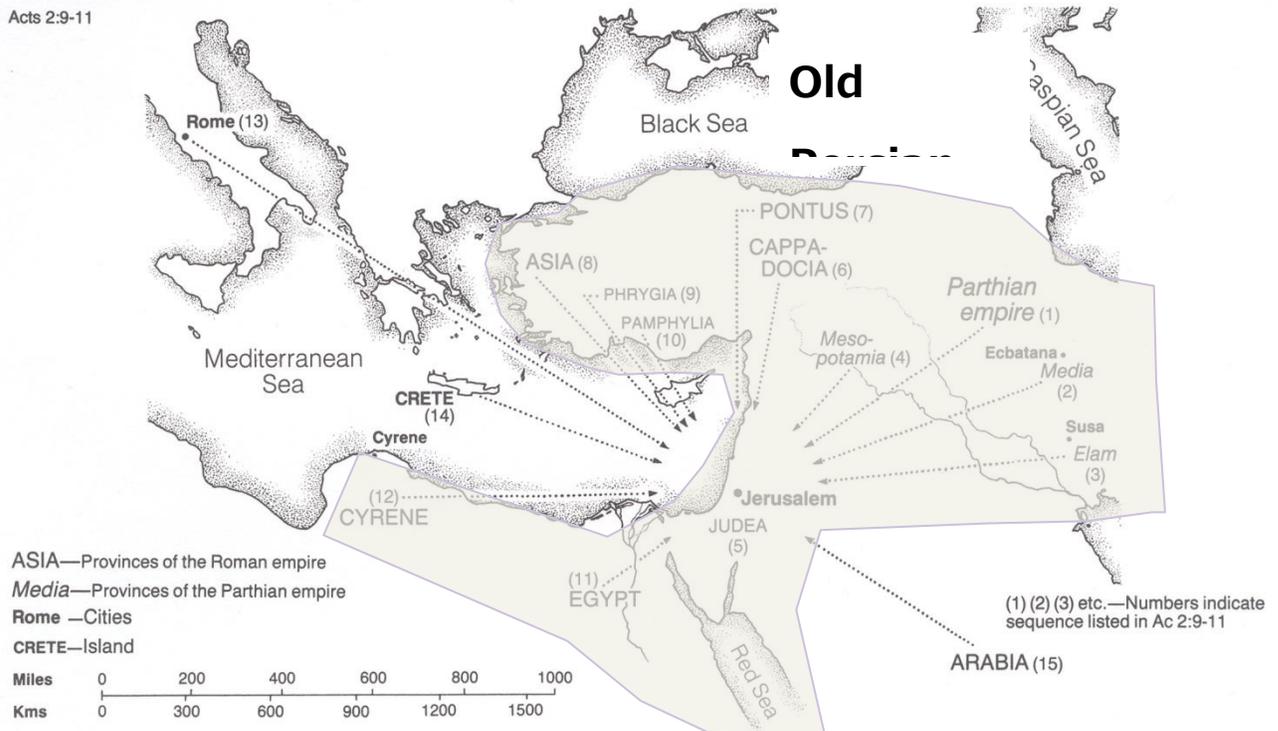
In today's lesson we will learn about the Persian Empire foretold by Daniel, the inferior to Babylon Empire represented by chest and arms of silver.

Results of the Persian Empire

1. Spread of Eastern Culture – As the last great eastern empire Persia provided a counter to Greek culture
2. Road Network – the most famous of the Persian roads going from Persepolis to Sardis in Asia Minor
3. Aramaic Language – Aramaic was the language of Persian Government and came to be the common language connecting the Persian Empire
4. Dispersion of Jewish people – Cyrus allowing the Jews to return to Judah begin a good relationship and the Jewish people were even more dispersed
5. Sanhedrin – started during the Persian Empire

Countries of People Mentioned at Pentecost

Acts 2:9-11

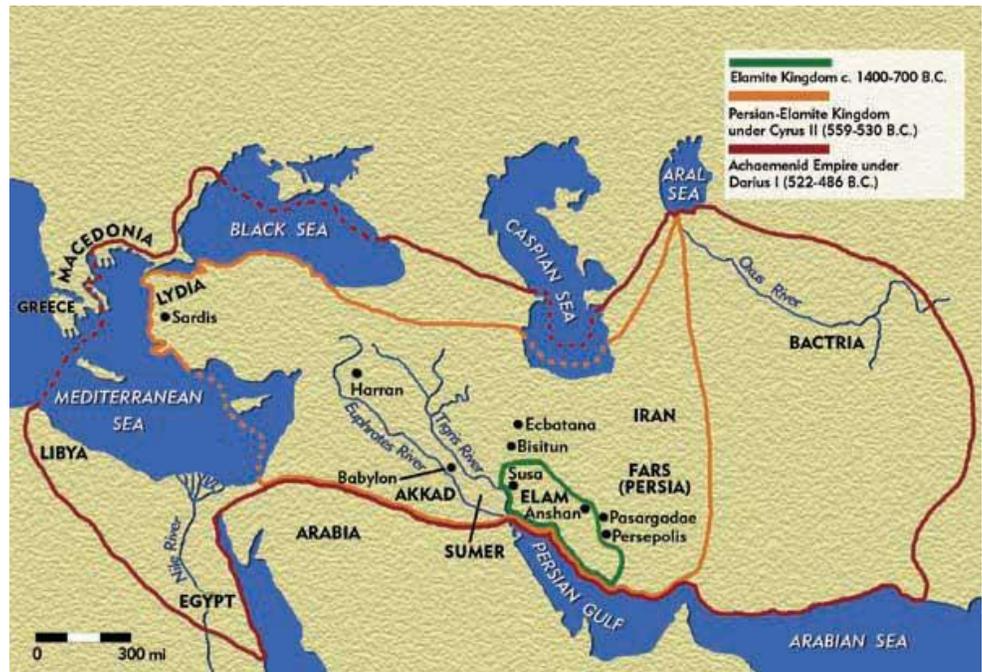


The Medo-Persian Empire, 539-333 B.C.

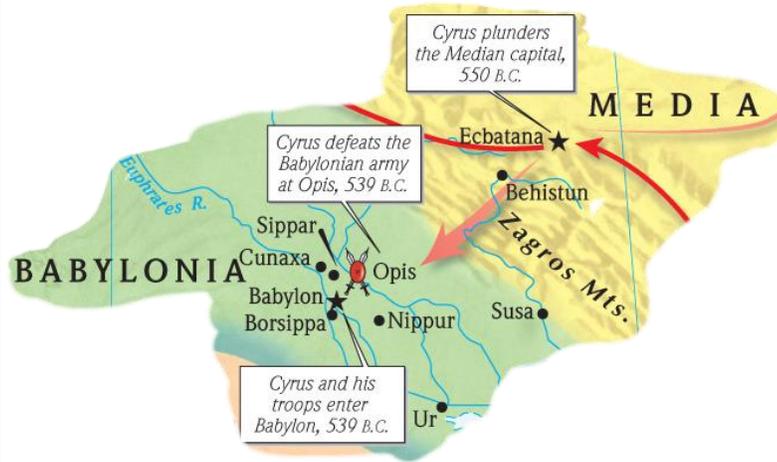
The Medo-Persian Empire controlled the area of the Middle East that included the land of Israel from 539 BC to 333 BC. This Empire was used by God to allow the exiled Jews to return to their homeland Israel, (See Ezra and Nehemiah). This Empire also made it possible for the Jews to rebuild their temple, the city of Jerusalem and its wall and return to their old way of life and worship in the temple. They were allowed, once again, to establish the Levitical Priests, the office of the High Priest and to worship God with sacrifices and offerings in the temple. After more than 70 years of captivity they were able to worship and live again as orthodox Jews according to their Levitical Law established by God through Moses.

The Jews were ruled by high priests who acted under Syrian governor's rule who had annexed Israel but were controlled by the Medo-Persian Empire. These priests were both spiritual and civil heads of state for Israel. An assembly of leaders, called the Sanhedrin, advised the priests and was used as a check and balance of the priest's power and influence. The Sanhedrin made it impossible for the Priests to overstep their boundaries, so to speak. In the Intertestament Period Jewish scribes replaced the now absent prophets to safe guard and control the sacred Scriptures under the priest's authority.

The Medo-Persian Empire reached the height of power in about 500 AD but by the time of its fifth emperor, Artaxerxes I (Referenced in Nehemiah), the empire had become weak. The seat of power for Medo-Persian Empire was at **Susa** (“Shushan” **Nehemiah 1:1**) in present day Iran east of the Tigris River. As the Medo-Persian power declined this gave the ruler of Greece, Alexander the Great, the opportunity to overthrow the Medo-Persian Empire



Persian Ruler	Dates	Scripture	Fill In Bible Event
	740-690 BC	Isaiah 44:28, 45:1	
Cyrus	539-530 BC	2 Chr 36:22-23	
		Daniel 1:21	
		Daniel 10:1	
Cambyses II	530-522 BC		526 BC Conquers Egypt
Darius I	522-486 BC		500 BC Height of Persian Power 490 BC Persians defeat at Marathon
		Ezra 4:4-5	
		Ezra 4:24-6:12	
		Haggai 1:1	
		Zechariah 1:1	
Xerxes I (Ahasuerus)	486-465 BC		480/479 BC Persians defeated at Thermopylae & Salamis
		Ezra 4:6	
		Esther	
Artaxerxes I	464-423 BC		Greek Golden Age 461-431 BC Prophecy of Malachi 433 BC Peloponnesian Wars Start 431 BC
		Ezra 4:7-23	
		Nehemiah 2:1-8	
Darius II	423-404 BC		Peloponnesian Wars Ends 404 BC
Artaxerxes II	404-359 BC		
Artaxerxes III	359-338 BC		
Arses	338-335 BC		
Darius III	335-331 BC		



**Cyrus the Great
550 BC**

Median King Astyages sent army under Harpagus to fight Cyrus. Astyages had slain Harpagus's son so he deserted to Cyrus. Astyages raised & lead 2nd army to Parsagadae, capital of Ashan. This army mutinied against Astyages & handed him over to Cyrus. Cyrus plunders Ecbatana in 550 BC but keeps many Media officials.



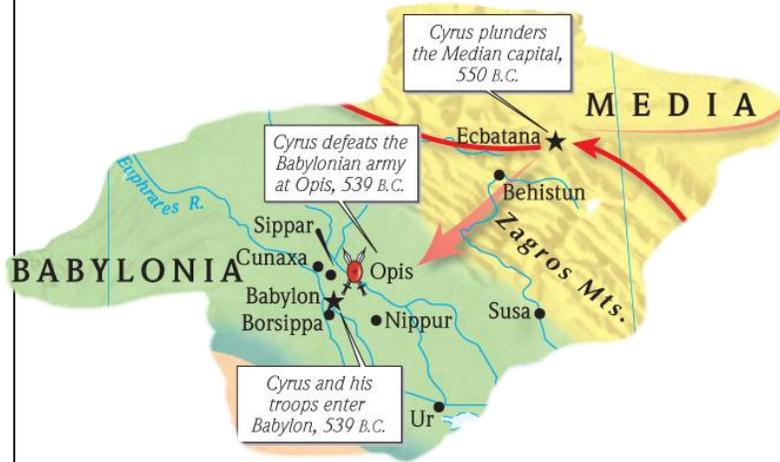
**Cyrus the Great
546 BC**

Rather than go after Babylon after conquering the Medes, Cyrus turns to conquer Lydia so that Babylon would have no help.

Upon hearing someone mentioning Lydia we would think of Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God and converted by Paul on his visit to Philippi in Acts 16:11-15. But for Cyrus it was a great nation that must be defeated to build the Persian Empire. The following are a few items that show you know more about him and his kingdom than you thought. His kingdom was much of the land west of the Halys river.

1. Aesop's fables about the clever and not-so smart animals served in Croesus court.
2. Lydia is considered the first kingdom to have coins. King Croesus minted the first gold & silver coins there.
3. Croesus was so wealthy, his name became synonymous with wealth. Thus the simile "rich as Croesus".
4. Solon the law-giver of Athens was a very wise man who made laws for Athens. In a conversation with Croesus, who had all the wealth he could want and seemingly, perfectly happy, that Solon said, "count no man happy until his death."
5. Croesus maybe derived his wealth from King Midas' (the man with the golden touch) gold deposits in the river Pactolus.
6. Croesus conquered and received tribute from the Ionian Greeks.
7. Croesus tragically misinterpreted the oracle that told him that if he crossed a certain river he would destroy a kingdom. He didn't realize the kingdom that would be destroyed would be his own.
8. Croesus was defeated by the Persian King Cyrus, proving how prescient Solon the law-giver had been.
9. Lydia became Saparda (Sardis), a satrapy under the Persian Darius, but with the treasury of Croesus in the hands of a native, non-Persian, named Pactyas. He soon revolted, using the treasury to hire Greek mercenaries that led to the conflict between the Ionian Greek cities and Persia aka the Persian Wars.

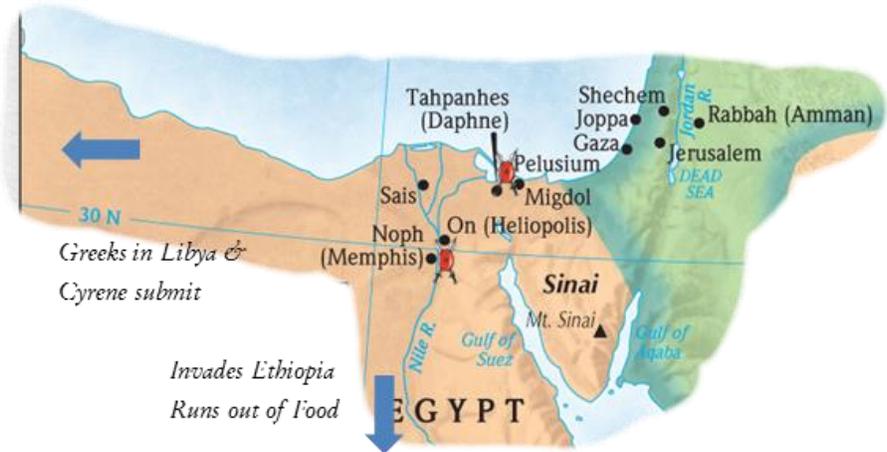
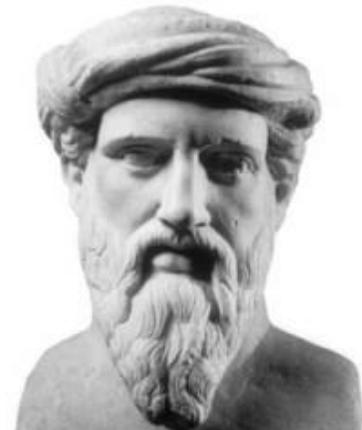




**Cyrus the Great
539 BC**

Cyrus was able to capture Babylon. After an initial battle at Opis the city of Sippar was taken without a battle on October 11th. Gobryas the Governor of Elam (Darius the Mede of Daniel 6) captured Babylon without a battle.

Cyrus dies in 530 BC putting down a revolt in the eastern portions of his empire.

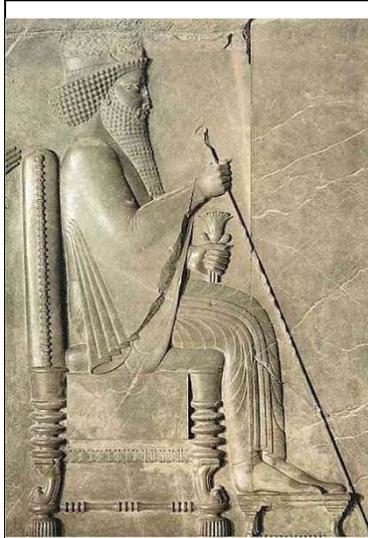


**Cambyses II
526 BC**



Mesutira
m.s.ti-u-*ra*

King of Babylon for 8 years before death of Cyrus and battles his brother for control of the Persian Empire. Pharaoh Amasis makes alliance with Polycrates of Samos but the Greek deserts to Cambyses. Amasis dies before meeting Cambyses in battle at Pelusium. Pasammeticus his son flees to Memphis which falls after strong resistance. Cambyses takes on trappings of a Pharaoh even has a cartouch designed. The Greeks of Libya, Cyrene & Barka submit. He fails to take Ethiopia because his troops run out of food and some 50,000 are lost in a desert storm when attacking Libya. He leaves Jewish troops in Elephantine. Cambyses dies in Northern Palestine in 522 BC returning to put down rebellion. Herodotus the Greek reports he died of a self-inflect wound when mounting his horse. The Persians record suggests suicide.



Bible History Online



Darius I
512 BC

Within 2 years he puts down the rebellion. Darius decides to conquer the Scythians (North of Thrace) who flee leaving scorched earth behind. He sends 80,000 men to conquer Thrace & Macedonian putting him even closer to the Greeks.

Darius I
490 BC

Ionians (Greeks in Asia Minor) revolt against Darius and briefly capture Sardis with the help of the European Greeks who withdraw due to fighting back home, The Persians put down the revolt such that it takes 200 years for area to recover. Darius takes war to European Greeks capturing Eretria via betrayal and burns all the temples and sells inhabitants as slaves. This events lets the Greeks know this a battle to the end and their culture and way of life is at stake. Darius fights the Athenians at Marathon and is defeated. The Persians withdraw and Darius dies on the way to put down a Revolt in Egypt.



**Xerxes I
480/479 BC**



He acts promptly to put down Egyptian rebellion but Babylon then rebels. The famous temple Esagila is demolished & gold statue of Bel-Marduk melted down. Xerxes pulls troops from 46 nations and has 26 generals. Winters in Sardis and crosses to Europe in early 480 BC. Thessaly is taken and Spartans fail to hold them at Thermopylae pass. In August Xerxes burns the temple on acropolis of Athens. If he can defeat the Greek navy then Greece can be brought into the Persian Empire. Persia's fleet is thoroughly defeated by Greeks at Salamis with Xerxes force to flee. Mardonius entrusted to lead rest of Greek campaign and despoils much of Attica is killed fighting the Peloponnesian army. Of 50,000 troops only 3000 are rumored to have remained. By the spring of 479BC the Persians have been pushed back across the Hellespont thus ended the Persian/Greek war.

The time of conquest is at an end. The remaining kings of Persia must deal with rebellions and watch out to make sure their family does not kill them.

History is quiet about what is happening in Judea. The Jews are important in being a stable location loyal to the kings of Persia and acting as an important barrier and jump off point to the problems in Egypt.

Xerxes I is the king of Esther and secular history reflects what we see of his nature in Esther.

In the days Artaxerxes I the Greeks in a Golden Age and Ezra and Nehemiah go to Jerusalem to rebuild the walls and restore the law. Also in his days Malachi is thought to have prophesied, the last prophet before the 400 years of silence.



1. How could Isaiah know about Cyrus a 100 to 150 years before his birth?
2. How did the good relationship between the Persians and Jews help with the coming of the Messiah?
3. Why was it more important for the returning exiles to be working on the temple, the law and the walls in the backwaters of the Persian Empire than fighting the Greeks?

Lesson 4: Daniel's 4 Kingdoms – Greek Alexander the Great & Hellenization of the World

Bible Readings: Acts 7:16-34, Daniel 8, Ezekiel 26, suggested Pfeiffer 8

Acts 17:1-21(ESV)

¹⁶Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols.

¹⁷So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

¹⁸Some of the Epicurean and Stoic philosophers also conversed with him. And some said, "What does this babbler wish to say?" Others said, "He seems to be a preacher of foreign divinities"—because he was preaching Jesus and the resurrection. ¹⁹And they took hold of him and brought him to the Areopagus, saying, "May we know what this new teaching is that you are presenting?"

²⁰For you bring some strange things to our ears. We wish to know therefore what these things mean."

²¹Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

When Paul preached at Athens he was at the center of thought and creation of the Greek thought. We see a city of idols, Paul meets two of the main Greek philosophies the Epicureans and the Stoics. Finally we see that a belief based on worship of the body and man's thinking leads to seeking something new and having no thought of what is truth. This comes through at the trial of Jesus before Pilate.

John 18:37-38(ESV)

³⁷Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."

³⁸Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him.

Hellenism - devotion to or imitation of ancient Greek thought, customs, or styles

a body of humanistic and classical ideals associated with ancient Greece and including reason, the pursuit of knowledge and the arts, moderation, civic responsibility, and bodily development.

Epicureans - in a strict sense, the philosophy taught by Epicurus (341–270 BCE). In a broad sense, it is a system of ethics that means devotion to pleasure, comfort, and high living, with a certain nicety of style.

Stoicism - emphasized ethics as the main focus of human knowledge and teaches the development of self-control and fortitude as a means of overcoming destructive emotions; the philosophy holds that becoming a clear and unbiased thinker allows one to understand the universal reason

In this lesson we see how Alexander the Great spread the Greek culture or Hellenism across the world and became the third kingdom of bronze from Daniel's interpretation in Daniel 2. Also we have a chance to see fulfillment of Daniels prophecy and a prophecy of Ezekiel about the city of Tyre that is fulfilled by Alexander the Great.

The Grecian Empire, 333-146 B.C.

Daniel's third world empire of bronze as he described the statue in King Nebuchadnezzar's dream in chapter 2 is the Grecian Empire ruled by **Alexander the Great**. We are three centuries before Christ when Alexander the Great left Macedonia to conquer the world and to spread Greek culture and customs to the ends of the earth. That Greek influence continued into the New Testament Times. In 333 BC Alexander the Great defeated the Medo-Persian Empire (the ram) prophesied by Daniel in chapter 8 where Daniel wrote about his vision of the Ram and the Goat and his description of the goat (Alexander the Great) without touching the ground is a very accurate description of what happened. The "Notable Horn between the eyes of the Goat," (Daniel chapter 8 verse 5) is a reference to the person of Alexander the Great. After Alexander the Great had conquered the Persian Empire he took possession of Jerusalem and went on to conquer northern Egypt in North Africa. Alexander the Great treated the Jews well and gave them many liberties.

Daniel 8:5-7(ESV)

⁵As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes.

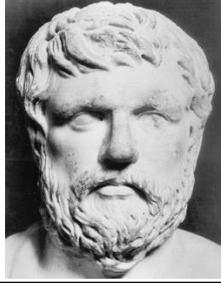
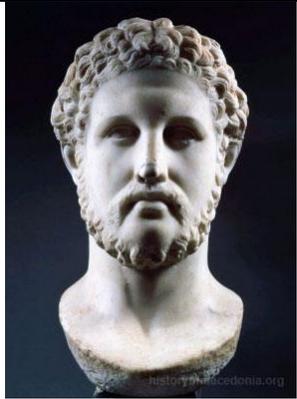
⁶He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath.

⁷I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power.

Alexander's armies were followed by athletes, artists and philosophers who came spreading Greek customs and language. In countries bordering Palestine even Greek religion was accepted and the many gods of Greece were worshiped with other pagan gods. Gymnasiums were built and Greek games became popular throughout the Empire. In Jerusalem one high priest even encouraged the priests to take part in the games, but he was bitterly opposed by the Pharisees. In his letters the Apostle Paul made many references to Greek sports. Many schools of philosophy had arisen in Greece and their teachings spread to occupied countries. The Apostle Paul grew up in Tarsus, where eminent teachers lectured at the Greek university. Paul's love of truth and freedom reflect Greek influence and his writings reveal his familiarity with the teachings of the Epicureans, Stoics and other schools of philosophy. Gradually the Greek language was used everywhere; thus it became the instrument for the spread of the gospel. Other languages were still heard in Palestine, however. Hebrew was taught in the schools and many people still spoke in Aramaic.

The rise of a man such as Alexander with a vision of a Pan-Hellenic world starts with our last lesson.

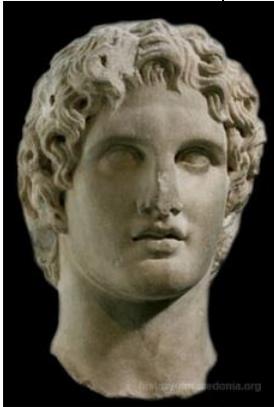
	<p>Darius I 490 BC Darius fights the Athenians at Marathon and is defeated. The Persians withdraw and Darius dies on the way to put down a revolt in Egypt.</p>		<p>Xerxes I 480/479 BC Xerxes burns the temple on acropolis of Athens but is defeated by Greek navy at Salamis and Xerxes is forced to flee. Persia will make no further invasions into Greece but seeks to use money to keep the Greeks fighting amongst themselves.</p>
	<p>Delian League – Athen Head city – collects & holds taxes of other members and forces them to remain members – league becomes the Athen Empire Athens Golden Age 478-431 BC</p>	<p>Athen takes War to Persia 478-449 BC</p>	<p>Ezra led group to Jerusalem to restore the Law – 458 BC Nehemiah goes to Jerusalem 445 BC</p>

Peloponnesian War (431– 404 BC)	Sparta’s victory and the destruction of Athenian Empire ended the balance of power in the Greek world. Sparta is an oppressive and unimaginative master.	This war had many similarities to more recent Cold War after WWII but in the end the war damage to both sides permanently weakens them making it easier to be conquered by Philip
	Xenophon In Persia Darius died soon after the collapse of Athens, and in 402/ 401, Cyrus set in motion his scheme to overthrow Artaxerxes II. A force of some 11,000 mercenaries join Cyrus and win a crucial battle but Cyrus is killed and the 10000 march back to Greece.	But it was not entirely in vain, at least as a lesson to the Greeks: for the ease with which a relatively mobile and efficient army could strike at the heart of the empire exposed the weaknesses of Achaemenid Persia. Xenophon’s history most surely read by Alexander
Corinthian War (394– 387/386)	Hostility to Spartan power, which is ruthless and often corrupt, led to a coalition of Thebes, Corinth, Argos and a resurgent Athens against Sparta	Theban wedge began as a defensive measure in 394. Soon it became clear that it had tremendous offensive potential and becomes a successful Theban tactics. – <u>This tactic will be used by Alexander the Great & his father Philip</u>
Rise of Macedonia		
490 to 480 BC	Alexander Philhellene – king during Persian wars of Darius and Xerxes	Advices Greeks to submit to Persians
431-404 BC	Perdiccas II ruled during the Peloponnesian War.	Played Athens and Sparta off each other in regards to his kingdom.
400 BC	Archelaus (the son of Perdiccas II) strengthens kingdom: new roads & effort made to import Greek culture	Archelaus killed by an assassin’s dagger.
	<ul style="list-style-type: none"> • Amyntas III had three sons, all destined to rule. Alexander II held the throne only briefly (369– 368) & was murdered. • A brother-in-law, Ptolemy of Alorus, served as regent for Perdiccas III, until he too was assassinated in 365. • Perdiccas was now his own master but killed by the Illyrians to the west in 360/ 359 and destroyed the Macedonian army. • Amyntas only a child now heir to the throne. • As regent for Amyntas IV, Philip knew not only what to do but how to do it since he had been a hostage in Thebes and learned their tactics. Indeed, he dealt with the crisis so effectively – combining military action with diplomacy, or even duplicity – that the claims of Amyntas were swept aside. • By 346, by the terms of the Peace of Philocrates, Philip had made himself master of northern Greece. • In 338, he crushed the combined armies of Athens and Thebes at Chaeronea, and imposed a settlement on Greece, through the League of Corinth • In 336 Philip murdered & Alexander reigns in Macedon& mostly united Greece 	

“Alexander relates Philip’s achievements ‘Philip found you a tribe of impoverished vagabonds, most of you dressed in skins, feeding a few sheep on the hills and fighting, feebly enough, to keep them from your neighbours –. He gave you cloaks to wear instead of skins; he brought you down from the hills into the plains; he taught you to fight on equal terms with the enemy on your borders, till you knew that your safety lay not, as once, in your mountain strongholds, but in your own valor. He made you city-dwellers; he brought you law; he civilized you.’”

Philip expanded slowly and cautiously over a period of almost 20 years. Unlike Alexander, whose practice it was to conquer first and consolidate later – and, indeed, ‘later’ never came in some cases – Philip was content to acquire territory systematically, without overextending Macedonian power. Alexander was ready to fulfill the Greek dream/crusade of a Pan-Hellenic war to put Persia down for good. All of the Greek cities wanted to achieve this crusade but with their city in charge. In fact more Greeks would be fighting against Alexander and for the Persians than he had in his army.

334-332 BC



Alexander had made considerable headway in the conquest of Asia Minor after victory at Granicus where the Persians had underestimated him, but he had yet to face Darius III and the weight of the Persian army. For Darius, the necessity of taking the field in person was less than welcome, since only a brief respite from the chaos that attended his accession. In spite of the débâcle at the Granicus, the Persian situation was far from critical: a counter-offensive in the Aegean was beginning to enjoy some success,

At Issus Alexander met Darius III in battle, the Persian center collapsed on the initial assault. Before he could come to grips with the Great King, the Persian ranks broke and Darius fled in his chariot. Hampered in his flight by the rough terrain, he abandoned his chariot and mounted a horse to make good his escape; as an added precaution he removed his royal insignia and eluded the enemy under the cover of darkness. Some 100,000 Persian infantry were either killed or captured at Issus. Among the captives were found the mother, wife and children of Darius himself. By contrast, Alexander’s losses were slight. Most of the Phoenician cities opened their gates to Alexander thus hurting the effectiveness of the Persian fleet and given Alexander the ships needed to finally take Tyre. Because Athens was an unreliable partner in this Pan-Hellenic crusade Alexander did without ships. Egypt welcomed Alexander with open arms as a liberator from the Persians whom they had attempted to overthrow several different times.



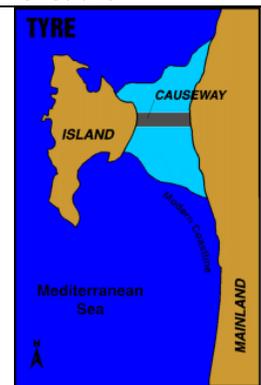
Alexander the Great led his armies down into the Syrian world toward Egypt. On the way, he planned to lay siege to the city of Jerusalem. As the victorious armies of the Greeks approached the city, word was brought to the Jews in Jerusalem that the armies were on their way. The high priest at that time, who was a godly old man by the name of Jaddua took the sacred writings of Daniel the prophet and met Alexander some distance outside the city. All this is from the report of Josephus, the Jewish historian. When he met them, he told the high priest that he had had a vision the night before in which God had shown him an old man, robed in a white garment, who would show him something of great significance to himself, according to the account, the high priest then opened the prophecies of Daniel and read them to Alexander. In the prophecies Alexander was able to see the predictions that he would become that notable goat with the horn in his forehead, who would come from the West and smash the power of Medio- Persia and conquer the world. He was so overwhelmed by the accuracy of this prophecy and, of course, by the fact that it spoke about him, that he promised that he would save Jerusalem from siege, and sent the high priest back with honors. How true that account is, is very difficult at this distance in time to say; that, at any event, is the story.

Given that Alexander the Great had no ships the city of Tyre thought they could ignore his demand to recognize his authority by making sacrifices to Hercules. But God had a prophecy to fulfill and the agent to accomplish that prophecy. For us we can see the power of God and the precision of His words in Ezekiel 26.

Item	Passage	Prediction against Tyre between 592 to 570 BC	Fulfillment
1	Ez 26:7-8	<u>I will bring ...from the north Nebuchadnezzar king of Babylon,</u> <u>He will kill</u> with the sword your daughters on the mainland. <u>He will set up a siege wall against you and throw up a mound against you, and raise a roof of shields against you.</u>	Nebuchadnezzar attacked the city in 573 after a 13 year siege started in 585 BC The mainland portion destroyed while remaining people moved to an island a ½ mile off shore.
2	Ex 26:3	Behold, I am against you, O Tyre, and <u>will bring up many nations against you,</u> as the sea brings up its waves.	Alexander laid siege in 333 BC. He built a causeway to the city but need ships to weaken city and protect the causeway. He used ships from Sidon, Greek Allies & Cyprus
3	Ez 26:4	They shall destroy the walls of Tyre and break down her towers, <u>and I will scrape her soil from her and make her a bare rock.</u>	To build the causeway Alexander reduced the walls of the old city and scraped it clean down to the bare rock.
4	Ez 26:5	She shall be in the midst of the sea a <u>place for the spreading of nets,</u> for I have spoken, declares the Lord God.	Fishermen still frequently use the rocks to dry their nets
5	Ez 26:12	...They will break down your walls and destroy your pleasant houses. <u>Your stones and timber and soil they will cast into the midst of the waters.</u>	Cause built from stones and timber of the mainland city
6	Ez 26:14	I will make you a bare rock. You shall be a place for the spreading of nets. <u>You shall never be rebuilt,</u> for I am the Lord; I have spoken, declares the Lord God.	Moslems destroy the city in 1291 AD and left it in ruins. The mainland has natural springs yet mainland city not rebuilt and island part a small fishing village.
7	Ez 26:21	I will bring you to a dreadful end, and you shall be no more. Though you be sought for, <u>you will never be found again,</u> declares the Lord God.”	Pliny the elder describes it as a city of nothing more than shellfish & purple dye. Location is known so this parts to never found again denoting the city never returning to power. The city is now occupied by a different group of people from the Phoenicians.



Odds of all of the prophecies being fulfilled without a supreme being 1 in 75 million



Alexander died in 323 B.C. when he was only about thirty-three years old. After some time, however, the four generals that had led Alexander's armies divided his empire between them. We will study them in our next lesson.

1. **How could the prophecies of Alexander and Tyre help in sharing the hope that is within you?**

Lesson 5: Daniel's North & South – Ptolemies & Seleucids

Bible Readings: Daniel 11:1-20, suggested Pfeiffer 9-10

Acts 18:24-28(ESV)

²⁴Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.

²⁵He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

²⁶He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately. ²⁷And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, ²⁸for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

Acts 27:5-8(ESV)

⁵And when we had sailed across the open sea along the coast of Cilicia and Pamphylia, we came to Myra in Lycia. ⁶There the centurion found a ship of Alexandria sailing for Italy and put us on board.

⁷We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind did not allow us to go farther, we sailed under the lee of Crete off Salmone.

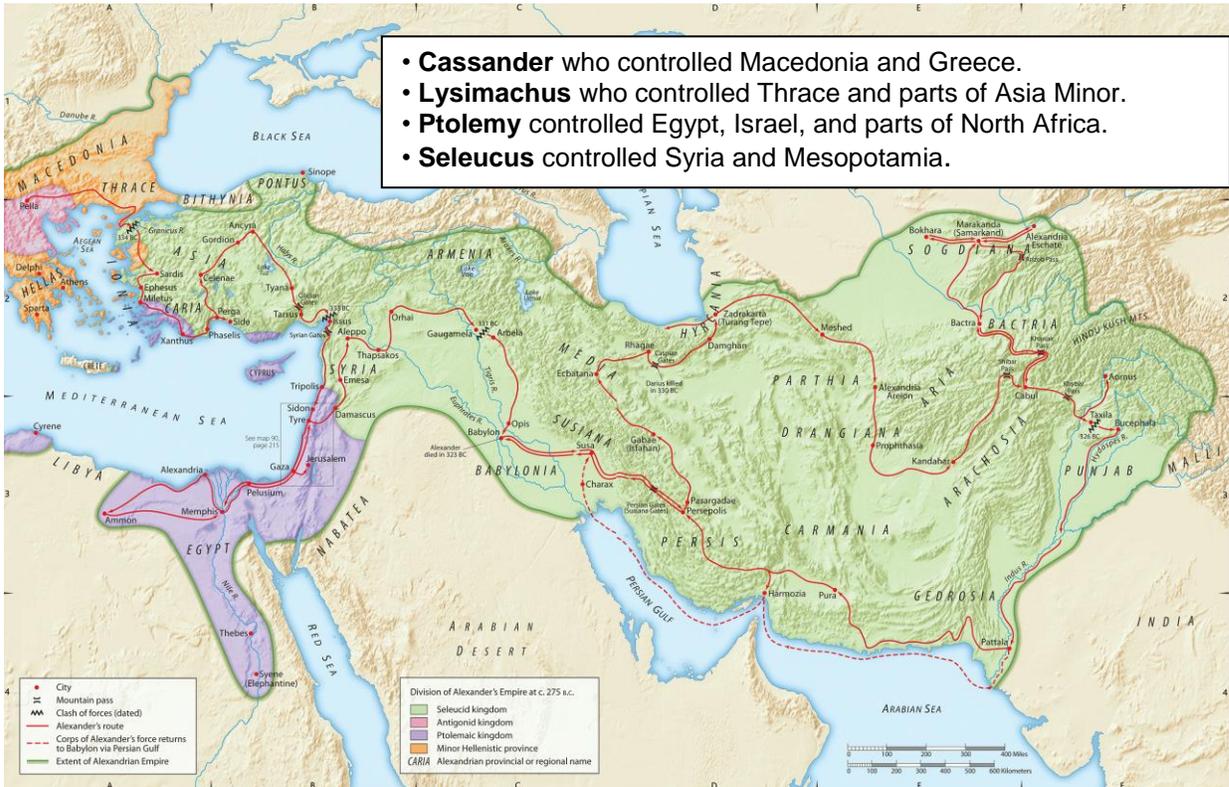
⁸Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea.

Acts 28:11-14(ESV)

¹¹After three months we set sail in a ship that had wintered in the island, a ship of Alexandria, with the twin gods as a figurehead. ¹²Putting in at Syracuse, we stayed there for three days. ¹³And from there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli. ¹⁴There we found brothers and were invited to stay with them for seven days. And so we came to Rome.

With the destruction of Tyre and the establishment of Alexandria by Alexander the Great there was a major shift in the powerhouse of trade in the eastern Mediterranean. Also the establishment of the library made it a place of learning and the movement of Jews from Palestine into the city gave it a large Jewish community. We see its importance in trade in Paul's Journey to Rome and the importance as a seat of learning in the description of Apollos and that it was in this city that the Hebrew Bible was translated into Greek..

Alexander the Great died In Babylon in 323 BC at the age of 32 and his Grecian kingdom was divided into four parts. Each part was given to four of Alexander's generals to govern. These four generals are illustrated in Scripture as, **“the four horns that stood up in the place of the broken horn of the Goat,”** Daniel chapter 8 verse 22. It took from the death of Alexander in 323 BC to 275 BC (about 50 years)for his conquest to brak into four kingdoms. Alexander had not given any of his generals more power or recognition during is life. This practice helped him play each off of the other and encouraged competition and rivalry to be the best in his army. What had helped in Alexander's life had hindered in death.



- **Cassander** who controlled Macedonia and Greece.
- **Lysimachus** who controlled Thrace and parts of Asia Minor.
- **Ptolemy** controlled Egypt, Israel, and parts of North Africa.
- **Seleucus** controlled Syria and Mesopotamia.

Under the divided empire Israel was under the control of **Ptolemy** of Egypt, was Libya and Arabia. Another one of the four generals was **Seleucus** who obtained Syria and the Asian countries not given to Ptolemy. With this alignment the Seleucid kings were from Asia and Ptolemy kings were from Africa. In fact, for the next one hundred years, Palestine was caught in the meat-grinder of the unending conflicts between Syria on the north and Egypt on the south.

During the control of Israel by the Grecian General **Ptolemy** and the **kings of the south** who followed in the **Ptolemy dynasty**, the Jews in Israel were allowed to keep their own priests just as they had under Alexander the Greats' domination. **Ptolemy** brought several thousand Jews to Alexandria, Egypt and he gave the Jews religious freedom and full citizen rights. However, the Greek culture dominates in Egypt and the Jews found it difficult to maintain their separation as Jews from the Gentiles.

In about 280 BC seventy-two Jewish scholars were asked to come from Israel to assemble in Alexandria by the ruler **Ptolemy II Philadelphus** for the task of translating the Hebrew Old Testament into the Greek language which was the common language of the day. We know this translation now as the **Septuagint Version** of the Old Testament. Of the places where the New Testament quotes the Old, the great majority is from the Septuagint version. Protestant authors Archer and Chirichigno list 340 places where the New Testament cites the Septuagint but only 33 places where it cites from the Masoretic Text rather than the Septuagint (G. Archer and G. C. Chirichigno, *Old Testament Quotations in the New Testament: A Complete Survey*, 25-32). But, since you ask, here is an example where the Greek gospels present Jesus as quoting the Septuagint: In Mark 7:6-7, Jesus quotes the LXX of Isaiah 29:13 when he says, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.'"

New Testament (ESV)	LXX (Brenton)	Masoretic (Our Old Testament)
<p>⁶And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, "<i>This people honors me with their lips, but their heart is far from me;</i></p> <p>⁷<i>in vain do they worship me, teaching as doctrines the commandments of men.</i>"</p>	<p>Isaiah 29:13 And the Lord has said, This people draw nigh to me with their mouth, and <i>they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men.</i></p>	<p>Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and <i>with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:</i></p>

These battles and conflicts involved **Israel** because **Israel** was under the control of the **Ptolemy Dynasty** and also because **Israel** was located between these two warring factions. Later Syria gained the upper hand over Palestine. The Syrians had become saturated with Greek religion and culture; now they tried to force the Jews to accept Greek religion. Antiochus Epiphanes went so far as to install Greek gods in the Jewish temple, and to insult the Jews still more offered a pig on the temple altar. He ordered Jewish religion wiped out. But he went too far. Led by their priests, the Jews revolted. This will be covered further in Lessons 6 and 7.

Ptolemies and Seleucids



The **Syrian Wars** were a series of six wars between the Seleucid Empire and the Ptolemaic Kingdom of Egypt, successor states to Alexander the Great's empire, during the 3rd and 2nd centuries BC over the region then called Coele-Syria, one of the few avenues into Egypt. These conflicts drained the material and manpower of both parties and led to their eventual destruction and conquest by Rome and Parthia.

- First Syrian War (274 – 271 BC)
- Second Syrian War (260 – 253 BC)
- Third Syrian War (246 – 241 BC)
- Fourth Syrian War (219 – 217 BC)
- Fifth Syrian War (202 – 195 BC)
- Sixth Syrian War (170 – 168 BC)

Daniel 11 verse	Year	Event
1	536 BC	first year of Darius the Mede = 3 rd year of Cyrus (10:1)
2	530-522 522 522-486 486-465	three more kings shall arise in Persia, and a fourth... shall stir up all against the kingdom of Greece Cambyses II (conquers Egypt) <u>Bardiya</u> (Smerdis) Imposter/Ursurper Darius I (490 invasion of Greece) Xerxes I (Ahasuerus) – 480 invasion of Greece/Esther
3	336-323	Then a mighty king shall arise, who shall rule with great dominion and do as he wills. – Alexander the Great
4		as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven – kingdom divided 4 ways 1) Lysimachus 2) Cassander son of Antipater 3) Seleucus I 4) Ptolemy I
4	323	but not to his posterity – his wife & son born posthumously murdered wife
5	274 – 271	Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule Ptolemy I of Egypt & Seleucus I of Syria prince stronger -1 st Syrian War a major victory for the Ptolemies via Ptolemy II
6	~246 death	After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make an agreement. But she shall not retain the strength of her arm, and he and his arm shall not endure Berenice Daughter of Ptolemy II marries Antiochus II but his former wife poisons him – 3 rd Syrian War
7-8	246-241	He shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail. He shall also carry off to Egypt their gods with their metal images and their precious vessels of silver and gold, and for some years he shall refrain from attacking the king of the north. – Ptolemy III (Berenice's brother) defeats Seleucus II victoriously to the Tigris or beyond (son of Laodice who had poisoned Ptolemy II & Berenice & their son)
9	240	Then the latter shall come into the realm of the king of the south but shall return to his own land. – Seleucus II counter attacks but is defeated
10	240-187	His sons shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress. 4 th and 5 th Syrian Wars – Antiochus' III early campaigns against the Ptolemaic Kingdom were unsuccessful, but later years Antiochus gained several military victories
11	217	Then the king of the south, moved with rage, shall come out and fight with the king of the north. – Ptolemy IV defeats Antiochus III – 4 th Syrian War
13	204	For the king of the north shall again raise a multitude, greater than the first. And after some years he shall come on with a great army and abundant supplies. Antiochus III now succeeds with Macedonian help
14		the violent among your own people shall lift themselves up in order to fulfill the vision, but they shall fail – Some Jews ally themselves with Antiochus III
15	198	Then the king of the north shall come and throw up siegeworks and take a well-fortified city. – Antiochus III takes Sidon & Palestine
17		He shall give him the daughter of women to destroy the kingdom, but it shall not stand or be to his advantage – Antiochus III gives daughter to Ptolemy V but she sides with husband -
18	197-190	he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence – Antiochus III takes Asia Minor, Thrace, Greece-defeated by Romans at Thermopylae in 191 & Lucius Scipio defeats him at Magnesium in 190
19	187	but he shall stumble and fall, and shall not be found – Antiochus III assassinated by his own people

How could the prophecies of the Ptolemies and Seleucids help in sharing the hope that is within you?

Lesson 6: Antiochus IV Epiphanes

Bible Readings: Dan 11:21-45, Rev 13, Pfeiffer 10

Revelation 13

¹And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.

²And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority.

³One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast.

⁴And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

⁵And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months.

⁶It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven.

⁷Also it was allowed to make war on the saints and to conquer them, authority was given it over every tribe and people and language and nation, ⁸and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain.

⁹If anyone has an ear, let him hear: ¹⁰ If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain.

Here is a call for the endurance and faith of the saints.

The language of Revelation and Daniel are similar in nature/language just as Antiochus IV Epiphanes and Nero have similarities. In this lesson we learn about Antiochus IV Epiphanes and in the next lesson we will learn the reaction of the Jews.

In 204/203 BC Ptolemy IV the last strong Ptolemy ruler (King of the South) died and their rival, the Seleucid kings of the North, began to take control of Israel. It was Antiochus III the Great a Seleucid ruler who ruled from 223 to 187 BC who took Israel from the weak Ptolemy king of Egypt. The son of Antiochus III the Great whose name is Antiochus IV Epiphanes (175-165 BC) (the little horn of 10 horns Daniel 8:9-12) wanted to make a great empire for himself. (The Jews called Antiochus IV Epiphanes, Antiochus the madman) His goal was to Hellenize the world. In the temple at Jerusalem he replaced spiritual priests with unspiritual ones; he outlawed the practice of Judaism. He desecrated the temple and abolished worship of the one true God. He set up pagan worship with its sacrilege and immorality. Additionally, in 168 BC he abolished the Jewish daily sacrifices and desecrated the temple and altar by forcing the Jews to sacrifice to heathen gods as noted in Daniel 11:21-35. This act of desecration of the temple and the temple altar by Antiochus IV Epiphanes is known in Scripture as the "Abomination that makes desolate," (Daniel 11:31), the "Transgression of Desolation" (Daniel 8:13). NOTE: Here is one reason why Antiochus IV Epiphanes so viciously attacked Israel and desecrating the temple at Jerusalem.

In Daniel chapter 11 verse 30, Daniel wrote, *For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage.* The King James Bible says, "*Ships of Chittim shall come against him...*" This is a reference to the Roman ships who opposed the Grecian rule of Antiochus IV Epiphanes as he marched toward Alexandria, Egypt for another conquest against the Ptolemy Dynasty. Since he was prevented from this conquest, he turned his rage against Israel because Israel was under control of the Ptolemy king. The Romans were rising in power and would become the fourth world empire as referred to by Daniel as the *legs and feet of iron and clay* in describing King Nebuchadnezzar's statue in Daniel chapter 2. The Roman Empire is also the *fourth beast, dreadful and terrible* Daniel described in Daniel 7:7.

In Egypt, Ptolemy Epiphanes had died, and the son who succeeded him, Ptolemy Philometor, was so young that Antiochus IV Epiphanes of Syria invaded Egypt with a large force and took Memphis. But before he could besiege Alexandria, the Romans ordered him out of Egypt. Afraid of Rome, he obeyed at once and returned via Judah. At this time, Jerusalem was in confusion, for the high priest, Onias (III), had died, leaving an infant son. The brothers of Onias then fought for the high priesthood: Jesus, a name he had changed to Jason defeated his brother, but Menelaus and his followers fled to Antiochus (IV Epiphanes). They offered Antiochus their services as guides for an invasion of Judea, and so he now marched against Jerusalem and took it without difficulty, for the friends of Menelaus opened the gates for him. Killing many in the opposition party, he plundered the city, after which he returned to Syria. Two years later, Antiochus came back to Jerusalem with his army. Having again been admitted within its walls, he treated the inhabitants with great cruelty, sparing not even those who had led him into the city. He dismantled the walls of Jerusalem, burned the finest parts of the city, and stationed a Macedonian garrison in the citadel overlooking the temple. He carried away the golden vessels and treasures of the temple, putting a stop to the sacrifices. He polluted the altar by offering up swine on it, knowing that this was against the Law of Moses. He compelled the Jews to give up their worship of God and to stop circumcising their children. Those who persisted were mutilated, strangled, or crucified, with their children hung from their necks. When the Samaritans saw the Jews suffering these cruelties, they sent a letter to Antiochus denying any Jewish relationship. They also asked that their “temple without a name” on Mt Gerizim be known as that of Zeus Hellenios.

Daniel 11 verse	Year - BC	Event
20	178	Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle – Seleucus IV sends Heliodorus to tax Jews & seize temple treasure to pay the Romans instead he is poisoned
21	175-164	In his place shall arise a contemptible person to whom royal majesty has not been given. Antiochus IV Epiphanes a notorious monster begins to reign.
22	~175	and broken, even the prince of the covenant. – High Priest Onias II removed
23		scattering among them plunder, spoil, and goods – Antiochus IV Epiphanes deceived Jews with many gifts
25-27		And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him. – Ptolemy VI is defeated partly by deserters
28		And he shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land. – persecution of Jews by Antiochus IV Epiphanes
29	168	At the time appointed he shall return and come into the south, but it shall not be this time as it was before. Antiochus IV Epiphanes attacks Egypt
30		For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. Roman envoy orders Antiochus to turn back
31	167	Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. Temple desecrated
32-35	166-37	but the people who know their God shall stand firm and take action. – Maccabees
36-39	37-4AD	He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. – Herod the Great
40-43	31 BC	He shall stretch out his hand against the countries, and the land of Egypt shall not escape. – Cleopatra & Marc Anthony defeated by Augustus
44		But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to destruction. – Parthians=East & Gauls to north
45	14 AD	he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him – death of Augustus

How could the prophecies of the Antiochus IV Epiphanes help in sharing the hope that is within you?

Lesson 7: The Maccabees

Bible Readings: John 4,

John 4:16-26(ESV)

¹⁶Jesus said to her, “Go, call your husband, and come here.”

¹⁷The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; ¹⁸for you have had five husbands, and the one you now have is not your husband. What you have said is true.”

¹⁹The woman said to him, “Sir, I perceive that you are a prophet.

²⁰**Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.**”

²¹Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

²²You worship what you do not know; we worship what we know, for salvation is from the Jews.

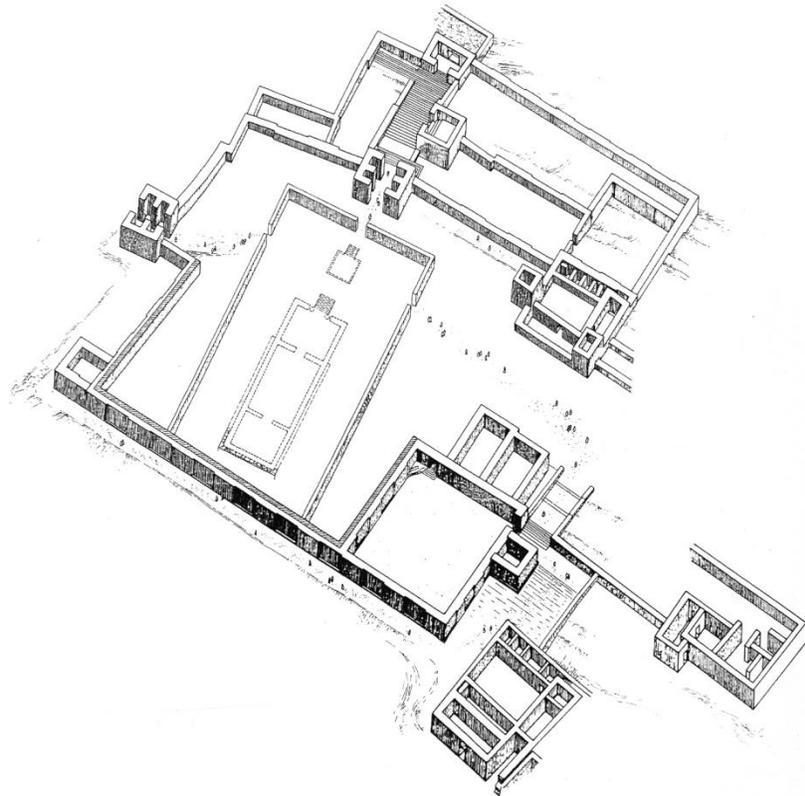
²³But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

²⁴God is spirit, and those who worship him must worship in spirit and truth.”

²⁵The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.”

²⁶Jesus said to her, “I who speak to you am he.”

In Jesus encounter with the Samaritan Woman at the well we touch back to the history of the Maccabees. Between the Old and New Testaments, Shechem had a modest recovery and there is an abundance of evidence that excellent buildings were constructed in this, the Hellenistic, period (ca. 330–107 BC). It was during this time that the Samaritans built a large temple and sacrificial platform on Mt. Gerizim, the remains of which were still visible in Jesus’ day (Jn 4:20). As fighting between the Ptolemies and Seleucids swirled around the country in the intertestamental period, physical decline again took place at Shechem. This decline culminated when the Jewish leader, John Hyrcanus, took advantage of the temporary absence of outside armies and destroyed the Samaritan temple on Mt. Gerizim (ca. 126 BC). He leveled the city in 107 BC. Shechem never recovered from this destruction and lay in ruins until identified by Tierschin 1901



The **Maccabees**, also spelled **Machabees** (Hebrew: מקבים ומכבים , *Maqabim*; Latin: *Machabi* or *Machado*; Greek: Μακκαβαῖοι *Makkabaioi*), were the leaders of a Jewish rebel army that took control of Judea, which at the time had been a province of the Seleucid Empire. They founded the Hasmonean dynasty, which ruled from 164 BCE to 63 BCE. They reasserted the Jewish religion, partly by forced conversion, expanded the boundaries of Judea by conquest and reduced the influence of Hellenism and Hellenistic Judaism

Background

In the 2nd century BCE, Judea lay between the Ptolemaic Kingdom based in Egypt and the Seleucid empire based in Syria, kingdoms formed after the death of Alexander the Great (356–323 BCE). Judea had been under Ptolemaic rule, but fell to the Seleucids around 200 BCE. Judea at that time had been affected by the Hellenization begun by Alexander. Some Jews, mainly those of the urban upper class, notably the Tobiad family, wished to dispense with Jewish law and to adopt a Greek lifestyle. According to the historian Victor Tcherikover, the main motive for the Tobiads' Hellenism was economic and political. The Hellenizing Jews built a gymnasium in Jerusalem, competed in international Greek games, "removed their marks of circumcision and repudiated the holy covenant".

When Antiochus IV Epiphanes (ca. 215–164 BCE), became ruler of the Seleucid Empire in 175 BCE, the High Priest in Jerusalem was Onias III. To Antiochus, the High Priest was merely a local governor within his realm, who could be appointed or dismissed at will, while to orthodox Jews he was divinely appointed. Jason, the brother of Onias, bribed Antiochus to make him High Priest instead. Jason abolished the traditional theocracy and constituted Jerusalem as a Greek *polis*. Menelaus then bribed Antiochus and was appointed High Priest in place of Jason. Menelaus had Onias assassinated. Menelaus' brother Lysimachus stole holy vessels from the Temple, causing riots that led to his death. Menelaus was arrested for Onias' murder, and was arraigned before Antiochus, but he bribed his way out of trouble. Jason subsequently drove out Menelaus and became High Priest again. Antiochus pillaged the Temple, attacked Jerusalem and "led captive the women and children". From this point onwards, Antiochus pursued a zealous Hellenizing policy. He made possession of the Torah a capital offense and burned the copies he could find. According to 1 Maccabees, he banned many traditional Jewish religious practices: Jewish sacrifice was forbidden, sabbaths and feasts were banned. Circumcision was outlawed, and mothers who circumcised their babies were killed along with their families. Altars to Greek gods were set up and animals prohibited to Jews were sacrificed on them. The idol of Olympian Zeus was placed on the altar of the Temple. The motives of Antiochus are unclear. He may have been incensed at the overthrow of his appointee, Menelaus, or he may have been responding to an orthodox Jewish revolt that drew on the Temple and the Torah for its strength and encouraged by a group of radical Hellenizers among the Jews.

The Revolt

The Jews prepared to oppose the decrees of **Antiochus IV Epiphanes**. **Mattathias Maccabeus**, a priest well advanced in years, objected to the changes in worship and led a revolt that killed some Syrian officers. His son, **Judas Maccabeus**, became the Jews military leader and organized the anti-Hellenism party **called the Maccabees** against the party of the Hellenists. Thousands of Jews were killed in the conflict including Judas Maccabeus. His two brothers, Jonathan and Simon Maccabeus then led the fight of the Anti-Hellenists to bring political independence and religious freedom back to the Jews who had remained faithful to Judaism. **Israel** began to make an alliance with **Rome** to help guarantee its independence from the **Grecian** rule. **Antiochus IV Epiphanes** went insane and died in 165 BC (Daniel 8:25).

In the narrative of *1 Maccabees*, after Antiochus issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who stepped forward to offer a sacrifice to an idol in Mattathias' place. He and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BCE, his son Judas Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenizing Jews, of whom there were

many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Jews into outlawry. The term Maccabees as used to describe the Jewish army is taken from the Hebrew word for "hammer".

The revolt involved many battles, in which the Maccabean forces gained notoriety among the Seleucid army for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Maccabee as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom.

The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Seleucids. According to Rabbinic tradition, the victorious Maccabees could only find a small jug of oil that had remained uncontaminated by virtue of a seal, and although it only contained enough oil to sustain the Menorah for one day, it miraculously lasted for eight days, by which time further oil could be procured.

The Hasmonean Rule

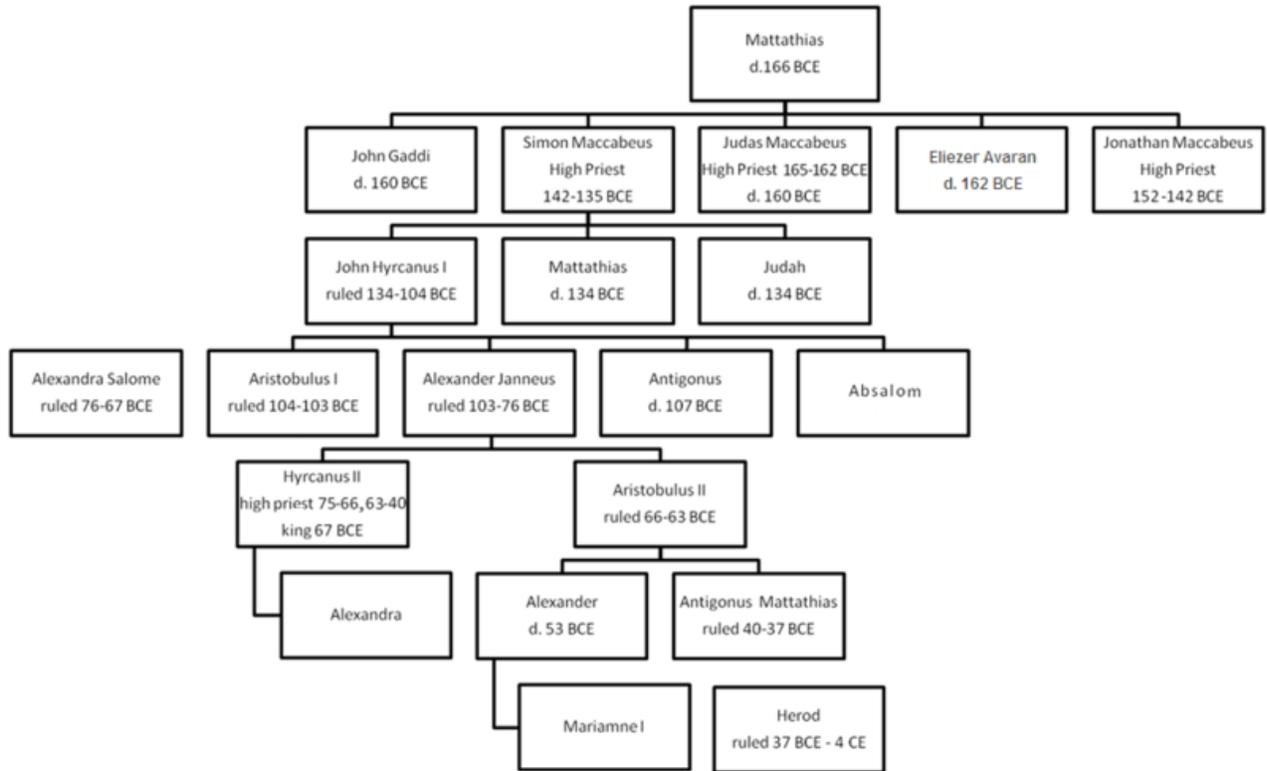
Following the re-dedication of the temple, the supporters of the Maccabees were divided over the question of whether to continue fighting or not. When the revolt began under the leadership of Mattathias, it was seen as a war for religious freedom to end the oppression of the Seleucids. However, as the Maccabees realized how successful they had been, many wanted to continue the revolt and conquer other lands with Jewish populations or to convert their peoples. This policy exacerbated the divide between the Pharisees and Sadducees under later Hasmonean monarchs such as Alexander Jannaeus. Those who sought the continuation of the war were led by Judah Maccabee.

On his death in battle in 160 BCE, Judah was succeeded as army commander by his younger brother, Jonathan, who was already High Priest. Jonathan made treaties with various foreign states, causing further dissent between those who merely desired religious freedom and those who sought greater power.

In 142 BCE, Jonathan was assassinated by Diodotus Tryphon, a pretender to the Seleucid throne, and was succeeded by Simon Maccabee, the last remaining son of Mattathias. Simon gave support to Demetrius II Nicator, the Seleucid king, and in return Demetrius exempted the Maccabees from tribute. Simon conquered the port of Joppa where the Gentile population were 'forcibly removed', the fortress of Gezer and expelled the garrison from the Acra in Jerusalem. In 140 BCE, he was recognised by an assembly of the priests, leaders and elders as high priest, military commander and ruler of Israel. Their decree became the basis of the Hasmonean kingdom. Shortly after, the Roman senate renewed its alliance with the Hasmonean kingdom and commanded its allies in the eastern Mediterranean to do so also^[citation needed]. Although the Maccabees won autonomy, the region remained a province of the Seleucid Empire and Simon was required to provide troops to Antiochus VII Sidetes, the brother of Demetrius II. When Simon refused to give up the territory he had conquered, Antiochus took them by force.

Simon was murdered in 134 BCE by his son-in-law Ptolemy, and was succeeded as high priest and king by his son John Hyrcanus I. Antiochus conquered the entire district of Judea, but refrained from attacking the Temple or interfering with Jewish observances. Judea was freed from Seleucid rule on the death of Antiochus in 129 BCE.

Independent Hasmonean rule lasted until 63 BCE, when the Roman general Pompeus intervened in Hasmoenan civil war, making it a client kingdom of Rome. The Hasmonean dynasty ended in 37 BCE when the Idumean Herod the Great became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom - a client kingdom of Rome.



What were some of the effects of the revolt of the Maccabees and the Hasmonean kingdom that was established?

How did these things facilitate God's plan to usher in the "Fullness of Times" for the Messiah to come into the world?



Lesson 8: Daniel's 4 Kingdoms – Roman Iron

Bible Readings: Acts 25, suggested Pfeiffer 14

Luke 2:1-7(ESV)

¹In those days a decree went out from Caesar Augustus that all the world should be registered.

²This was the first registration when Quirinius was governor of Syria.

³And all went to be registered, each to his own town.

⁴And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, ⁵to be registered with Mary, his betrothed, who was with child. ⁶And while they were there, the time came for her to give birth.

⁷And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

Matthew 22:15-22(ESV)

¹⁵^fThen the Pharisees went and plotted how to entangle him in his talk.

¹⁶And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances.

¹⁷Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?"

¹⁸But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites?"

¹⁹Show me the coin for the tax." And they brought him a denarius.

²⁰And Jesus said to them, "Whose likeness and inscription is this?"

²¹They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." ²²When they heard it, they marveled. And they left him and went away.

Acts 25:6-12(ESV)

⁶After he stayed among them not more than eight or ten days, he went down to Caesarea. And the next day he took his seat on the tribunal and ordered Paul to be brought.

⁷When he had arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him that they could not prove.

⁸Paul argued in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense."

⁹But Festus, wishing to do the Jews a favor, said to Paul, "Do you wish to go up to Jerusalem and there be tried on these charges before me?"

¹⁰But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. To the Jews I have done no wrong, as you yourselves know very well.

¹¹If then I am a wrongdoer and have committed anything for which I deserve to die, I do not seek to escape death. But if there is nothing to their charges against me, no one can give me up to them. I appeal to Caesar." ¹²Then Festus, when he had conferred with his council, answered, "To Caesar you have appealed; to Caesar you shall go."

In this lesson we reach Daniel's fourth kingdom of iron & iron/clay and the time in which the Messiah will come. In addition to learning about the Roman Empire in upcoming lessons we will learn about its justice system and about transportation since both items have an impact on the spread of the Gospel.

Date	Roman Period	Event in Roman History	Bible Event
900 BC	Pre-Founding	Latin settlers	Divided Kingdom
753 BC	Regal Period	Romulus founds Rome	Jeroboam II & Uzziah
722 BC		Romulus King	Fall of Samaria
605 BC			1 st Captivity – Daniel’s vision of Great Statute 603/602 BC
597 BC			2 nd Captivity
586 BC			3 rd Captivity
534-510 BC		Last King	539 BC Cyrus conquers Babylon – Jews go home
509 BC	The Republic		500 BC Persia Height of Power – Darius I
390 BC		Rome sacked by Gaul	~430 BC Malachi - last OT prophet
333/332 BC			Alexander takes Jerusalem
312 BC		Appian Way built	Ptolemies & Seleucids
264 BC		Period of foreign conquest begins	Ptolemies & Seleucids
264-241 BC		1 st Punic War	Ptolemies & Seleucids
218-201 BC 215-205 BC		2 nd Punic War – Hannibal 1 st Macedonian War (Greeks help Hannibal)	Ptolemies & Seleucids
200-196 BC		2 nd Macedonian War (Rome helps Seleucids defeat Macedon)	
198 BC			Antiochus III takes Sidon & Palestine
167 BC			Start of Maccabees revolt
150-148 BC		4 th Macedonian War (Rome stays in Macedon)	Three distinct sects within Judaism become active
149-146 BC		3 rd Punic War – Carthage destroyed	
142 BC			Jewish independence is recognized by Seleucid
73-71 BC		Spartacus	
63 BC		Pompey captures Jerusalem	
44 BC		Death of Julius Caesar	
30 BC -14 AD	Roman Empire	Augustus Caesar	Birth of Christ
14 -37 AD		Tiberius	Death of Christ
37-41 AD		Caligula	
41-54 AD		Claudius	Jews expelled from Rome Paul’s 1 st & 2 nd Journey
54-68 AD		Nero	Paul’s 3 rd Journey Paul & Peter martyred
68/69 AD		Galba/Otho/Vitellius	
69-79 AD		Vespasian	Jerusalem destroyed
79-81 AD		Titus	
81-96 AD		Domitian	John & Revelation

Founding of Rome

The fascinating story of Rome's rise from a small cluster of villages to world power can only be sketched briefly here. Rome's early history is shrouded in legendary folk tales. According to late Roman tradition, Romulus founded Rome in 753 B.C. Greek and Roman historians developed the legend that Romulus came from a long line of kings descended from Aeneas, one of the Trojan War heroes. Recent evidence indicates Latin settlers inhabited the hills near a strategic island on the Tiber River shortly after 900 B.C. These rugged agriculturalists built rustic huts on the hills, often feuding with neighboring Italic and Latin tribes. Around 650 B.C. these early Romans came under the influence of the Etruscans, a more sophisticated people who lived in cities north of Rome. About 600 B.C. Etruscan kings ruled Rome. The Romans borrowed many ideas from the Etruscans, including architectural styles, writing, several religious ideas, and certain social customs. Etruscan influence changed Rome from a collection of rustic villages to an urban environment. Later, the Romans absorbed Greek ideas in the areas of literature, education, and philosophy. Part of the Roman genius was their ability to borrow ideas from other peoples and use them with a particularly Roman stamp.

The Republican Period

Tradition claimed that in 509 B.C. the Romans expelled the last of seven kings who had ruled from the time of Romulus. Henceforth, the Romans became deeply suspicious of kingship. In the newly founded Republic, two annually elected consuls governed the affairs of Rome with the advice of the Senate. A number of assemblies and civic officers assured the distribution of power. The political processes, however, were heavily weighted in favor of wealth and privilege. As the Republic of Rome grew in power and prestige, the city of Rome began to suffer from the effects of corruption, greed and the over-reliance on foreign slave labor. Gangs of unemployed Romans, put out of work by the influx of slaves brought in through territorial conquests, hired themselves out as thugs to do the bidding of whatever wealthy Senator would pay them. The wealthy elite of the city, the Patricians, became ever richer at the expense of the working lower class, the Plebeians. This created tensions that eventually flared into violence between the social classes of Roman citizens. The **Crises of the Roman Republic** refers to an extended period of political instability and social unrest that culminated in the demise of the Roman Republic and the advent of the Roman Empire, from about 134 BC to 44 BC. It cast a certain fear of instability into New Testament Times. Both Augustus and Tiberius sought stability and peace throughout the empire.

When Pompey took Jerusalem during these years of instability in the Republic he entered the temple and even the Most Holy Place. To the Jews, this was the ultimate insult and sacrilege. The Romans could not understand why the Jews resented the various exercises of privilege and control by their conqueror. Hence, deep suspicion and ill will began growing, lasting over a century until the Jews rebelled and the Romans destroyed the Jewish state. The NT reader must remain aware of this seething undercurrent that colors much of what takes place, even during the ministry of Jesus.

The Roman Empire

Following the Battle of Actium in 31 BCE, Gaius Octavian Thurinus, Julius Caesar's nephew and heir, became the first emperor of Rome and took the name Augustus Caesar. Augustus ruled the empire from 31 BCE until 14 CE when he died. In that time, as he said himself, he "found Rome a city of clay but left it a city of marble." Augustus reformed the laws of the city and, by extension, the empire's, secured Rome's borders, initiated vast building projects and secured the empire a lasting name as one of the greatest, if not the greatest, political and cultural powers in history. The Pax Romana (Roman Peace), also known as the Pax Augusta, which he initiated, was a time of peace and prosperity hitherto unknown and that would last over 200 years.

The Roman Empire, at its height (c. 117 CE), was the most extensive political and social structure in western civilization. By 285 CE the empire had grown too vast to be ruled from the central government at Rome and so was divided by Emperor Diocletian into a Western and an Eastern Empire. The Roman Empire began when Augustus Caesar became the first emperor of Rome (31 BCE) and ended, in the west, when the last Roman emperor, Romulus Augustulus, was deposed by the Germanic King Odoacer (476 CE). In the east, it continued as the Byzantine Empire until the death of Constantine XI and the fall of Constantinople to the Ottoman Turks in 1453 CE. The influence of the Roman Empire on western civilization was profound in its lasting contributions to virtually every aspect of western culture.

Daniel 2:40-45(ESV) Daniel's Prophecy of the Fourth Kingdom

⁴⁰And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these.

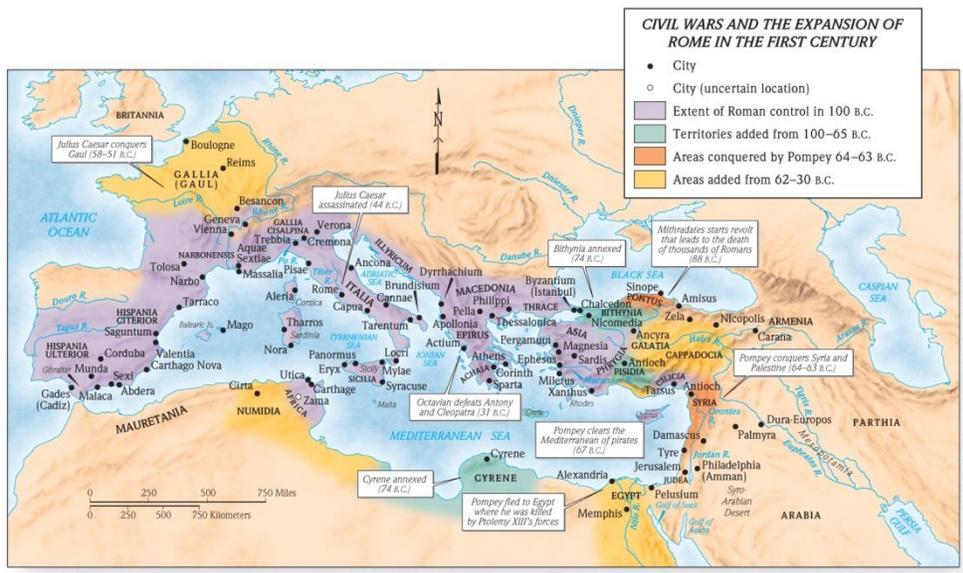
⁴¹And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay.

⁴²And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. ⁴³As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.

⁴⁴And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, ⁴⁵just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

What are the Romans most famous for? In a word, conquest.

The Romans had a gift for conquering people. Without it, we wouldn't be reading about their other qualities and contributions to history. In fact, it is largely Roman skills in winning and maintaining an empire that made the rest possible. Their ability to marshal forces and materials, to execute a campaign, to adapt to circumstances, and, above all, to persevere is profoundly impressive. Frighteningly impressive. The Romans saw themselves as destined by fate and the gods to conquer and rule. Their literature, architecture, and art make it clear that they believed Roman rule of the world was the natural order of things. The Romans not only conquered well, they also successfully integrated conquered peoples into their system. Being a part of the Roman world had distinct advantages that conquered peoples (especially the elite) came to value. In fact, some of Rome's problems stemmed not from people wanting to escape but from people wanting more rights within the system. The Romans were incredibly organized, disciplined, and determined. In war, as long as they had space and time, and especially in the area of siege warfare, they were without equal. Because of their tendency to be deliberate, the Romans were sometimes surprised or caught off guard by quicker and more mobile enemies. But Roman organization and tenacity generally triumphed. Its conquest came not from a single General/ruler bent on conquering the world but taking over the world one part at a time. So the Roman's will and determination to conquer was their iron and their need to have client kings and locals to rule their clay. As long as the most people wanted to be part of the Roman World the empire would last and when that draw/desire was gone the brittleness of the empire was evident.



How did the Caesars of Rome help in bringing about the fullness of time?

How could Christian be victorious over such a determined nation?

Lesson 9: Roman Government & Justice

Bible Readings: Luke 23 & Acts 24

Comparison of Two Roman Trials

Trial of Jesus – a Galilean a client kingdom		Trial of Paul – a Roman Citizen	
Accused of	Luke 23:2(ESV) ² And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.”	Accused of	Acts 24:5-6(ESV) ⁵ For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes. ⁶ He even tried to profane the temple, but we seized him.
Accusers	Luke 23:10(ESV) ¹⁰ The chief priests and the scribes stood by, vehemently accusing him.	Accusers	Acts 24:1(ESV) ...the high priest Ananias came down with some elders and a spokesman, one Tertullus.
Judged by	Pilate	Judge	Felix
Office	the governor Mt 27:1		the governor
Judged by	Herod Antipas – Lk 23:6-11		
Office	Client King		
Judgment	Not Guilty Lk 23:4, 14, 15, 22	Judgment	having a rather accurate knowledge of the Way, put them off
Treatment during trial	Luke 23:(ESV) ¹¹ And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. ¹⁶ I will therefore punish and release him Matthew 27:28-30(ASV) ²⁸ And they stripped him, and put on him a scarlet robe. ²⁹ And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! ³⁰ And they spat upon him, and took the reed and smote him on the head.	Treatment during trial	Acts 24:23(ESV) ²³ Then he gave orders to the centurion that he should be kept in custody but have some liberty, and that none of his friends should be prevented from attending to his needs. ²⁴ After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus. ²⁵ And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, “Go away for the present. When I get an opportunity I will summon you.”
Mob	Luke 23:21 (ESV) ²¹ but they kept shouting, “Crucify, crucify him!”	Mob	Acts 21:30-31(ESV) ³⁰ Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut. ³¹ And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion.
Punishment	Luke 23:32-33(ESV) ³² Two others, who were criminals, were led away to be put to death with him. ³³ And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left.	Punishment	Acts 24:26-27(ESV) ²⁶ At the same time he hoped that money would be given him by Paul. So he sent for him often and conversed with him. ²⁷ When two years had elapsed, ...And desiring to do the Jews a favor, Felix left Paul in prison.

In this class we will learn more about the Roman structure for governing and their justice system. This is important to help us understand the world of the New Testament and how the Roman system helped in the spread of the Gospel. In the trial of Jesus and the trial of Paul we see similar actions and statements made by those accusing him, but a different response to these two men, a significant reason for this was Paul's Roman citizenship. We see this reflected in Paul's Missionary Journeys when he invoked his Roman citizenship.

The Private Rights of Roman Citizens

Many of the Public Rights of Roman Citizens were enacted by Roman Law and detailed in the Code of Law called the Twelve Tables (Dates back to 451 BC). The Public Rights of Roman Citizens included the following:

- The right of liberty from the dominion of tyrants, the severity of magistrates, the cruelty of creditors, and the insolence of more powerful citizens.
- Citizens could appeal from the magistrates to the people, and the persons who appealed could in no way be punished, until the people determined the matter; *Could also Appeal to Caesar*
- None but the whole Roman people could pass sentence on the life of a Roman citizen. No magistrate could punish him by stripes or capitally. The single expression, "I am a Roman citizen," checked their severest decrees
 - Roman citizens could not be sentenced to death unless he was found guilty of treason. If accused of treason, Roman citizens had the right to be tried in Rome
 - No Roman citizens could be sentenced to die on the cross. Roman Citizens were not crucified (Roman Crucifixion), they were beheaded
- Insolvent debtors should be given up to their creditors, to be bound in fetters and cords, and although they did not entirely lose the rights of freemen, yet they were in actual slavery
- Each clan and family had certain sacred rights which were inherited in the same manner as effects
- No Roman citizen could marry a slave, barbarian or foreigner, unless by the permission of the people.
- A Roman father had the power of life and death over his children. He could not only expose them when infants, but when grown up he might imprison, scourge, send them bound to work in the country, and also put them to death by any punishment he pleased.
- A son could acquire no property but with his father's consent
- None but a Roman citizen could make a will, or be witnesses to a testament, or inherit any thing by it
- Women could not transact any business of importance without the concurrence of their parents, husbands, or guardians (*changed over the course of the Roman Empire*)
- The power of the master over his slave was absolute. He might whip him or put him to death at pleasure. (*changed over the course of the Roman Empire*) This right was often exercised with great cruelty. If the master of a family was slain at his own house, and the murderer not discovered, all his domestic slaves were liable to be put to death.

Acts 16:37-39(ESV) – Paul & Silas in Philippi

³⁷But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out." ³⁸The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. ³⁹So they came and apologized to them. And they took them out and asked them to leave the city.

Acts 22:23-29(ESV) –Riot in Temple when Asian Jews thought Paul had brought a Gentile into the Temple

²³And as they were shouting and throwing off their cloaks and flinging dust into the air, ²⁴the tribune ordered him to be brought into the barracks, saying that he should be examined by flogging, to find out why they were shouting against him like this. ²⁵But when they had stretched him out for the whips, Paul said to the centurion who was standing by, "Is it lawful for you to flog a man who is a Roman citizen and uncondemned?" ²⁶When the centurion heard this, he went to the tribune and said to him, "What are you about to do? For this man is a Roman citizen." ²⁷So the tribune came and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." ²⁸The tribune answered, "I bought this citizenship for a large sum." Paul said, "But I am a citizen by birth." ²⁹So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

In the centuries before this, Greece had conquered the ancient world and left its intellectual and cultural mark. The Romans built on this through political achievements. Paul and other travelers made good use of the vast system of Roman roads. Roman government, organization, law, money, taxation, culture, religion, army, and demands were everywhere. "Roman Peace" (Pax Romana) was enforced by arms but brought a measure of security and stability.

Roman influence, good and bad, was an ever-present reality in the NT world. Zechariah, the father of John the Baptist, prayed for a salvation that combined deliverance "from our enemies" with increased religious fervor, "that we might . . . serve him [the Lord] without fear, in holiness and righteousness" ([Luke 1:70-75](#)). One Jewish group, the Zealots, sought violent, armed rebellion for religious reasons. The dominion of the Romans over the land where Jesus lived was most evident through the governmental structures they established, the rulers they appointed, and the actions they carried out. The Jewish Sanhedrin, or Council (a combination civil-religious body), predated the coming of the Romans. It retained broad authority, but always under the watchful eye of Rome. The high priest was the head of these 70 (or 72), but rulers under the Romans removed and appointed high priests at will (in spite of the OT provision that the high priesthood was for life). Tax collectors collected taxes for Rome. They were given, and many used, wide freedom in the amount they collected. The Jews hated them for collaborating with the Romans; they suspected that these tax collectors collected enough to satisfy not only their Roman masters but also their own greed. Roman occupation influenced the political history of Palestine. Governors and rulers were subject to the emperor in Rome and many Roman troops were stationed in the country to see that law and order were maintained. Rome also imposed heavy taxes. Paul was a Roman citizen, a fact which ranked him with the aristocracy and gave him certain privileges.

We also see Roman Government reflected in the Epistles of Paul, in Colossians he describes the Preeminence of Christ over Governments (including Principalities) because all were created by Him. Augustus founded a new order known as the Principate after his honorary title of *princeps* (first citizen). Augustus' solution was to take the army and law making powers and disguise them with harmless sounding Republican titles. Out of all the Republican offices he took only two main offices, or more properly powers without the offices: those of tribune and proconsul (provincial governor). Having special tribunician powers allowed him to propose laws to the Senate and assembly. While the role of Caesar would change over time to Caesar being Lord & Master in the days of Diocletian in the time of Paul Caesar and his government carried this concept of Principate which we see reflected in Colossians and also Romans 8:38 where principalities cannot separate us from the love of God.

Pontius Pilate's Inscription

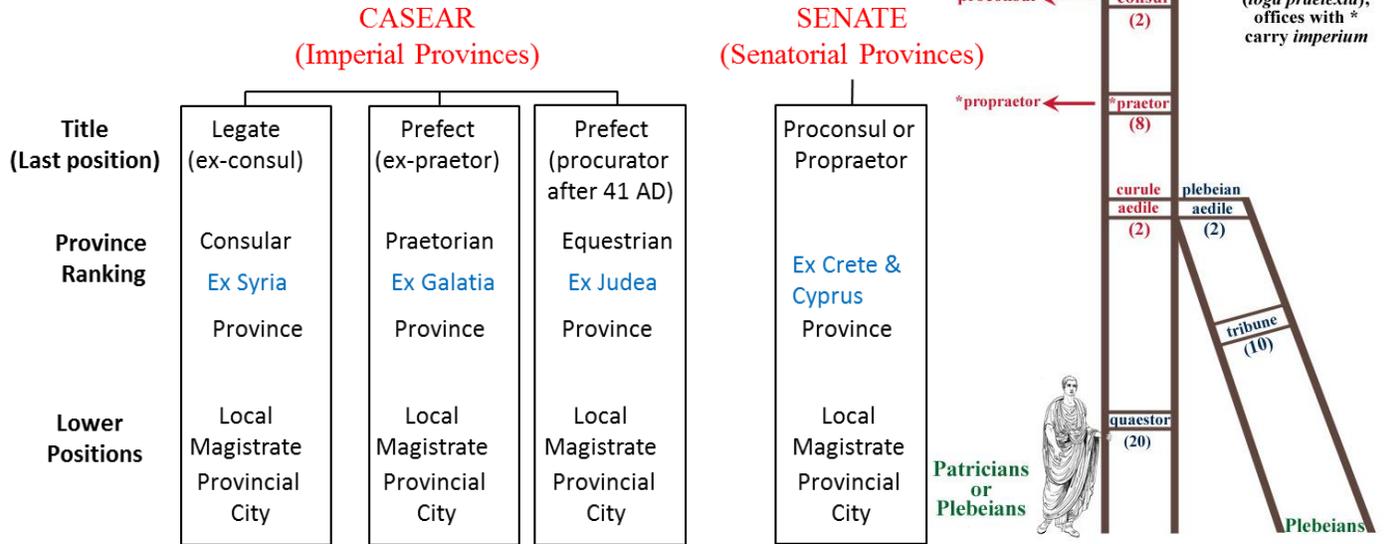


Scripture gives us no further information concerning Pilate. According to Josephus (Ant, XVIII, iv, 2) Pilate held office in Judea for 10 years. Afterwards he was removed from office by Vitellius, **the legate of Syria**, and traveled in haste to Rome to defend himself before Tiberius against certain complaints. Josephus (Ant, XVIII, iv, 1, 2) gives an account that a religious fanatic arose in Samaria who promised the Samaritans that if they would assemble on Mt. Gerizim, he would show them the sacred vessels which Moses had hidden there. A great multitude of people came to the "sacred mountain" of the Samaritans ready to ascend the mountain, but before they could they were attacked by Pilate's cavalry, and many of them were slaughtered. The Samaritans therefore sent an embassy to Vitellius, the legate of Syria, to accuse Pilate of murdering innocent people. Vitellius, who wanted to maintain friendship with the Jews, removed Pilate from office and appointed Marcellus in his place. Pilate was ordered to go to Rome and answer the charges made against him before the emperor. Pilate set out for Rome, but, before he could reach it, Tiberius had died.

1 Col 1:15-18 NKJV

¹⁵ He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or **principalities** or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist. ¹⁸ And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Roman Political System



Rome fielded some 30 legions



Prefect
Command of auxilia

Legate
Command of Legion



Tribune
2nd in Command of Legion

Chiliarch
2nd in command of auxilia



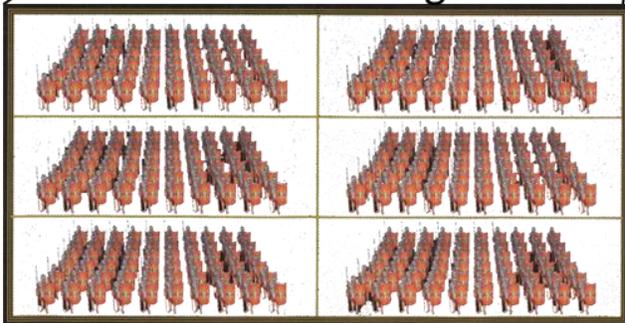
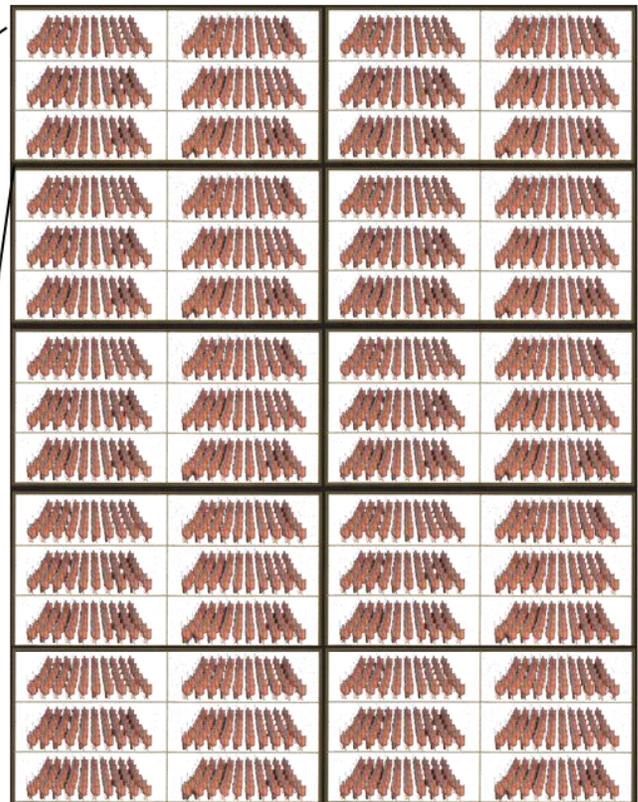
6 Cohorts = 1 Legion
(4800-6000 men)

Cohort of Equestrians or Cavalry & Archers



Centurion

Signifier



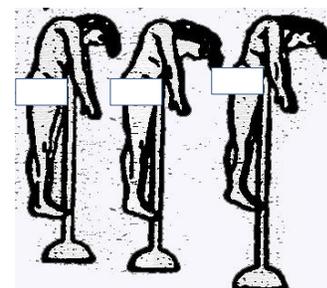
Century (80-160 men)
1st Cohort had 5 double Centuries

10 Centuries = 1 Cohort
(800-1000 men)

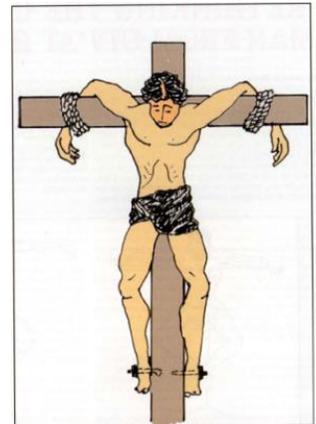
Bible Verse	Roman Office	Event
Caesar & Client Kings		
Lk 2:1-2	Caesar Augustus	Birth of Jesus
	first registration when Quirinius was governor of Syria (Imperial Province)	
Lk 3:1	Tiberius Caesar 15 th year	Start of Jesus's ministry
Acts 11:28	great famine over all the world (this took place in the days of Claudius)	Great famine in Judea
Acts 18:1-3	Claudius expels Jews for Rome	Paul's 2 nd Missionary Journey
Client King		
Mt 2:1	Herod the king	Birth of Jesus
Lk 3:1	Herod tetrarch of Galilee (Antipas)	Start of Jesus's ministry
	Philip tetrarch of the region of Ituraea and Trachonitis	
	and Lysanias tetrarch of Abilene	
Lk 23:6-13	Herod (Antipas) tetrarch of Galilee	Trial of Jesus
Acts 12	Herod (Agrippa I)	Kills James & imprisons Peter
Acts 25:13	(Herod) Agrippa (II)	Paul appeals to Caesar
Proconsul or Propraetor or Prefect		
Acts 13:4-12	Proconsul – Cyprus Sergius Paulus (a Senatorial Province)	1 st Missionary Journey Barnabas and Saul on Cyprus
Acts 18:1-17	Gallio was proconsul of Achaia (a Senatorial Province)	2 nd Missionary Journey – Paul in Corinth
Matt. 27:2	Procurator of Judea under the Romans – translated Governors (an Imperial Provinces) Pontius Pilate	Trial of Jesus
Acts 24	his Excellency the governor Felix	Paul's life threatened – taken to Caesarea for protection
Acts 25:1-12	Fetus	Seeks to please Jews, Paul appeals to Caesar
Roman Officers		
Matthew 8:5	Centurion with sick servant and great faith	Ministry of Jesus
Matthew 27:27(ASV)	... and gathered unto him the whole band. (a cohort)	Trial of Jesus
Matthew 27:54	" Centurion Truly this was the Son of God!"	Death of Jesus
Acts 10:1	Cornelius, a centurion of what was known as the Italian Cohort	Conversion of 1 st gentile
Acts 21:31	tribune of the cohort	Paul attacked in Temple in Jerusalem
Acts 23:23	called two of the centurions	Paul's life threatened – taken to Caesarea for protection
Acts 27:1	Centurion of the Augustan Cohort named Julius.	Paul taken to Rome

History of Crucifixion

When listing how world affairs were prepared for the going of the Christ, crucifixion is not one that would always come to mind. By the time of Jesus it was about the most inhumane way to kill someone and was used as a deterrent to rebellion, treason and robbery. Originally a cross was a wooden pointed stake which the Assyrians used to display the heads of captured foes or of particularly heinous criminals on the palisades above the gateway into a city. The first historical record of Crucifixion was about 519 BC when "Darius I, king of Persia, crucified 3,000 political opponents in Babylon". as first attested by Herodotus (*Hist.* i.128.2; iii.132.2, 159.1) and perhaps was derived from the Assyrian impalement. It was later employed by the Greeks, especially Alexander the Great (in his wars against the Persians 336-323 BC). After Alexander's siege of Tyre came to an end in 332 BC, about "two thousand ... hung fixed to stakes over a huge stretch of the shore" (*Curtius Rufus, Historia Alexandri* 4.4.17).



In the Old Testament the corpses of blasphemers or idolaters punished by stoning might be hanged "on a tree" as further humiliation (Deut. 21:23), actual crucifixion was not introduced in Palestine until Hellenistic times. The Seleucid, Antiochus IV Epiphanes crucified those Jews who would not accept hellenization (Josephus *Ant.* xii.240-41; cf 1 Macc. 1:44-50). During the Punic Wars (264-146 B.C.), the Romans encountered the Phoenician version of crucifixion and swiftly appropriated it as a means of capital punishment for slaves. Initially, it was employed not as a method of execution, but only as a punishment (ie the victim was meant to survive). The Romans converted it into a brutal torture machine. In 88 BC Alexander Jannaeus, the king and high priest of Judaea, crucified 800 Pharisees. The Greeks and Romans at first limited only for slaves, saying it was too barbaric for freeborn or citizens. As time went on, the Romans began to use crucifixion more and more as a deterrent to criminal activity, so that by Jesus' time it was a common sight. Around seventy years before Jesus' Crucifixion, in around 40 BC, in Rome, a historian recorded that 2,000 people were crucified in a single day, for the entertainment of Quintilius Varus! At the end of the first century B.C., the Romans adopted crucifixion as an official punishment for non-Romans for certain limited transgressions. When Spartacus led his rebellion against Rome, once they were captured over 6,000 slaves were crucified on the main road to Capua (Appian Way) by the order of Crassus. Their bodies remained there is a token of Roman justice to all who would attempt to rebel. The Emperor Augustus once made a boast that he had captured 30,000 runaway slaves and crucified them, or at least the ones who were not vouched for by their master. By the first century, however, it was used for any enemy of the state, though citizens could only be crucified by direct edict of Caesar. As the first-century Jewish historian Josephus noted, wood was so scarce in Jerusalem that the Romans were forced to travel ten miles from Jerusalem to secure timber for their siege machinery and crosses when Jews were crucified at around 500 per day in 70 AD.

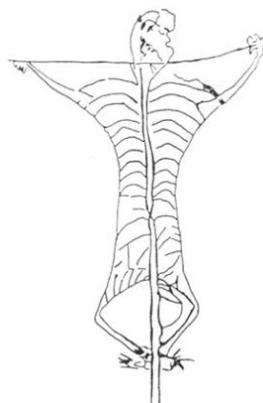


A wooden beam, known as a *furca* or *patibulum* was placed on the slave's neck and bound to his arms. In order to prolong the agony, Roman executioners would keep the victim alive on the cross for extended periods of time as a visible example of punishment for the whole community observe and it was not unusual for persons to survive for days on the cross. One way to prolong life was the *sedile*, a small seat attached to the front of the cross, about halfway down. This device provided some support for the victim's body and may explain the phrase used by the Romans, "to sit on the cross." Victims of crucifixion generally had their feet just a foot or two above the ground. Crucifixion gave executioners opportunity to use their most cruel and sadistic creativity; victims were occasionally hung in grotesque positions by a variety of means.

1



One drawing of crucifixion was found is a graffito dating to shortly after 200 A.D., taken from the walls of the Roman Palatine. It is a drawing of a crucified ass; a mockery of a Christian prisoner who worships Christ. The Romans were no doubt amused that Christians worshiped this Jesus whom they had crucified on a cross.

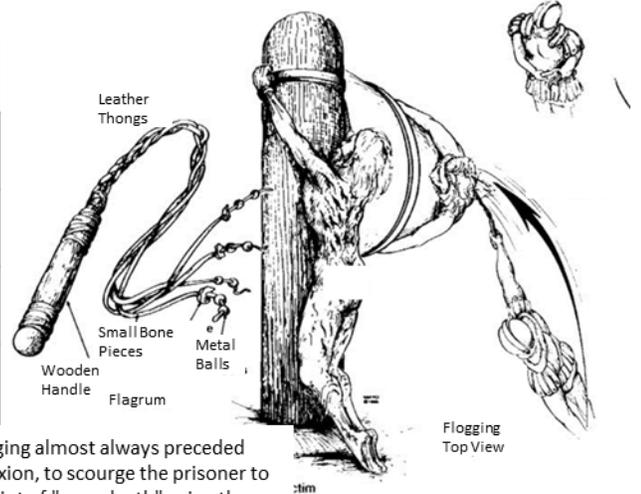


Another drawing shows a crucified man with his back severely flayed from the 2nd century A.D. Maybe the graffito artist had actually witnessed a crucifixion at the famous arena in nearby Cumae.

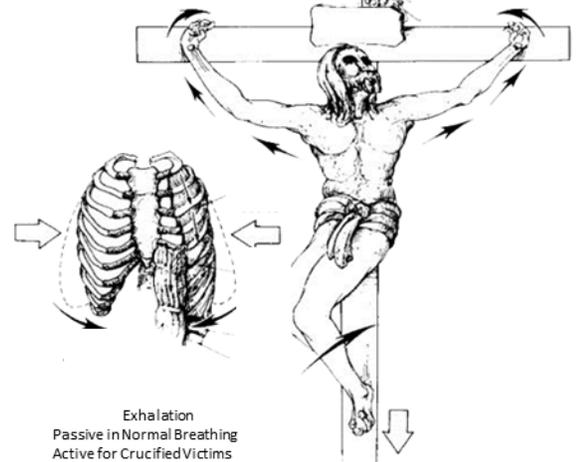
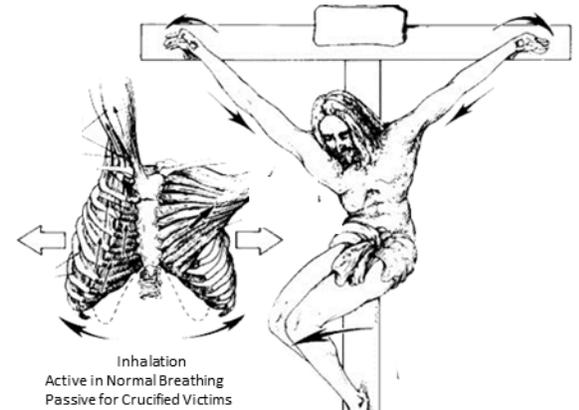
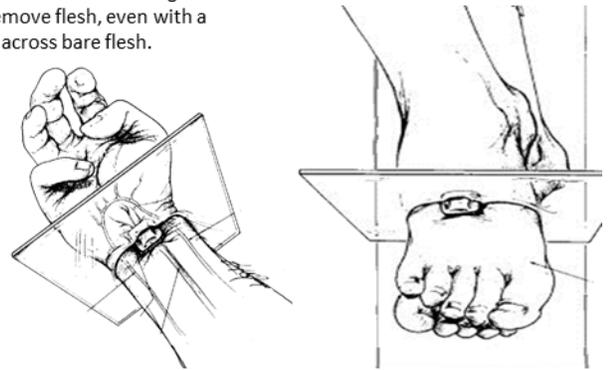
The first skeletal remains of a crucified man. The most significant factor is its dating to around the time of Christ. The skeleton was of a man named Yehohanan son of Chaggol, who had been crucified between the age of 24 and 28.



Estimated Time Line	Event
6:00 AM	Jesus Stands Trial Before Pilate & Herod Antipas
7:00 AM	Brought back to Pilate Scourged & Mocked
8:00 AM	Led to Calvary carrying cross (beam - <i>furca</i> or <i>patibulum</i>)
9:00 AM	Crucified (3rd hour) Luke 23:34 - <i>Jesus said, "Father, forgive them, for they do not know what they are doing." (NIV)</i> The Soldiers Cast Lots for Jesus' Clothing (Mark 15:24)
10:00 AM	Jesus is Insulted and Mocked Hung from a crossbar astride an upright peg, the naked victim was allowed to hang as a public spectacle until dead.
11:00 AM	Jesus and the Criminal Luke 23:40-43 Then he said, "Jesus, remember me when you come into your kingdom." Jesus answered him, "I tell you the truth, today you will be with me in paradise." (NIV)
	Jesus Speaks to Mary and John John 19:26-27 - <i>When Jesus saw his mother standing there beside the disciple he loved, he said to her, "Woman, he is your son." And he said to this disciple, "She is your mother." And from then on this disciple took her into his home. (NLT)</i>
12:00 PM	Darkness Covers the Land (6th hour)
1:00 PM	
2:00 PM	Matthew 27:46 - <i>And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (NKJV)</i> Jesus is Thirsty John 19:28-29 - <i>Jesus knew that everything was now finished, and to fulfill the Scriptures he said, "I am thirsty." A jar of sour wine was sitting there, so they soaked a sponge in it, put it on a hyssop branch, and held it up to his lips. (NLT)</i>
3:00 PM	John 19:30a - <i>When Jesus had tasted it, he said, "It is finished!" (NLT)</i> Luke 23:46 - <i>Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last. (NIV)</i>



Scourging almost always preceded crucifixion, to scourge the prisoner to the point of "near death" using the brutal flagrum which was designed to speedily remove flesh, even with a single lash across bare flesh.



In order to speak/exhale, Jesus would have to left up on the nails in his feet and hands

Death by crucifixion came when the victim was no longer able to lift up his body.

Lesson 10: Roman Roads & Shipping

Bible Readings: Acts 16-18 Paul's 2nd Journey, Acts 27 Storm at Sea

Romans 10:10-18(ESV)

¹⁰For with the heart one believes and is justified, and with the mouth one confesses and is saved.

¹¹For the Scripture says, "Everyone who believes in him will not be put to shame."

¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. ¹³For "everyone who calls on the name of the Lord will be saved." (Joel 2:32)

¹⁴But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

¹⁵**And how are they to preach unless they are sent?**

As it is written, "**How beautiful are the feet of those who preach the good news!**" (Isa 52:7)

¹⁶But they have not all obeyed the gospel.

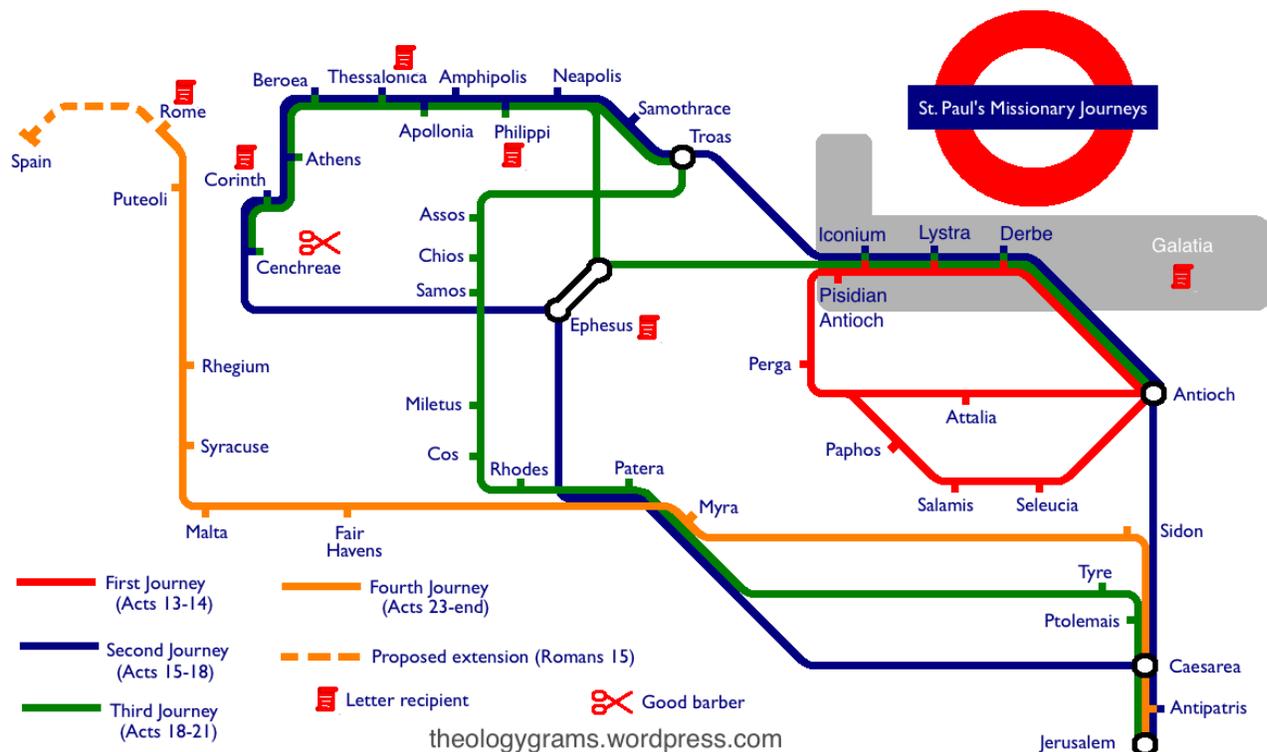
For Isaiah says, "Lord, who has believed what he has heard from us?" (Isa 53:1)

¹⁷So faith comes from hearing, and hearing through the word of Christ.

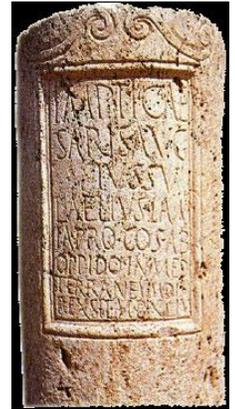
¹⁸But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth, and their words to the ends of the world."

As Paul writes to the Romans he tells them that it is important to preach the word so people can hear and believe. How did you go about preaching to people in Paul's time, by walking with those beautiful feet? In this lesson we continue to look how in the fullness of time the Roman world roads and ships helped in spreading the Gospel. A recent illustration tries to put Paul's effort in modern perspective by showing his trips as if it was a modern subway (Lindon tube).

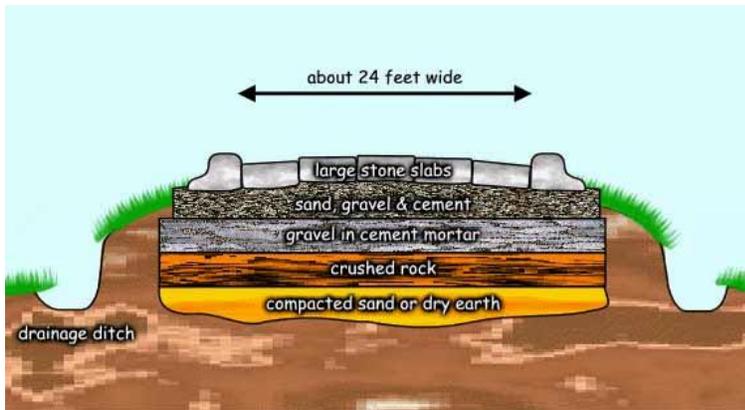


'All roads lead to Rome' a tribute to a phenomenon that held a world empire together. Actually all roads led "from" Rome because the Roman Forum (Romanium) marked the starting point and every road was measured from it, from the gilded pillar that Caesar Augustus had placed there. The roads were clearly marked with milestones from the "Eternal City." Roman engineers were audacious in their plans to join one point to another in as straight a line as possible whatever the difficulties in geography and the costs in manpower. The primary reason for such military effectiveness was the paved roads the soldiers constructed and upon which they marched. Why, and how, did the Romans devote so much time, physical effort and considerable funds to developing extensive route networks, and how were these planned, built and maintained?



The principles of firm road construction arose because unpaved paths and tracks could not withstand passage of large numbers of horses, carts and infantry. Such routes soon disintegrated, particularly in wet weather, into deep mud which seriously impeded a unit's movements. Accurate staff movement calculations could therefore not be made, and campaign planning was impeded. Firm, paved roads, however, resolved these problems and guaranteed movement of very heavy traffic. As a result, armies could progress twenty- five miles a day, even in inclement weather conditions, rapidly reaching distant areas in which unrest had been reported. Knowledge of the army's ability to achieve this was itself often a major deterrent to the development of hostilities.

Eventually, a most comprehensive road network embraced the entire Empire. Roman governments could thus control their territories and population with an army of 180,000 legionnaires, plus auxiliaries – a figure markedly out of proportion to the total population of 55 million. The network of public Roman roads covered over 120,000 km (~75000 miles), and it greatly assisted the free movement of armies, people, and goods across the empire. Roads were also a very visible indicator of the power of Rome, and they indirectly helped unify what was a vast melting pot of cultures, races, and institutions.



The first proper Roman road was constructed in 312BC during the Samnite wars to provide fast, reliable communications and supply links between Rome and Capua. This was the Appian Way later extended to Brindisi. The Samnites were a particularly formidable foe whose well-armed soldiers had inflicted a crushing defeat upon the Romans at Caudine Forks in 321BC. Perhaps this contributed to the road building decision. The route followed a remarkably straight, direct, well-drained 122 mile course,

firmly topped with neatly fashioned blocks of volcanic lava. the Empire reached its maximum geographical expansion. By then, some 55,000 miles had been built. The greatest potential expense in terms of construction costs was manpower. However, this was actually reasonable because surveying, engineering, stone quarrying and hard physical tasks were done by soldiers. In newly conquered territories slave labour was also utilised. Roman roads were so well made that little repair work was actually necessary, except on the wooden bridges. Many were still in perfect working order centuries after their construction. Milestones – tall, round stones set upon plinths with details either engraved or painted upon them – were the means whereby travellers could check route destination and distance information. 'All the roads they built, including minor ones, would encircle the Earth ten times, and many of these lasted without repair for 1000 years'. Much of their route network has been used for centuries, thus bequeathing to twentieth- century engineers a system providing correct directions and firm foundations. The site Ancient History (http://www.ancient.eu/map_pelagios/) shows the Roman roads.

The Via Egnatia (built between 146 to 120 BC) by the Macedonian proconsul (a senatorial province governor), which crossed the Balkan Peninsula and ended at Byzantium, making it a vital land route between the western and eastern parts of the empire. This is the route Paul followed on the second missionary journey. Picking the road up at Neapolis and following it to Philippi and Thessalonica before turning south. A calculation has been made on the cost of the missionary journeys in Paul's day and converted in today's daily wage.

Journey	Distance (miles)	Travel Time (days)	Cost per Person (denarii)	Denarii – a Days Labor – 25 cents	A Days Labor - \$7.25/hr	A Days Labor - \$25/hr
First	1,581	53	237	\$59.25	\$13,476	\$47,400
Second	3,050	100	314	\$78.5	\$18,212	\$62,800
Third	3,307	92	481	\$120.25	\$27,898	\$96,200
Rome	2,344	36	699	\$174.75	\$40,542	\$139,800



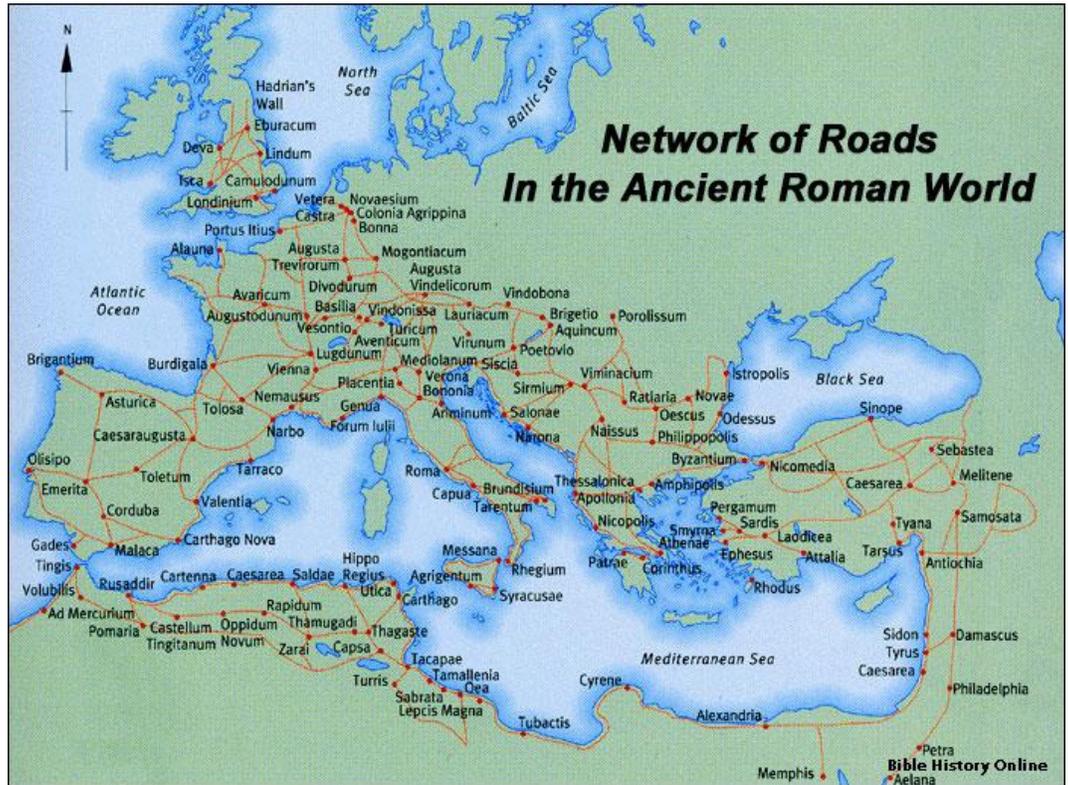
Paul's defense of his apostle ship in to the Corinthians gives us further insight to what he endured while traveling the roads and shipping lanes of the Roman world.

2 Corinthians 11:23-29(ESV)

²³Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death.

²⁴**Five times** I received at the hands of the Jews the forty lashes less one.

²⁵**Three times** I was beaten with rods. **Once I was stoned.** **Three times I was shipwrecked; a night and a day I was adrift at sea;** ²⁶on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; ²⁷in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. ²⁸And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. ²⁹Who is weak, and I am not weak? Who is made to fall, and I am not indignant?



Goods were continually transported throughout the Roman Empire. The most effective way to transport goods was by sea. The type of ship commonly used by the Romans was known as a Corbitas. It is described as "a round-hulled ship with curving prow and stern. Ships could carry as many as six hundred passengers or six thousand amphorae (clay jars) of wine, oil, or other liquids. In order to increase the effectiveness of shipping, the Romans developed deep harbors at key locations. One of the largest harbors was at Ostia, about 15 miles from Rome on the Mediterranean Coast. In A.D. 50, a lighthouse was set up at Ostia to guide sailors. Some 400,000 tons of grain arrived in Rome to feed its population (1000 "400 ton" ships) and another 100,000 tons went to the army across the empire.

Voyage	Days of Sailing	Ship Tonnage	Description
Alexandria to Ostia (Rome)	16-21	70	A capacity of 10,000 <i>modii</i> of grain (~70 mt) constituted the lower end of vessels whose tonnage was considered sufficient to be used for Rome's food supply
Alexandria to Antioch	9-10	150	the 3,000-amphora
Byzantium to Gaza	10-12	330	Largest grain ships 50,000 <i>modii</i> (~350 mt)
Ostia (Rome) to Carthage	3-5	400	hull of the Madrague de Giens shipwreck in France (1st century B.C.) originally measured 40 metres in length
Ostia (Rome) to Cadiz, Spain	9-10	500	<i>muriophorio</i> -- the "10,000-amphora carriers" utilised at the end of the Republic or the beginning of the Roman empire
Rome to Caesarea	20		

Lesson 11: Jewish Reaction – Rise of the Sects

Bible Readings: Matthew 23, Mark 7, Pfeiffer 15

Acts 23:1-11(ESV)

¹And looking intently at the council, Paul said, “Brothers, I have lived my life before God in all good conscience up to this day.”

²And the high priest Ananias commanded those who stood by him to strike him on the mouth.

³Then Paul said to him, “God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?”

⁴Those who stood by said, “Would you revile God’s high priest?” ⁵And Paul said, “I did not know, brothers, that he was the high priest, for it is written, ‘You shall not speak evil of a ruler of your people.’”

⁶**Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial.”**

⁷And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided.

⁸For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all.

⁹Then a great clamor arose, and some of the scribes of the Pharisees’ party stood up and contended sharply, “We find nothing wrong in this man. What if a spirit or an angel spoke to him?”

¹⁰And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into the barracks.

¹¹The following night the Lord stood by him and said, “Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome.”

In the New Testament we read of religious groups within the Jewish population unheard of in the Old Testament. In this lesson we learn the origin and history of the Pharisees, Sadducees, Zealots and the Essenes along with some more discussion on the synagogue and Sanhedrin. In the radical change in world order, the trauma of Antiochus IV Epiphanes, the Hellenization movement, the corruption of the High Priest into a political office, and hope of a coming Messiah people reacted differently. Some Jews lived in their ancestral land, others did not; some adopted Hellenistic culture, while others clung to the Hebraic one. Groups competed for religious prestige and authority, political power, recognition as being wise, wealth, the satisfaction that they were really in the “right,” etc, thus the different reactions to this changing world.

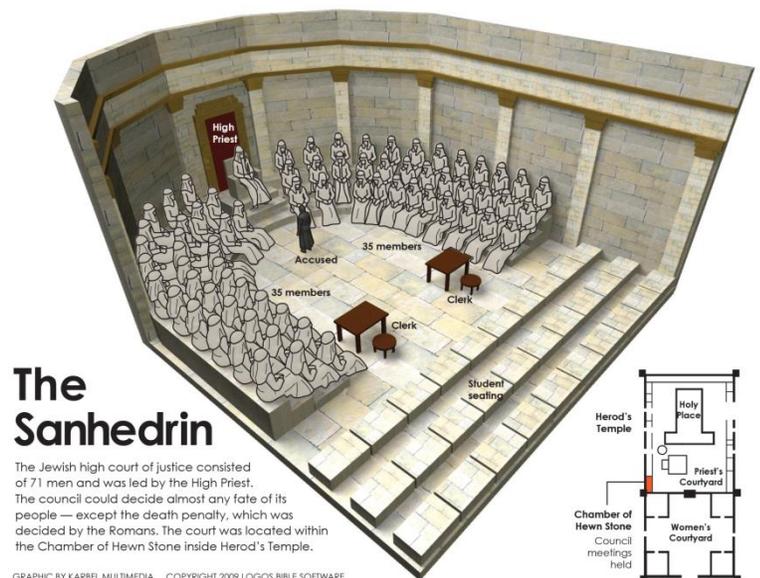
The two religious groups with whom we are the most familiar with in the New Testament are the Sadducees and Pharisees. And in Paul’s appearance before the Sanhedrin we see the strong differences between the two groups. The wealthy and influential Sadducees were priests, but not all priests were Sadducees. In Maccabean times members of this sect had taken over the government of the country and later they kept on good terms with their overlords. They emphasized the importance of the book of Moses. The Pharisees or “pious ones” would have nothing to do with politics. Strictly orthodox, they controlled the religious life of the Jews. They accepted the whole Old Testament canon, but these cold legalists added endless rules and regulations in their interpretation of the law. Among the Pharisees were the scribes, who had advanced from copyists and guardians of the law to become rabbis or teachers. There were other religious sects as well as priests and Sadducees, Pharisees and scribes, among them the Essenes, a monastic group living at Qumran near the Dead Sea. Apparently all these groups possessed copies of some of the Scriptures. The Qumran group hid their precious scrolls in caves when the land was invaded. From these recently discovered Dead Sea scrolls and from the historical writings of Philo and Josephus we learn something of the different religious sects in Palestine just prior to the Christian era.

Most people in the land of Israel belonged to none of these groups, being too busy earning a living and caring for their families. According to Josephus (Jewish Antiquities 18:11–17), the Pharisees were the most influential on the general public; the Sadducees came from aristocratic priestly families and were not generally popular. Most ordinary Jews were devoted to their nation and religion, and some (it is hard to know how many) were genuinely devoted to God (such as Zechariah and Elizabeth, Joseph and Mary, Simeon, and Anna; see Luke 1–2). From such as these came most of Jesus' early followers. With contempt, the Jewish leaders regarded them as “this crowd that does not know the law” (John 7:49).

THE SANHEDRIN

Exact origin of the Sanhedrin is unknown but it may be that from the council of the nobles and chiefs and ancients, on which the ruling of the restored community at the time of Nehemiah and Ezra during the times of the Persians (~464-423 BC).

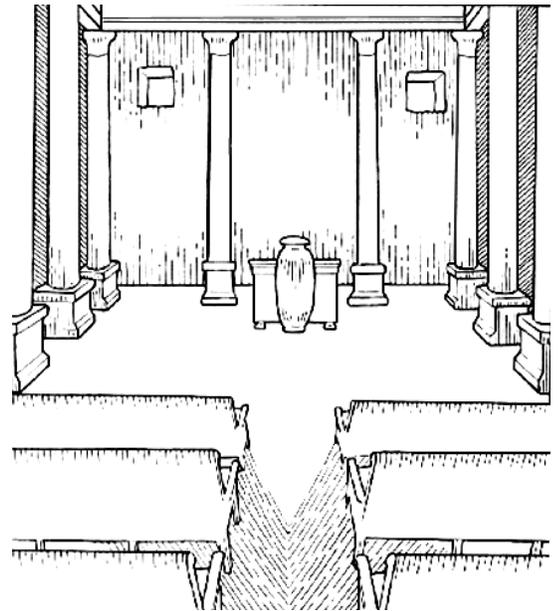
Nehemiah 2:16(ESV) ¹⁶And the officials did not know where I had gone or what I was doing, and I had not yet told the Jews, the priests, the nobles, the officials, and the rest who were to do the work.” The Sanhedrin was a single body, combining political, religious, and judicial functions in a community where these aspects were inseparable. The Great Sanhedrin ceased to exist at Jerusalem after the disastrous rebellion against Rome in AD 66–70. The first undisputed mention we possess touching the *Sanhedrin* of Jerusalem is connected with the reign of Antiochus the Great (223-187 B.C.; Joseph. "Antiq.", XII, iii, 3). From that time on, we are able to follow the history of the Sanhedrin until its disappearance in the overthrow of the Jewish nation. Under the Greek rulers the Jews were allowed a large measure of self-government, many points of civil and religious administration fell to the lot of the high priests and the *Sanhedrin* to settle. After the Maccabean wars, both the royal and priestly powers were invested in the person of the Hasmonean kings, the authority of the Sanhedrin was naturally thrown in the background by that of the autocratic rulers. Many of its members should be chosen from among men specially given to the study of the Law; this is why we so often hear of the scribes in the Sanhedrin. Most of those scribes, during the last forty years of the institution's existence, were Pharisees, whereas the members belonging to the Priesthood were Sadducees.



THE SYNAGOGUE

To obey the law, one needed to know its content, which required study and during the captivity there was no Temple to be a center for worship and learning. As a result, the center of worship was no longer exclusively the temple with its liturgy but also the place of learning, the assembly, the local synagogue. After the return from captivity (538 B.C.) the temple was rebuilt (516) and the priest-led ceremonial worship was reestablished in Jerusalem the synagogue remand as a place of learning the scriptures. The major religious leader was no longer only the priest but also the teacher-rabbi. This resulted in different forms of interpretation and the birth of traditions which supposedly expanded and clarified the written Torah. During the NT period these additional laws were taught and passed on both orally and in written form (note the frequent mention of “scribes” in the NT). Many people regarded these rabbinic traditions as having a divine origin, equal to the laws in the written Scriptures, but Jesus pronounced them “the tradition of men” (Mark 7:1–23, esp. v. 8).

A typical service consisted of recitation of the Shema (“Listen, Israel: The LORD our God, the LORD is One.”), prayers, Scripture readings from the Law and the Prophets, a sermon, and a benediction. Luke 4:16–21 is a good example of a first-century synagogue service. In the Hellenistic period there were synagogues in many Jewish centers throughout the Hellenistic world. For this we have the evidence of two inscriptions from Alexandria, one of the reign of Ptolemy III (246–221 BC) and another of 37 BC, in both of which synagogues are mentioned. The earliest evidence from Palestine is the inscription of Theodotus, son of Vetinus the Priest, of the 1st century AD, which was found in Jerusalem. The evidence for the early Roman period is more abundant, both in Palestine and in the Diaspora. The earliest remains of buildings that may have been synagogues are two identified by the excavators as such, one at Masada, the other at Herodium.



THE HERODIANS

The Herodians were influential persons who were partisans of the Herodian dynasty. They are mentioned three times in the NT, dealing with two incidents where they joined with the Pharisees in their opposition to Jesus. The first incident took place in Galilee immediately after Jesus healed the man with the withered hand, and the Herodians and the Pharisees sought to destroy Jesus (Mk 3:6). The second episode was in Jerusalem when the Pharisees and the Herodians tried to incriminate Jesus regarding the lawfulness of paying taxes to Caesar (Mt 22:16 par. Mk 12:13). The Herodians are not mentioned in Luke or John.

The origin of the name has been debated, however, in the Gospel narratives they are not portrayed as either domestic servants or officers of Herod but as influential people whose outlook was friendly to the Herodian rule and consequently to the Roman rule upon which it rested. The issue comes to the forefront in Mark 8:15 refers to (“leaven of the Sadducees.”) and Matthew 16:6 a parallel refers to the “leaven of the Herodians” . It may well be that the Sadducees and the Herodians would have been close if not identical religiously and economically. Thus, the Herodians were politically affiliated with the Herodian house, but they were religiously and economically affiliated with the Sadducees. However, the political distinctions between the Sadducees and Herodians were blurred with the marriage of HEROD ANTIPAS and Herodias (a Hasmonean on her mother’s side). It could be that HEROD ANTIPAS married Herodias to gain Sadducean support. Hence, the Herodians and the Sadducees would have been on the same side politically against the Pharisees, the Herodians being pro-Herodian government while the Pharisees were both anti-Hasmonean and anti-Herodian. This is borne out in Mark 8:15 and Matthew 16:6, 12 where the Pharisees and the Sadducees/Herodians are contrary parties opposing Jesus. In summary, the Herodians were theologically in agreement with the Sadducees and politically both of these parties would have been the opposite of the Pharisees who were anti-Hasmonean, anti-Herodian and anti-Roman. The Pharisees looked for a cataclysmic messianic kingdom to remove the rule of the Herods and Rome, whereas the Herodians wanted to preserve the Herodian rule. However, the Herodians and the Pharisees worked together to oppose Jesus, because he was introducing a new kingdom that neither wanted.

THE ZEALOTS

Zealot refers to a violent Jewish sect in NT times that opposed Roman domination. Josephus attributes its’ start to Judas the Galilean, who led a rebellion in A.D. 6 in response to a Roman-ordered census in the land of Israel (Acts 5:37). Judas and his followers insisted that no Gentile king could reign over Israel. Violent resistance was the only proper response to foreign overlords. This was at the heart of pure Zealotism. Often associated with the Zealots were the Sicarii. This name comes from Latin sica, a curved-shaped dagger (sickle), the weapon favored by these “terrorists” They conducted a campaign of terror—kidnapping, extortion, robbery, and murder, especially against Romans and their sympathizers. they, along with other groups, were the primary Jewish revolutionary factions in Jerusalem when TITUS began the siege of Jerusalem. These bands or gangs constantly fought each other, even when the Romans were literally at the gates. For Simon a “Zealot” there is no negative sense of the term. He may well have been a “pre-Zealot” who had a strong loyalty to his country.

THE SADDUCEES

Josephus lays great stress on the aristocratic nature of the Sadducees. He says, "They only gain the well-to-do; they have not the people on their side." They were the political party of the Jewish aristocratic priesthood from the time of the Maccabees to the final fall of the Jewish state. The power base of the Sadducees was the temple, and the chief priests and other temple functionaries were Sadducees. The priestly aristocracy became leaders in the Hellenizing movement that began with ALEXANDER THE GREAT. Because of their sympathy with the policy of ANTIOCHUS Epiphanes, they took no part in the Maccabean struggle, which was supported mainly by the Pharisees, a group of religious enthusiasts who opposed what they regarded as the religious deterioration of the Jewish nation. In the Hasmonean dynasty, high priesthood and civic rule were united in a single person. This centralization of power led to various reactions, especially from the Pharisees. Josephus states that John Hyrcanus (Hasmonean ruler (135-104 BC) was original was of the Pharisees but asked if any of us guests thought he was wrong in any matter. One stated the belief he should not be High Priest because of questions around his birth which resulted to him switching to the Sadducees. Under the rule of Alexander Jannaeus (103-76 BC) there was a revolt that lasted from 94-88 BC which was supported by the Pharisees. His vengeance was to crucify 800 of them which is said to never have occurred before in the history of Israel. His wife Salome Alexandra ruled from 76 to 67 BC and she favored the Pharisees who then avenged the killing of the 800 by crucifixion. As members of the wealthy upper class the Sadducees were the most comfortable with Roman rule and with the Hellenization of Palestine.

Sadducees shared the main points of common Jewish theology and practice. God had chosen Israel, and Jews were in a covenant relationship with God. Israelites were to obey the Law. They kept the Sabbath, ate kosher food and practiced circumcision as a sign of the covenant. All Jews were concerned about pollution (e.g., after funerals, childbirth) and washed frequently to remove its effects. Pollution was a force that attacked the physical and spiritual well-being of people. In mourning customs Sadducees, like others, engaged in extravagant weeping, hired professional wailers and flute players. The concern was not what happened to the soul of the dead (e.g., whether there was life after death) but the comfort of the bereaved. Public banquets held to mark the end of the mourning were as lavish as the social and economic stature of the family permitted.

The Sadducees, though good Jews, differed from others at significant points. They accepted only the written Law and rejected the oral law and the massive amount of interpretation of the Law that the Pharisees spun out. Second, they denied a belief in the afterlife and with it the resurrection (e.g., Mark 12:18). Third, they believed in free will, that God exercised no influence on human activities. A person could choose to do good or evil, being entirely responsible for one's own fortune or misfortune. They denied that God always controlled what happened. Fourth, they denied the belief of most Jews of the period in angelic intermediaries between men and God, which gave comfort to the many who needed it.

THE PHARISEES

The Pharisees had their roots in the group of faithful Jews known as the Hasidim (or Chasidim). The Hasidim arose in the second century B.C. when the influence of HELLENISM on the Jews was particularly strong and many Jews lived little differently than their Gentile neighbors. But the Hasidim insisted on strict observance of Jewish ritual laws.

The way in which the Pharisees spelled out the meaning of the Mosaic Law, the ways in which they adapted that Law to suit the needs of their day, the time-honored customs they endorsed—all these became a part of the "tradition of the elders" (Mark 7:3). Although these traditions were not put into writing, they were passed on from one scribe to another and from the scribes to the people. From this tradition, they claimed, the Jewish people could know the way God's law should be observed. The Pharisees agreed, and they were known for supporting and keeping the "tradition of the elders." The Pharisees also believed it was important to observe all the laws of God, which they taught were 613 in all. But they were especially known for their commitment to keep the laws of tithing and ritual purity. In the New Testament, the Pharisees appear frequently in the accounts of Jesus' ministry and the history of the early church. In these passages a number of the typical failings of the Pharisees are evident. Of course, not all Pharisees failed in all these points—and the same failings can be found among religious people of any age.

Pharisees observed the Law carefully as far as appearances went, but their hearts were far from God. Their motives were wrong because they wanted human praise (Matt. 6:2, 5, 16; 23:5–7). They also had evil desires that were hidden by their pious show (Matt. 23:25–28). That is why Pharisees are often called hypocrites: their hearts did not match their outward appearance. The Pharisees thought they could match God's standards by keeping all the outward rules. Luke 18:9 says they "trusted in themselves that they were righteous." This can easily happen when people think God's will is the same thing as their list of what they can and cannot do. Their desire to keep all of God's laws was commendable, but sometimes they put the emphasis on the wrong places. Minor details became a major preoccupation, and they forgot the more important things (Matt. 23:23). Finally, because Pharisees thought they were doing their best to keep God's laws while others were not, they often looked down on such "sinners"—especially people like tax collectors and prostitutes. Religious people need to remember that they, too, are sinners in God's eyes, and that Christ died for everyone.

The Pharisees resided primarily in Jerusalem and were divided into at least three schools: the disciples of Shammai, Hillel, and Gamaliel. These schools were especially concerned about the proper administration of the temple. The disciples of Shammai, who represented the more conservative wing of the group, were dominant before the destruction of the temple in 70 AD. But Hillel, representing a more liberal interpretation of the Jewish Scriptures, had moved from Babylon to Jerusalem about a generation before Jesus, and gained wide influence as well. Gamaliel, the son (or grandson) of Hillel, was a renowned teacher of the law in Jerusalem. The apostle Paul had been a disciple of Gamaliel (Acts 22:3). Gamaliel is remembered for his wisdom (Acts 5:34) and careful management of the Jewish calendar. The Pharisees also had considerable influence over local scribes, who would preach in the synagogue according to their interpretations (Matt. 7:29; 23:1–2; Mark 2:16). When the Pharisees in Jerusalem were alerted by some scribes that Jesus was preaching a new teaching with authority, they sent a delegation, which, after observing some alarming behaviors, attributed his miraculous power to Beelzebul (Mark 3:22; 7:1). Since the Pharisees were highly respected by the people, the accusation may have had devastating consequences for Jesus' mission (cf. Matt. 11:20–24).

The Pharisaic tradition was pragmatic and relevant to the needs of the time. Hillel's school was also highly pragmatic (at least for husbands wanting a divorce) when it came to rules for divorce, interpreting the ambiguous phrase in Deuteronomy 24:1—"some indecency in her"—as allowing a husband to divorce his wife for almost any reason, including burning his dinner (Mishnah, *Gittin* 9:10). However, the school of Shammai interpreted the law more narrowly, allowing divorce only in the case of adultery. While Jesus too was vulnerable to this criticism in some areas of his teaching, especially his indifference to matters of ritual purity and Sabbath observance, he is even more stringent than Moses when it comes to justice. Concerning divorce, he adopts a similar position to the school of Shammai, but also notes that divorce was not God's original plan and is not required (Matt. 5:31–32; 19:9).

The difference in stringency can be further illustrated by the summations of the law provided by Hillel and Jesus. **Hillel** says, "What is hateful to you, do not to your neighbor: that is the whole Torah, while the rest is commentary thereof; go and learn it" (Babylonian Talmud, *Shabbat* 31a). **Jesus** says, "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets" (Matt. 7:12). We find the negative wording of Hillel's teaching in earlier Jewish writings (*Tobit* 4:15; Philo, *Hypothetica* 7.6–8). Jesus' summation is more challenging, requiring nothing less than a universal love for all people, including one's enemies (Matt. 5:44).

However, despite the curious quality of some of their tradition, the Pharisees were especially scrupulous to maintain a righteous status before God. Many were probably like Paul, who claimed that as a Pharisee he was "blameless" as to the Law of Moses (Phil. 3:6). While many Jews tithed, Pharisees even tithed their garden herbs (Matt. 23:23). While others fasted periodically, they fasted twice a week (Mark 2:18; Luke 18:12). They also maintained purity at their meals to the point of "straining out a gnat" from a cup (Matt. 23:24; cf. Mark 7:4), and they avoided sharing a table with "sinners," those like tax collectors who habitually broke the law (Mark 2:16; Luke 7:39). All three expressions of piety come together in the parable of the Pharisee and the tax collector (Luke 18:9–14). Jesus depicts the Pharisee as distinguishing himself from the tax collector because he fasted and tithed in order to retain a righteous status before God. Elsewhere, Jesus affirms tithing but claims the Pharisees neglect the "weightier matters of the law"—justice, mercy, and faithfulness (Matt. 23:23).

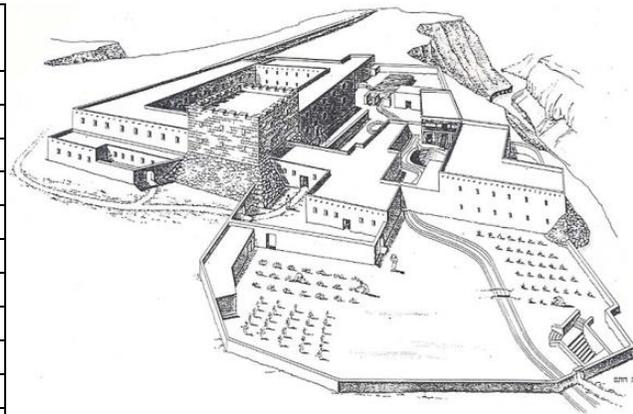
The Pharisees took their personal relationship with God seriously, in part because they believed that the resurrection of the dead was a reward for living a righteous life (Josephus, *Jewish War* 2.163; *Jewish Antiquities* 18.14; Acts 23:8; *Aboth of Rabbi Nathan* 5A). But Jesus says, "For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5:20). The Dead Sea Scrolls accuse the Pharisees of being "Seekers of Smooth Things," that is, passing on easy interpretations to the people (e.g., 4Q169 Fragment 1; cf. Isa. 30:10).

THE ESSENCES

The Essenes flourished between the second century B.C. and the first century A.D. Although not mentioned by the NT writers, the Essenes formed an important school of thought in the time of CHRIST. The meaning of the name is much debated; possibly it denotes “pious ones” or “holy ones.” The Essenes lived communally in villages and cities throughout Palestine and Syria (Josephus, *Jewish War* 2.124; 11.1; Philo, *Hypothetica* 11.1). According to Pliny the Elder, an Essene community resided near the Dead Sea (*Natural History* 5.15.73). They were mostly unmarried. They were reported to number 4,000. The community referred to its priesthood as “sons of Zadok,” that is, members of the ancient line of high priests established in Scripture. At the same time, they heaped scorn and bitter condemnation upon the ungodly priests of Jerusalem, who, they argued, were illegitimate. This animosity toward the priests in power in Judah on the part of the priests at Qumran did not stem merely from doctrinal differences. Our texts rather reflect a historical struggle for power between high priestly families. The Essenes withdrew in defeat and formed their community in exile which was organized as a counter-Israel led by a counter-priesthood or, viewed with Essene eyes, as the true Israel of God led by the legitimate priesthood. The majority of them lived together in settlements, but some resided in the cities of the Jews. Apparently they kept their ranks filled by the adoption of other people’s children. They did not participate in the temple worship but had their own purification rites. The Essenes came into public attention in the mid-twentieth century because of the study of the DEAD SEA SCROLLS and the excavation of Khirbet Qumran, where apparently some or most of the scrolls were written. The structure was occupied from about 140 B.C. to 68 AD and flourished until 68 A.D., when it was stormed and occupied by the forces of the Roman Emperor Vespasian in the course of his raid on Jericho.

When the Syrian King ANTIOCHUS IV tried to do away with the Jewish religion, the Hasidim took part in the revolt of the MACCABEES against him. Apparently from this movement of faithful Hasidim came both the Essenes—who later broke off from other Jews and formed their own communities—and the Pharisees, who remained an active part of Jewish life. The scripts from Qumran belong to three periods of palaeographical development. A very small group of Biblical manuscripts belong to an archaic style whose limits are about 250–150 B.C. Next, a large number of Qumran manuscripts, Biblical and non-Biblical, were written in a style reflecting the Hasmonean period, that is between 150 and 30 B.C. However, scrolls of specifically sectarian content, many composed and copied at Qumran, begin only about the middle of the Hasmonean period, that is, about 100 B.C. Finally, there is a relatively large corpus of Herodian manuscripts dating between 30 B.C. and 70 A.D.

OT Book	Manuscripts/ Fragments	OT Book	Manuscripts/ Fragments
Deuteronomy	33	Psalms	39
Genesis	24	Isaiah	22
Exodus	18	Minor Prophets	10
Leviticus	17	Daniel	8
Numbers	11	Jeremiah	6
		Ezekiel	6
Ruth	4	Song of Solomon	4
Judges	4	Job	6
1-2 Samuel	4	Ecclesiastes	2
1-2 Kings	4	Lamentations	4
Joshua	2	Esther	0
Ezra-Nehemiah	1		
Chronicles	1		



Among the populace at large there was a general expectation of a messianic age, of a process of destruction and renewal for the world. In it some looked forward only to a return to kingship by the house of David. Others anticipated the supreme kingship of God in a new order of things, with the cessation of strife and a time of prosperity.

Scripture/Event	Passage
Matthew 3 John the Baptist Prepares the Way	¹ But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come?”
Matthew 5 Sermon on the Mount	¹⁹ Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰ For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.
Matthew 9 Matthew called to follow Jesus	¹⁰ And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. ¹¹ And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” ¹² But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. ¹³ Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”
Matthew 9 Jesus heals demon oppressed man	³² As they were going away, behold, a demon-oppressed man who was mute was brought to him. ³³ And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.” ³⁴ But the Pharisees said, “He casts out demons by the prince of demons.”
Matthew 12 Jesus Lord of the Sabbath	¹ At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. ² But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.”
Matthew 12 Jesus heals on Sabbath	¹⁰ And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. ¹¹ He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? ¹² Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” ¹³ Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. ¹⁴ But the Pharisees went out and conspired against him, how to destroy him.
Matthew 12 Jesus heals demon oppressed man	^{22E} Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. ²³ And all the people were amazed, and said, “Can this be the Son of David?” ²⁴ But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.”
Matthew 15 Washing Hands	^{1E} Then Pharisees and scribes came to Jesus from Jerusalem and said, ² “Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.”
Matthew 16 Pharisees and Sadducees Demand Signs	¹ And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. ² He answered them... ⁴ An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.” So he left them and departed.
Matthew 16 Beware Leaven of Pharisees and Sadducees	⁶ Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.” ... ¹² Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.
Matthew 19 Pharisees question on divorce	³ And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” ⁴ He answered, “Have you not read that he who created them from the beginning made them male and female, ⁵ and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh’?”
Matthew 21 Response to Parables	⁴⁵ When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. ⁴⁶ And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.
Matthew 22 Paying Taxes to Caesar	¹⁵ Then the Pharisees went and plotted how to entangle him in his talk. ¹⁶ And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances. ^E ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” ¹⁸ But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites?”
Matthew 22 Sadducees Ask About the Resurrection	²³ The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question,... ²⁹ But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ And as for the resurrection of the dead, have you not read what was said to you by God: ^{32E} ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.”

Scripture/Event	Passage
Matthew 22 Pharisees - The Greatest Commandment	³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ “Teacher, which is the great commandment in the Law?”
Matthew 23 Woe to Pharisees & scribes	¹ Then Jesus said to the crowds and to his disciples,... ¹³ “But woe to you, scribes and Pharisees, hypocrites!
Matthew 27 Guards for the Tomb	⁶² Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³ and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ ⁶⁴ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.”
Luke 5 Forgives & Heals Paralytic	²⁰ And when he saw their faith, he said, “Man, your sins are forgiven you.” ²¹ And the scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?” ²² When Jesus perceived their thoughts, he answered them, “Why do you question in your hearts? ²³ Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? ²⁴ But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.”
Luke 7 Messengers from John	²⁸ I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he.” ²⁹ (When all the people heard this, and the tax collectors too, they declared God just, [£] having been baptized with the baptism of John, ³⁰ but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)
Luke 15 Parable of 1 Lost Sheep	¹ Now the tax collectors and sinners were all drawing near to hear him. ² And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”
Luke 16 Lovers of Money	¹³ No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.” ¹⁴ The Pharisees, who were lovers of money, heard all these things, and they ridiculed him.
Luke 19 The Triumphal Entry	³⁹ And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰ He answered, “I tell you, if these were silent, the very stones would cry out.”
Acts 4 Peter and John Before the Council	¹ And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, ² greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. ³ And they arrested them and put them in custody until the next day, for it was already evening... ⁵ On the next day their rulers and elders and scribes gathered together in Jerusalem, ⁶ with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. ⁷ And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” ... ¹⁶ saying, “What shall we do with these men? For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. ¹⁷ But in order that it may spread no further among the people, let us warn them to speak no more to anyone in this name.”
Acts 5 The Apostles Arrested and Freed Sadducees filled with jealousy	¹⁷ But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy ¹⁸ they arrested the apostles and put them in the public prison. ¹⁹ But during the night an angel of the Lord opened the prison doors and brought them out, and said, ²⁰ “Go and stand in the temple and speak to the people all the words of this Life.” ²¹ And when they heard this, they entered the temple at daybreak and began to teach.
Acts 5 Pharisee Gamaliel’s Advice	³³ When they heard this, they were enraged and wanted to kill them. ³⁴ But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. ³⁵ And he said to them, “Men of Israel, take care what you are about to do with these men. ... ³⁸ So in the present case I tell you, keep away from these men and let them alone, for if this plan or this undertaking is of man, it will fail; ³⁹ but if it is of God, you will not be able to overthrow them. You might even be found opposing God!” So they took his advice,
Acts 23 Paul before the Sanhedrin	⁶ Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial.” ⁷ And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. ⁸ For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledged them all. ⁹ Then a great clamor arose, and some of the scribes of the Pharisees’ party stood up and contended sharply, “We find nothing wrong in this man. What if a spirit or an angel spoke to him?” ¹⁰ And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into the barracks.

Lesson 12: The Herod Family

Bible Readings:

Matthew 2:7-12(ESV)

¹Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men^f from the east came to Jerusalem, ²saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."

³When Herod the king heard this, he was troubled, and all Jerusalem with him; ⁴and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

⁵They told him, "In Bethlehem of Judea, for so it is written by the prophet:..." ⁷Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. ⁸And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him."

⁹After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. ¹⁰When they saw the star, they rejoiced exceedingly with great joy. ¹¹And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. ¹²And being warned in a dream not to return to Herod, they departed to their own country by another way...¹⁶Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.

We finish our last new lesson material with Herod the King and his family, the king who tries to kill the baby Jesus as Matthew and Luke recount the events around His birth at the beginning of the New Testament.

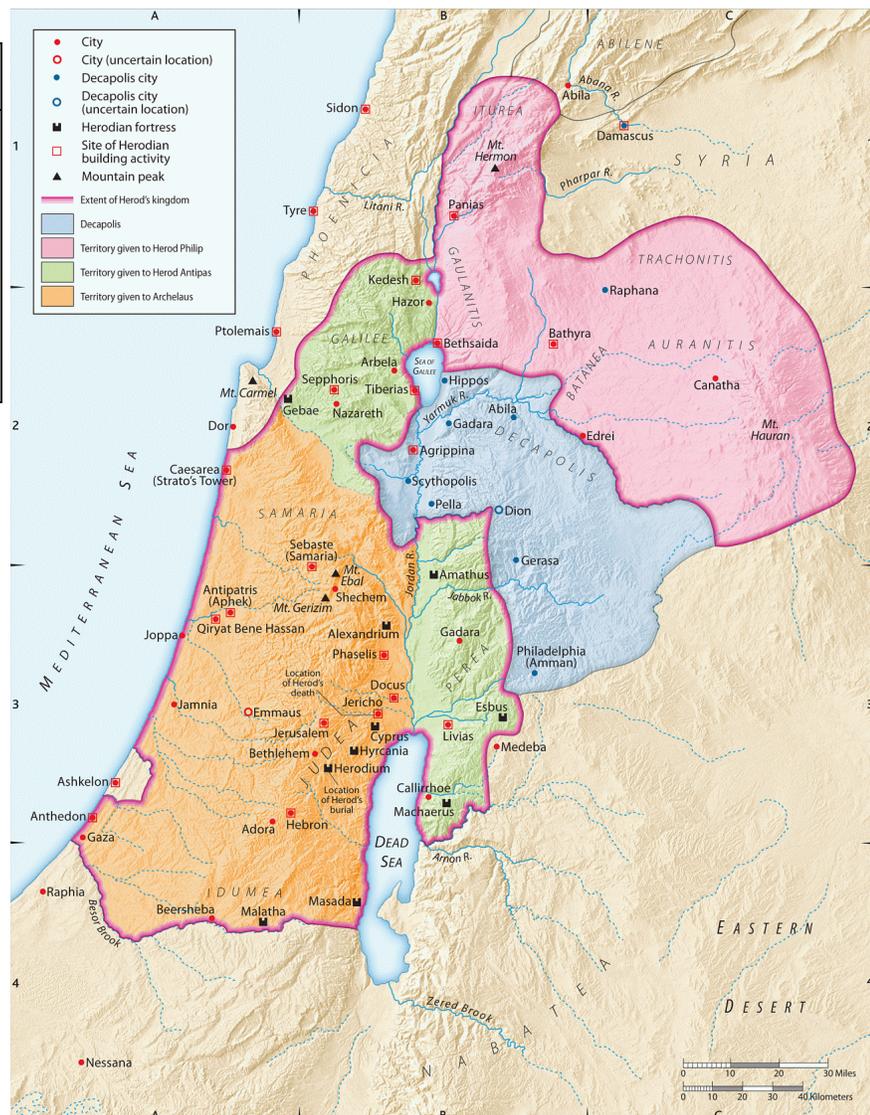
The story of Herod's family starts with John Hyrcanus (Hasmonean ruler (135-104 BC) rules a state that is virtually independent. Under his rule, the Idumeans (to the south of Jerusalem, the biblical Edomite) and the Itureans of Galilee are forcibly "Judaized." John Hyrcanus' grandsons fight over who will rule and at this time there was a man in Jerusalem named Antipater (not of Jewish birth). Both his parents were Idumeans and were converted to Judaism. Antipater was raised a Jew by religion. Antipater sought power and persuaded Hyrcanus II to allow him and an army of Nabataean Arabs to drive Aristobulus II (brother fighting with John for the throne) out of Jerusalem and restore Hyrcanus to power. Aristobulus was not prepared for such an army and he shuts himself in Jerusalem for a long siege. Antipater, on behalf of Hyrcanus and understanding the Roman's political situation, sought to convince Pompey that if he favored Hyrcanus, then he would eventually have control of Judea. Unexpectedly a group of Pharisees asked Pompey to rid them of both brothers and restore Judea to its original constitution where the high priest ruled with the advice of an elected council. Pompey decided to side with Hyrcanus because there was evidence of Aristobulus revolting against Rome. Because of Hyrcanus' loyalty, Pompey gave him authority to rule in Judea, not as a king but as "ethnarch", he remained the high priest and Antipater remained in power as the chief minister of state. Jerusalem was made a tributary of Rome and it was placed under Scourus whom Pompey made legate of the province of Syria. It was not long before the Roman civil wars erupted and Hyrcanus, because of Antipater, supported Pompey. Julius Caesar had rescued Aristobulus, who had been exiled, and sent him with two Roman legions to begin a revolt in Judea. Not long after Aristobulus was poisoned and could not follow-through the plan, that's Antipater was spared.

After Pompey was defeated by Julius Caesar in 48 B.C. in Egypt (at Pharsalus), Antipater acted shrewdly. He came to Caesar to aid him when the Roman commander was having serious trouble in Alexandria, and Caesar was so thankful that he rewarded Antipater with the title of chief minister of Judea. Caesar also granted him Roman citizenship, and the right to collect taxes for Rome. Antipater himself was also made exempt for any personal taxes. Antipater felt that Hyrcanus was an unsuitable leader of Judea so he took the country in his own hands and appointed his son Phasael as governor of Jerusalem and his second son Herod as governor of Galilee. In 44 B.C., Julius Caesar was assassinated, and Cassius, one of the murderers, came to Syria demanding support. Antipater and Hyrcanus had no choice but to assist him and Herod collected many taxes to help Cassius in his war against Marc Antony. The Jews, however, were extremely angry and bitter of Antipater's pro-Roman policies, a group of anti-Romans, led by a man named Malichus, revolted against Antipater and he was poisoned in 43 B.C.

Herod I (the Great) was son of Antipater and made king by the Romans in 40 B.C. He managed to keep hold of his throne in the face of the many changes in the government at Rome. His kingdom comprised Judea, Samaria, Galilee, Idumea, Batanea, and Peraea, which was approximately the same size as the kingdom of David and Solomon. Although Herod had exceptional leadership skills, he was extremely disliked by the Jews. His attitude toward the Maccabean dynasty, to which he was related by marriage, along with his insolence and cruelty, angered them all the more. He even had his brother-in-law and several of his wives and sons executed.

Daniel 11 verse	Year - BC	Event
36-39	37-4AD	<i>He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. – Herod the Great</i>

But it was by his policy of Hellenistic culture that he greatly wounded the Jews. The construction of a race-course, a theater, and an amphitheater in Jerusalem, his wide support of the emperor cult in the East, and the construction of pagan temples in foreign cities at his own expense could not be forgiven, even though he restored and reconstructed the Temple of Jerusalem and continually pleaded the cause of the Jews of the Diaspora to the emperor to his own gains. There was no close tie between the king and his people; he remained an Edomite and a friend of Rome, only holding on to his power by the use of a merciless military force.



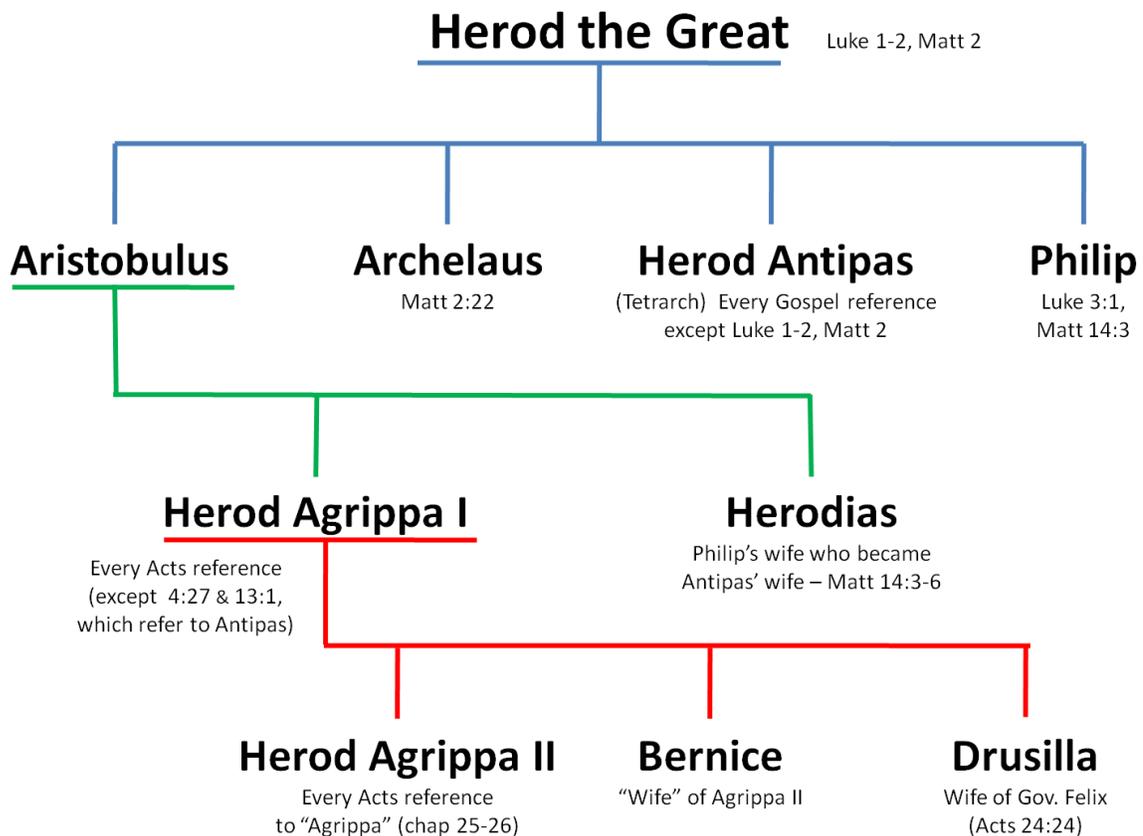
Skim through the life of Herod the Great and decide if it explains his actions in dealing with the birth of the Messiah.

Date	Event
47 BC	Hyrchanus ordered Herod to be brought to trial before the Sanhedrin. Herod came to the trial but when he showed up he appeared as a king dressed in purple and attended by his bodyguard. Sextus Caesar, the governor of Syria, gave the orders to Hyrcanus that Herod should be acquitted or there would be great consequences.
44 BC	Small War over control of Syria lasted for about three years and after Caesar was assassinated by Cassius, Brutus, and their followers in March of 44 B.C., Cassius came to Syria and defeated Bassus and he became the new leader of Syria. Because Cassius required heavy taxes Antipater chose Herod, Phasael, and Malichus to do the collecting. It wasn't long before Herod became renowned for his collecting of taxes. Cassius was very pleased with Herod and not only appointed him as governor of Coele-Syria (just as he had been under Sextus) but also swore to make him king of Judea after the war that he and Brutus were fighting against Caesar and Antony.
43 BC	The Herodians were becoming noticeably powerful because of the Romans and Malichus, a man whose life Antipater had once saved, bribed a servant to poison Antipater. Herod sought revenge and killed Malichus with the sword.
42 BC	Antigonus, the son of Aristobulus (brother of Hyrcanus) defeated by Herod and was congratulated by Hyrcanus and the people.
	Herod also became betrothed to Mariamne, the granddaughter of Hyrcanus II and the daughter of Aristobulus' son, Alexander. By marrying Mariamne Herod would be marrying into the royal house of the Hasmoneans and would become the natural Hasmonean heir, and would cause him to win acceptance in Judean circles.
	Marc Antony defeats Cassius at Philippi and then advanced to Bithynia of Asia Minor. When he arrived he was met by several Jewish leaders who brought accusations against Herod and Phasael (the governor of Jerusalem), saying that they were usurping their power and undermining Hyrcanus. When Herod was questioned he gave a good defense against the accusations and the charges were dropped.
41 BC	Herod and Phasael recommended by Hyrcanus and appointed by Marc Antony as tetrarchs of Judea.
40 BC	Pacorus, the prince of Parthia, joined forces with Antigonus in order to seize the throne of Hyrcanus and give it to Antigonus. With the invading of Jerusalem by the Parthians a civil war broke out and fighting went on every day in the city.
	Herod fled to Masada with his troops, relatives, and Mariamne. Later he moved to Petra, the capital of the Nabatean kingdom.
	The Parthians were sacking all of Jerusalem and parts of Judea. They made Antigonus king. Antigonus had Hyrcanus mutilated and sent to Parthia so that there would be no possibility of him ever being restored as high priest.
39 BC	Herod had expected help and protection from the Arabian king Malchus, but he was asked to leave. Herod departed for Egypt and finally made his way to Rome where he was welcomed by Marc Antony and Octavius. Herod told them the whole story and after hearing it they established him as the king of Judea. In 39 B.C. he sailed from Italy back to Ptolemais and marched into Galilee.
37 BC	Herod moved his troops to Jerusalem and set up for siege. At that time he left the armies in charge and set off for Samaria to marry Mariamne after about five years of betrothal. By marrying Mariamne he would no doubt strengthen his claim to the throne, even though it was a despicable move against Antigonus. Once he was married he immediately returned to Jerusalem. Antigonus had been in Jerusalem defending the city against the Roman legions of Sossius, but the city finally fell in the summer of 37 B.C.
	He stops the Roman armies, who were his allies, from defiling the Temple and plundering the city's great wealth by bribing army with a sizable gift. According to Josephus Herod had paid a large bribe to persuade the Romans to put Antigonus out of the way. He also records that Antigonus fell beneath the axe. This brought an end to the Hasmonean rule of 129 years. Herod was now the undisputed king of Judea.

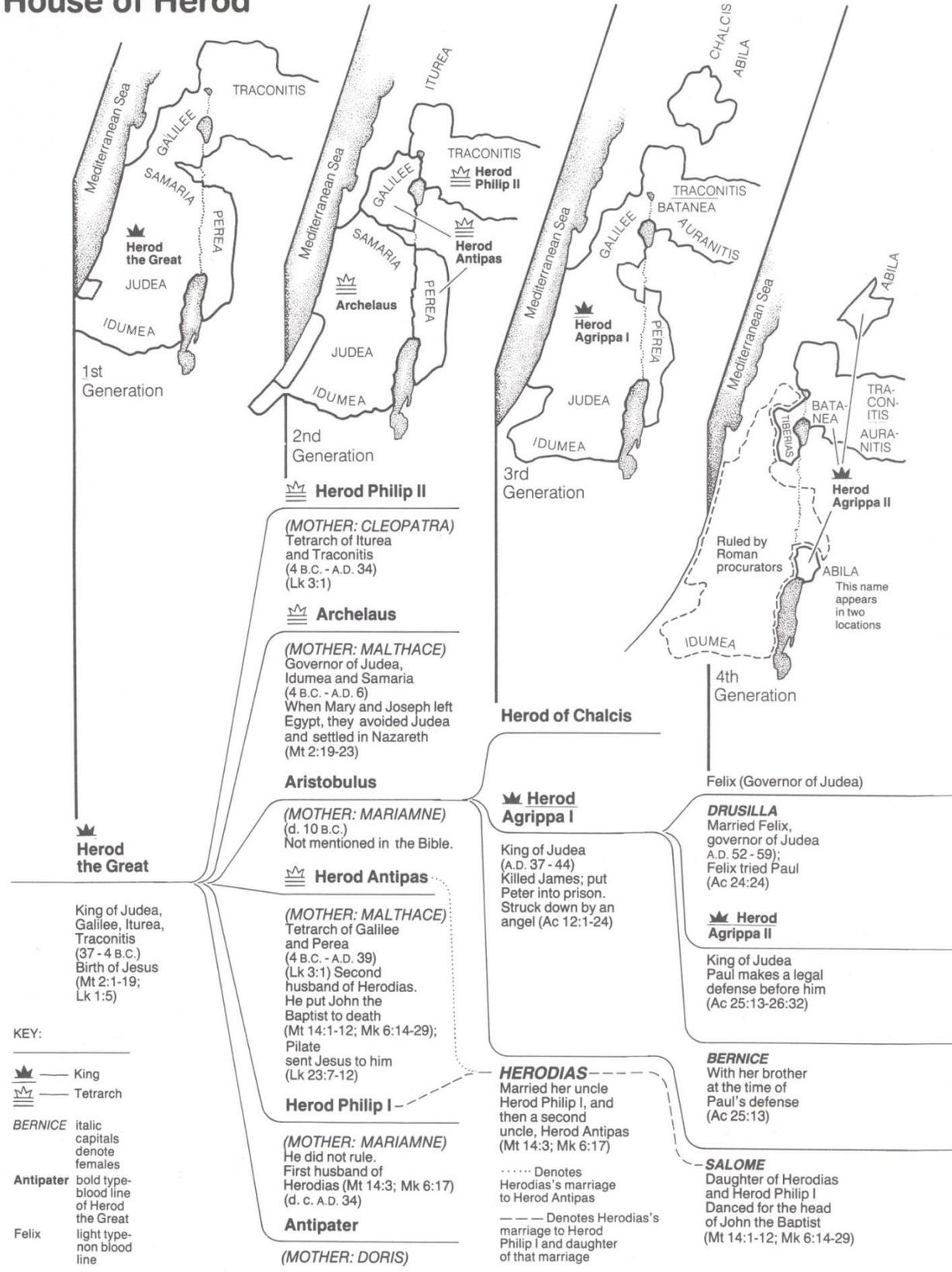
Date	Event
37 BC	The Roman senate appointed Herod the Great to be “king” of all Palestine. Until his death in 4 b.c., he maintained this position by cooperating with whatever Roman group or emperor happened to be in power. He was king when Jesus was born (c. 5 b.c.). It was Herod who killed the boy babies in Bethlehem (Matt. 2:16–18), an unsurprising atrocity, similar in character to his treatment of friends and family
35 BC	Alexandra, Herod's mother-in-law wanted only the rightful Hasmonean heir to serve as high priest, her 17 years old son Aristobulus, the brother of Mariamne. At the feast of Tabernacles people were showing great affection for Aristobulus, the officiating high priest. Herod considered this a threat and was determined to get rid of this potential rival. After the feast concluded, when Herod was invited by Alexandra to a feast at Jericho, invited him to go swimming since it was a hot day. He then bribed some men to play sports together in the water and drown Aristobulus by accident.
34 BC	His mother Alexandra decided to devote her life to revenge. She informed Cleopatra of the murder. Cleopatra persuaded Marc Antony to call Herod to give an account for his actions. King Herod had no choice but to go and stand before Marc Antony and face possible death. Herod asked his uncle Joseph to keep watch over Mariamne during the time that he would answer to Marc Antony. Herod told Joseph in private that if he should be executed, that he was to kill Mariamne, because he did not want her to become someone else's lover. Herod bribed Marc Antony and gave an eloquent defense for his actions. When Herod returned, Joseph's wife Salome (Herod's sister) accused Joseph of having unlawful intercourse with Mariamne. When Herod questioned Mariamne she denied everything and he believed her. But somehow she learned about the secret command that Herod had given Joseph, and Herod found out and became outraged and executed Joseph without a trial in 34 B.C. He also had Alexandra bound in chains and put in prison, blaming her for all of his troubles.
33 BC	When the famous civil war broke out between Marc Antony and Octavius Herod desired to take the cause of Marc Antony and help him in any way that he could. Cleopatra persuaded Marc Antony to order King Herod to go and fight against Malchus, the Arabian king. Malchus was late on his tribute and Cleopatra wanted him punished. But it was obvious that her real intent was that they would weakened each other or hopefully kill each other. This way she could easily overcome either of them. Herod did as Marc Antony ordered him and fight against Malchus. When Herod had achieved the initial victory over the Arabs, Cleopatra came and gave help to the Arabians which resulted in Herod's defeat.
31 BC	A great earthquake in Herod's territory killed over 30,000 people. Herod attempts to negotiate with the Arabs to make peace. When they arrived the Arabs slew them. When Herod heard what had happened he immediately gathered his army and attacked the Arabs and defeated them, he then returned home.
	On September 2nd, 31 B.C. Marc Antony was defeated by Octavius at the Battle of Actium. This was devastating to Herod. He knew that he would answer ultimately to Octavius for everything. Herod then made a shrewd move, he murdered Hyrcanus II and accused him of plotting with the king of the Nabatean's. This would eliminate any possible rival who might rule in Judea, and his hopes were that somehow Octavius would allow him to remain as the ruler of Judea.
30 BC	Herod set out to meet with Octavius in Rhodes. His argument to Octavius was that if he was loyal to Marc Antony then his loyalty would benefit Octavius. Octavius allowed Herod to remain as the ruler of Judea. Herod returned home. But before he left he gave instructions to two of his friends that if he were to be executed they were to kill Alexandra and Mariamne, so that his sons and his brother Pheroras would rule in his place.
	Octavius marched through Egypt and it was at this time that Marc Antony and Cleopatra committed suicide. When Herod heard this he came to Egypt to congratulate Octavius. Octavius gave him the title of king and returned to him not only Jericho, but also Gadara, Hippos, Samaria, Gaza, Anthedon, Joppa, and Straton's Tower (later became Caesarea). Herod had definitely been given much.
25 BC	Herod never really wanted to put Mariamne to death while he was alive, and Herod would not kill her but had her put in prison. Because of all this his emotions were so stirred that Salome took advantage of and somehow persuaded King Herod to have her finally executed. After a long period of depression over Mariamne, Herod began his bloodshed once again and executed the last of the male relatives of Hyrcanus, anyone who could dispute his occupancy of the throne.

Date	Event
25 BC	Herod violated the Jewish law by introducing the quinquennial games in honor of Caesar and in so doing he built great theaters, amphitheaters, and race courses for both men and horses.
24 BC	Herod built for himself a royal palace and also built or rebuilt many fortresses and Gentile temples, including the rebuilding of Straton's Tower which was renamed Caesarea
	Marries another Mariamne (who we will call Mariamne II), who was the daughter of Simon, a well-known priest in Jerusalem
20/19 BC	His greatest building was the Temple in Jerusalem which was begun in 20 or 19 B.C. Josephus considers it the most noble of all his achievements
17/16 BC	Herod then made a trip to Rome to meet Augustus and bring his two sons home, whom had completed their education. Upon their return to Judea with Herod, Aristobulus was married to Salome's daughter Berenice and Alexander married Glaphyra, the daughter of Archelaus, king of Cappadocia
	Herod had married ten wives, for his remaining years domestic household issues would keep his life in turmoil and end in the death of most of his children.
13 BC	Herod's favorite sons were the sons of Mariamne I, Alexander and Aristobulus. Salome and Pheroras (brother of Herod and Salome) reported to Herod that his life was in danger because the two sons were not going to leave the murder of their mother unavenged. he recalled his exiled son Antipater. In the spring of 13 B.C. Herod sent Antipater to Rome in the company of Agrippa (friend of Augustus). Antipater used every conceivable means to acquire the throne. He used slander against his two half brothers. The problems between Herod and Mariamne's two sons became so great that Herod decided to accuse his two sons before the emperor.
12 BC	The two sons went with Herod and they were tried before Augustus in Aquileia. Augustus was able to reconcile Herod and his sons, and having restored domestic peace, the father, the two sons, and Antipater returned home. When they arrived home Herod named Antipater as his first successor and next after him were to be Alexander and Aristobulus. Antipater played on Herod's fears. He even caused the friends of Alexander to be tortured so that they might confess any attempt to take Herod's life and one friend made the admission that Alexander, with the help of Aristobulus, had planned to kill him and then flee to Rome to lay claim on his kingdom. For this Alexander was committed to prison.
10 BC	Cappadocian king Archelaus, Alexander's father-in-law gains reconciliation he desired between Herod and Alexander.
9 BC	the domestic conflicts again came to the forefront. A certain Eurycles from Lacedemon, a man of bad character, inflamed the father against the sons and the sons against the father. As other mischief-makers became involved, Herod's patience was exhausted and he put Alexander and Aristobulus into prison, and laid a complaint against them before the emperor of their being involved in treasonable plots. At Sebaste (Samaria), where Herod had married Mariamne thirty years before, her two sons were executed by strangling.
5 BC	Antipater intended to kill Herod by poison. Herod also learned from the female slaves of Pheroras' household of the complaints that Antipater had made at those secret meetings regarding the king's long life and about the uncertainties of his prospects. Herod immediately recalled Antipater, disguising his real intentions, and Antipater returned with no suspicion. When he arrived he was committed to prison in the king's palace and was tried the very next day before Varus, the governor of Syria.
4 BC	Herod was now nearly seventy years old and his sickness grew worse. Shortly before his death the Magi had come to Judea to worship the newborn king of the Jews. Herod summoned these Magi, asking them to report to him the location of the Christ child when they found Him in Bethlehem. Magi go another way and Herod killed all the male children of Bethlehem who were two years and under. He commands all notable Jews from all parts of the nation to come to him and when they arrived he shut them up in the hippodrome, summoned his sister Salome and her husband Alexas, and ordered that all these leaders should be executed at the moment he died so that there would be a national mourning rather than a festival when he died. Finally, five days after the execution of Antipater, Herod died at Jericho in the spring of 4 B.C. Salome and Alexas released the Jewish nobles who were imprisoned to the hippodrome.

Herod's will divided his kingdom between three sons. After changing and ratifying Herod's will, Roman authorities made Archelaus the ethnarch (ruler of half a "kingdom") of Judea, Samaria, and Idumea. Mismanagement led to his banishment in a.d. 6 (see [Matt. 2:22](#)). He was succeeded by governors, the best known being Pontius Pilate, who ruled from a.d. 26 to 36. Pilate was governor during (1) the ministry of Jesus (c. a.d. 27–30 or 30–33), (2) Pentecost, (3) the earliest days of the church, (4) Stephen's speech and death, and (5) the beginnings of Christian missions. The second of Herod's sons, Philip, ruled as tetrarch (ruler of a fourth of a "kingdom") over Ituraea and Trachonitis, areas northeast of Galilee ([Luke 3:1](#)). At his death (a.d. 34) his territory was briefly assigned to the governors who also ruled Judea. Agrippa I (Herod the Great's grandson) was given this territory, with the title "king," in a.d. 37. The third of Herod the Great's sons, Herod Antipas (often simply called "Herod" or "Herod the tetrarch" in the Gospels and Acts; was tetrarch of Galilee and Perea from 4 BC. until 39 AD. While visiting his half brother Herod Philip (not the tetrarch), Antipas became infatuated with Philip's wife, Herodias, daughter of another half brother, Aristobulus, and mother of Philip's daughter Salome (cf. [Mark 6:22ff.](#)). Contrary to OT law ([Lev. 18:16; 20:21](#)), Antipas married her. The denunciation of this union precipitated Herodias's anger against John the Baptist and eventually his imprisonment and death ([Matt. 14:4; Mark 6:17–19; Luke 3:19–20](#)). Antipas (at Herodias's request) asked Emperor Gaius to give him the title of "king," the same as that given to Herodias's brother, Agrippa I. Agrippa charged Herod Antipas with plotting insurrection. Antipas, accompanied by Herodias, was exiled to Gaul (modern France) in 39 AD. Antipas's former territory was then given to Agrippa. In 41 AD the former territory of Archelaus was added to that of Agrippa, thus giving him the same title and virtually the same territory that his grandfather (Herod the Great) had held. During his kingship James, the brother of John, was beheaded ([Acts 12:2](#)), and Peter was imprisoned but freed by an angel ([Acts 12:3–19](#)). Agrippa was struck by an angel and died in Caesarea in a.d. 44 ([Acts 12:23](#)). Roman governors again ruled after this time. In a.d. 53 Herod Agrippa II (son of Agrippa I) became "king" of Ituraea and Trachonitis. Galilee and Perea were added to his domain in 56 or 61 AD.



House of Herod



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Lesson 13: The Fullness of Time - A Review

Bible Readings:

As seen in the class, what we often call the 400 years of silence was an active time where God is actively preparing the world for the coming Messiah. Especially powerful is the fulfillment of Daniel's prophecy that lays out the history of these 400 years. We see at least three responses to Daniel and God's fullness of time. The objective of the class was to understand the changes between the Old and New Testaments, see how those changes show up in the New Testament and demonstrate how God had prepared the times into which the Messiah entered.

Premillinism View	Open Consideration	Skeptic/Agnostic View
The desire to bring forward the prophecies of Daniel to today takes away from the power of Daniel 11 laying out what will happen in the 400 years between Old Testament and New Testament.	The world into which the Christ entered was well prepared to receive His message.	The only means for a skeptic to deal with Daniel 11 is to say it was written after the fact. The agnostic may recognize aspects of the conditions bringing together the fullness of time but reaches a conclusion that it was pure chance.

During this time, he rearranged the scenes of history, much as a stage crew will rearrange the stage sets after the curtain has fallen, and when the curtain rises again there is an entirely new setting. In about 435 B.C., when the prophet Malachi ceased his writing, the center of world power began to shift from the East to the West. Up to this time, Babylon had been the major world power, but this was soon succeeded by the Medio-Persian Empire, as you remember from class. This shift had been predicted by the prophet Daniel, who said that there would rise up a bear who was higher on one side than the other, signifying the division between Media and Persia, with the Persians the predominant ones (Dan 7:5). At the height of the Persian power there arose in the country of Macedonia (which we now know as Greece), north of the Black Sea, a man by the name of Philip of Macedon, who became a leader in his own country. He united the islands of Greece and became their ruler. His son was destined to become one of the great world leaders of all time, Alexander the Great. In 330 B.C. a tremendous battle between the Persians and the Greeks entirely altered the course of history. In that battle, Alexander, as a young man only twenty years old, led the armies of Greece in victory over the Persians and completely demolished the power of Persia. The center of world power then shifted farther west into Greece, and the Grecian empire was born. It is amazing how God utilizes history to work out his purposes. Alexander's sudden death results in his kingdom being divided just as Daniel said in Daniel 8:8. The constant battling between the Seleucids and Ptolemies occurred across Judah and reached a breaking point when Antiochus IV Epiphanes desecrated the Temple leading to the revolt by Judas Maccabee and the rise of the Hasmonean kings. Fighting within the Hasmonean family brings in the Romans to establish their rule and laws. Through the years of turmoil God's people could read Daniel 11 and see God was in control. Though we are living in the days that might be termed "the silence of God," when for almost 2,000 years there has been no inspired voice from God, we must look back – even as they did during those 400 silent years – upon the inspired record and realize that God has already said all that needs to be said, through the Old and New Testaments. God's purposes have not ended, for sure. He is working them out as fully now as he did in those days.

Just how important it is to see and understand God's purpose and role is clear when compared to the closing words of the book **THE CONTEXT OF CHRIST: The History and Politics of Judea and Rome, 100 BC - 33 AD** by Richards and Winterson with one of the co-authors an agnostic.

It could all have been so different. If just one tiny piece of the mosaic were missing, the whole complex pattern that enabled Jesus and his followers to live and teach as they did would have been gone. If there were no Hasmonaeans, there would have been no Jewish state, and therefore no Jewish Jesus in Galilee. If there had been no Pompey, Judea would not have been part of a larger, Roman world. If there had been no Augustus, there would have been no orderly East in which Jesus could live and teach, and no easy access to the outside world as his faith expanded. Without Herod, there would have been no local stability, but also no popular discontent with the political situation resulting in supercharged Messianic expectations. Without Tiberius, there would have been no continuation of the well -ordered system of the Principiate, but also no Sejanus, no paranoia, no Pilate, no Passion.

What if there had been no Passion? What if everything else had been as it was except that last, literally crucial moment? What if Pilate had been a stronger man, and had been able to defuse the situation by sending Jesus home and telling him not to do it again? Would Jesus have simply vanished into obscurity, his teachings not recorded or not preserved, perhaps even his name forgotten by history? Might one be permitted to imagine Jesus as an old and respected teacher whose then influential teachings and personal counsel prevent the tragic events of 66 and 70 AD?

It is almost inconceivable for one who sees in the scriptures the fulfillment of God's word and plan to study what happened in the years between the Testaments and see Jesus the Messiah as just a teacher who happened to get crucified by Romans and start a religion that exist today but many of the world see it that way and hopefully this class has helped you to give a better defense of what you believe.

The great irony is that although Jesus was far less significant from a worldly perspective in his time than any of the individuals and Kingdoms named in this class, most of any significance they have today is due to the help they unwittingly gave to Jesus and to His Father's plan for our redemption.

The final review to see what you learned is set up as a table, mark when the person lived, match what they did, and indicate how this class contributed to you leaning about the person. Also place events in correct order. The sheet is repeated, the first is for you the second to hand in.

#	People	605-539 BC	539-331 BC	331-164 BC	164-63 BC	63 BC - 70++ AD	Match Description	Learned
		Babylonian	Persian	Hellenistic	Hasmonean	Roman		
1	Alexander Jannaeus							
2	Alexander the Great							
3	Anthony							
4	Antiochus IV Epiphanes							
5	Antipater							
6	Aristotle							
7	Cyrus							
8	Darius I							
9	Essenes							
10	Hannibal							
11	Hellenists							
12	Herod Agrippa II							
13	Herod the Great							
14	John Hyrcanus							
15	Mattahias Maccabeus							
16	Nebuchadnezzar							
17	Nero							
18	Octavian							
19	Pharaoh Neccho							
20	Pharisees							
21	Philip of Macedon							
22	Pompey							
23	Pontius Pilate							
24	Ptolemy							
25	Sadducees							
26	Salome Alexandra							
27	Selucid							
28	Xenophon							
29	Xerxes							
30	Zealots							

ID	Description
A	teacher of Alexander the Great
B	allows captive to return to Jerusalem
C	crucify 800 Pharisees for supporting revolt
D	wife of Alexander Jannaeus
E	conquered Persia
F	defeated by Augustus
G	desecrated the Temple in Jerusalem
H	father of Herod the Great
I	first Persian king to invade Greece
J	second Persian king to invade Greece
K	Jewish sect who wrote Dead Sea Scrolls
L	Carthagean General
M	Greek culture is the best
N	Herod Family member at trial of Paul
O	Builder of Fortresses and killer of babies
P	Hasmonean Kings descend through him
Q	Priest who started revolt against Seleucids
R	sends Judah into captivity
S	kills Paul and Peter
T	Establishes Pax Romana
U	Tries to Help Assyria and kills Josiah
V	Think Jewish Traditions are important
W	Father of Alexander the Great
X	Conquers Jerusalem fro Rome
Y	General of Alexander who rules Egypt
Z	General of Alexander who rules from Damascus
AA	Jews comfortable with Roman rule and only follow Torah
BB	Roman Prefect in Judea
CC	Greek who writes about traveling through Persia
DD	group who want to overthrow the Romans

1 to 12	Place Events in the Correct Order
	Antiochus IV Epiphanes defeated by Maccabees
	Athens defeated by Macedon
	Crucifixion of Christ
	Cyrus defeats Babylon
	Death of Alexander the Great
	Destruction of Jerusalem by Romans
	Feast of Lights/Dedication/Hanukkah/Esther
	Jerusalem Destroyed by Babylonians
	Octavian Defeats Anthony at Actium
	Pompey conquerors Jerusalem
	Romans defeat Macedonians
	Rome defeats Carthage

ID	Learned Options
0	Who?
1	Needed to Look it up
2	Knew it
3	Refreshed
4	Understand Better
5	Learned in Class

How did the following items help in the spread of the Gospel so that by about 300 AD 10% of the Roman population was Christian (about 5 million)? Today those describing themselves as Christian are about 2.2 billion or 32% of the world population.

Roman peace	
Roman Roads	
Roman Justice	
Roman Government	
Ease of Travel	
Common Greek Language	
Failure of Greek Philosophy/religion	
Herod Family	
Crucifixion	
Jewish Dispersion	
Synagogue worship	
Messiah Promised	
Jewish Teaching	
Jewish Sects	

The sheet is a repeat, the first is for you the second to hand in to help improve this class. Note questions are also on back.

#	People	605-539 BC	539-331 BC	331-164 BC	164-63 BC	63 BC - 70++ AD	Match Description	Learned
		Babylonian	Persian	Hellenistic	Hasmonean	Roman		
1	Alexander Jannaeus							
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3	Anthony							
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6	Aristotle							
7	Cyrus							
8	Darius I							
9	Essenes							
10	Hannibal							
11	Hellenists							
12	Herod Agrippa II							
13	Herod the Great							
14	John Hyrcanus							
15	Mattahias Maccabeus							
16	Nebuchadnezzar							
17	Nero							
18	Octavian							
19	Pharaoh Neccho							
20	Pharisees							
21	Philip of Macedon							
22	Pompey							
23	Pontius Pilate							
24	Ptolemy							
25	Sadducees							
26	Salome Alexandra							
27	Seleucid							
28	Xenophon							
29	Xerxes							
30	Zealots							

<p>What did this class on Between the Testaments do well?</p>	
<p>What did you like best about the class?</p>	
<p>What could have been done, included or excluded that would have made the class better?</p>	

1 to 12	Place Events in the Correct Order
	Antiochus IV Epiphanes defeated by Maccabees
	Athens defeated by Macedon
	Crucifixion of Christ
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	Death of Alexander the Great
	Destruction of Jerusalem by Romans
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	Octavian Defeats Anthony at Actium
	Pompey conquerors Jerusalem
	Romans defeat Macedonians
	Rome defeats Carthage

REFERENCES

Returns from Exile

RETURN	FIRST	SECOND	THIRD
Reference	Ezra 1-6	Ezra 7-10	Nehemiah 1-13
Date	538 B.C.	458 B.C.	444 B.C.
Leaders	Sheshbazzar Zerubbabel Jeshua	Ezra	Nehemiah
Persian King	Cyrus	Artaxerxes Longimanus	Artaxerxes Longimanus
Elements of the Decree	As many as wished to could return. Temple could be rebuilt, partially financed by royal treasury. Vessels returned.	As many as wished to could return. Finances provided by royal treasury. Allowed to have own civil magistrates.	Allowed to rebuild the wall
Number Returning	42,360 <u>7,337</u> (servants) 49,697	1,500 men 38 Levis <u>220</u> helpers 1,758	Unknown
Events, Accomplishments, and Problems	Temple begun; sacrifices made and Feast of Tabernacles celebrated. Samaritans made trouble, and work ceased until 520. Temple completed in 516.	Problems with inter-marriage	Wall rebuilt in 52 days, despite opposition from Sanballot, Tobiah, and Geshem. Walls dedicated and Law read.

Between the Testaments

Malachi c. 430 B.C.

THE PERSIAN PERIOD 450-330 B.C.

For about 200 years after Nehemiah's time the Persians controlled Judah, but the Jews were allowed to carry on their religious observances and were not interfered with. During this time Judah was ruled by high priests who were responsible to the Jewish government.

THE HELLENISTIC PERIOD 330-166 B.C.

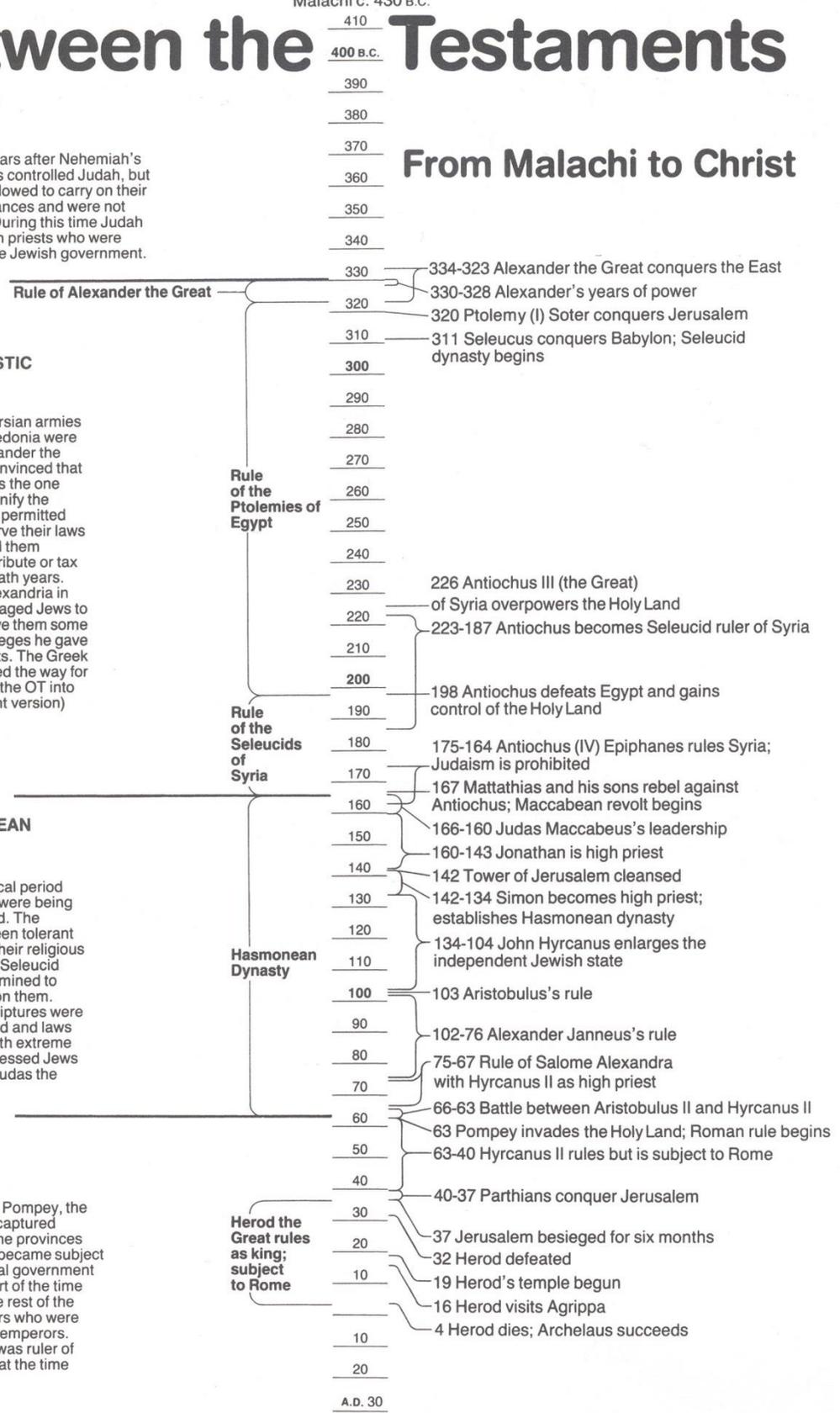
In 333 B.C. the Persian armies stationed in Macedonia were defeated by Alexander the Great. He was convinced that Greek culture was the one force that could unify the world. Alexander permitted the Jews to observe their laws and even granted them exemption from tribute or tax during their sabbath years. When he built Alexandria in Egypt, he encouraged Jews to live there and gave them some of the same privileges he gave his Greek subjects. The Greek conquest prepared the way for the translation of the OT into Greek (Septuagint version) c. 250 B.C.

THE HASMONEAN PERIOD 166-63 B.C.

When this historical period began, the Jews were being greatly oppressed. The Ptolemies had been tolerant of the Jews and their religious practices but the Seleucid rulers were determined to force Hellenism on them. Copies of the Scriptures were ordered destroyed and laws were enforced with extreme cruelty. The oppressed Jews revolted, led by Judas the Maccabee.

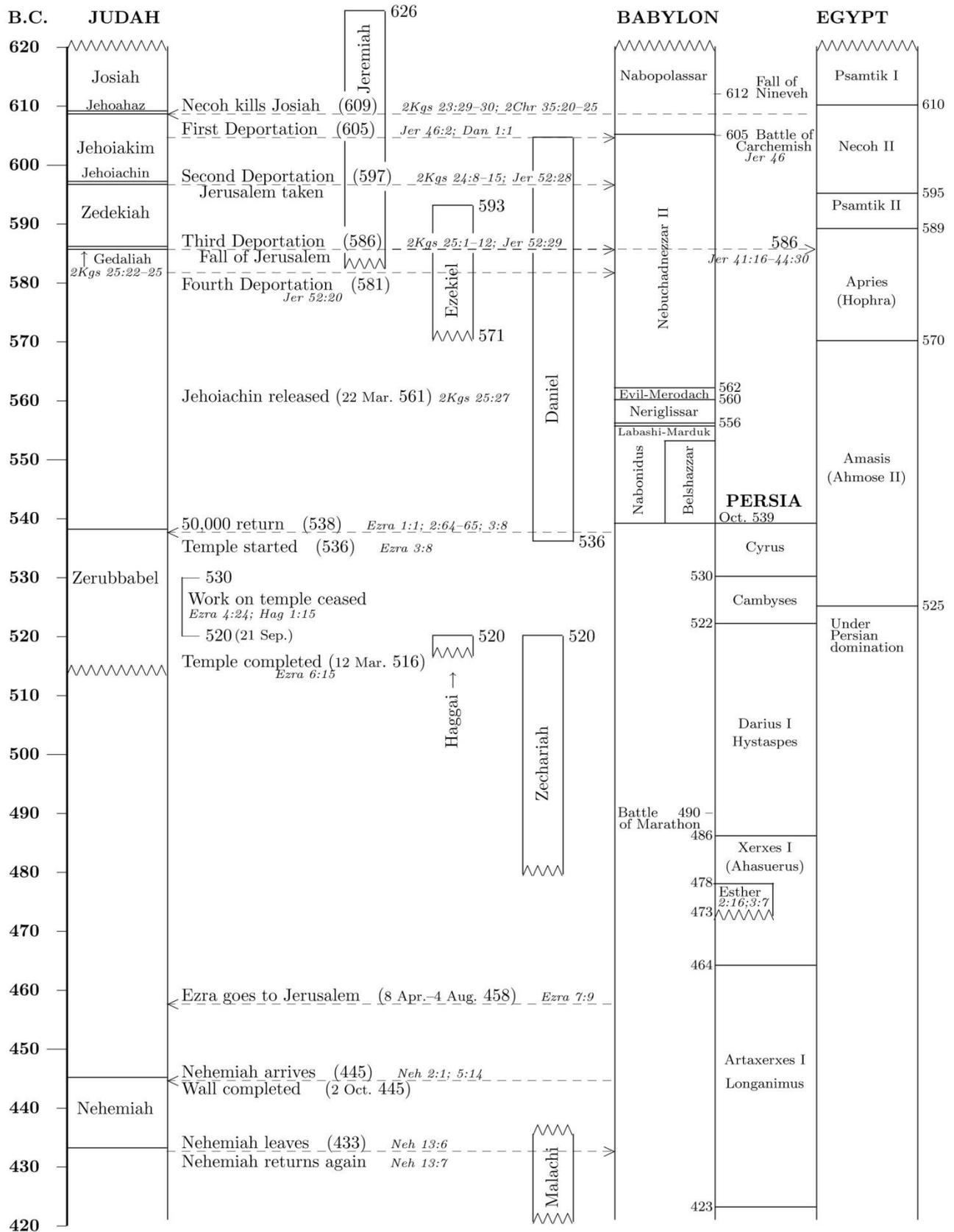
THE ROMAN PERIOD 63 B.C. . . .

In the year 63 B.C. Pompey, the Roman general, captured Jerusalem, and the provinces of the Holy Land became subject to Rome. The local government was entrusted part of the time to princes and the rest of the time to procurators who were appointed by the emperors. Herod the Great was ruler of all the Holy Land at the time of Christ's birth.



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The Times of the Captivity



From "The Times", by Rob J. Hyndman

The Times Between the Testaments

B.C.	JUDAEA	PERSIA	GREECE
420		Darius II Nothus (423-404)	
400	Under Persian rule	Artaxerxes II Mnemon (404-359)	<i>Peloponnesian Wars (431-404)</i> Socrates (470-399) <i>Fall of Athens; Sparta rules (404)</i>
380			Plato (428-348) Aristotle (384-322)
360		Artaxerxes III Ochus (359-338)	
340		Arses (338-335) Darius III Codomannus (335-331) <i>Persian empire destroyed by Alexander (332)</i>	<i>Philip II of Macedonia defeats Greeks (338)</i> Alexander the Great (336-323) Establishment of GREEK EMPIRE
320	<i>Ptolemy I Soter conquers Jerusalem (320)</i>		SYRIA EGYPT
300	Under Egyptian rule		Seleucus I Nicator (305-281) Ptolemy I Soter (305-283)
280			Antiochus I Soter (281-261) Ptolemy II Philadelphus (283-246)
260			Antiochus II Theos (261-246) <i>Septuagint produced</i>
240			Seleucus II Callinicus (246-226/5) Ptolemy III Euergetes I (246-221)
220			Seleucus III Soter (226/5-223) Ptolemy IV Philopator (221-204)
200	<i>Antiochus defeats Egypt (198)</i> Under Syrian rule		Ptolemy V Epiphanes (204-180)
180	<i>Judaism prohibited under Antiochus IV</i>		Ptolemy VI Philometor (180-145)
160	<i>Maccabean revolt (167)</i> Judas Maccabaeus (166-160) Jonathan Maccabaeus (160-143)		
140	Simon Thassis (142-134) John Hyrcanus (134-104)		Ptolemy VIII Euergetes II (restored) (145-116)
120			
100	Aristobulus I (104-103) Alexander Jannaeus (103-76)		Cleopatra III & Ptolemy IX Soter II (116-107) Cleopatra III & Ptolemy X Alexander I (107-101) Ptolemy X Alexander I & Cleopatra Berenice (101-88) Ptolemy IX Soter II (88-81) Cleopatra Berenice (80) & Ptolemy XI Alexander II
80	Alexandra Salome (76-67) Aristobulus II (67-63)		
60	<i>Pompey establishes Roman protectorate (63)</i> Hyrcanus II (63-40)		
40	<i>Parthians conquer Jerusalem (40-37)</i> Herod the Great (37-4)		
20	<i>Herod's temple begun (20)</i>		<i>Egypt made a Roman province (30)</i>
0	<i>Jesus born (6/5)</i> <i>Archelaus succeeds Herod (4)</i>		<i>End of Seleucid Dynasty (63)</i> <i>Syria made a Roman province</i>

From "The Times", by Rob J. Hyndman

Major Periods Between the Testaments

539–331 B.C.	331–164 B.C.	164–63 B.C.	63 B.C.–A.D. 70++
The Persian Period	The Hellenistic Period Ptolemaic (Egyptian) Period (320–198) Seleucid (Syrian) Period (198–164)	The Hasmonean (Maccabean) Period	The Roman Period

Intertestamental Events Timeline

612 BC	Nineveh destroyed by Medes and Babylonians
609	Josiah defeated by Pharaoh Neccho and his Jehoahaz is replaced with Jehoiakim by Neccho.
605	Nebuchadnezzar defeats Egyptian army in Mesopotamia The Babylonians invade Judah, 1st Deportation (Daniel taken)
601	Babylonians battle Egypt, both sides suffer losses Judah decides to realign itself with Egypt, Jeremiah warns
598	Jerusalem under siege by Nebuchadnezzar, Jehoiakim dies (Jer 22:19)
597	Jehoiachin surrenders Jerusalem to Nebuchadnezzar and is taken to Babylon (2 Kgs 24:12) 2 nd Deportation (Ezekiel taken to Babylon)
596	Zedekiah begins reign of Judah
593	Pharaoh Psammetichus replaces Neccho & hires Greek mercenaries
592	Zedekiah goes to Babylon (Jer 51:59), sides with Egypt later
588	Pharaoh Apries (Hophra) rules Egypt & gets Zedekiah to rebel (Ez 17:15) Nebuchadnezzar sends army to Judah
586	Jerusalem destroyed by Nebuchadnezzar, temple treasures taken to Babylon 3 rd Deportation
574	Tyre comes to terms with Nebuchadnezzar (submits in 564)
569	Pharaoh Amasis rules Egypt & marries a Greek wife
559	Cyrus inherits kingdom of Anshan, a tributary to the Medes
539	Babylon falls to Cyrus – <u>End of the Babylonian Empire</u>
536	Decree of Cyrus, 50,000 return to Jerusalem under Zerubbabel
530	Cyrus dies, his son Cambyses reigns
525	Pharaoh Amasis defeated, Egypt taken by Cambyses (son of Cyrus)
522	Cambyses dies, Darius the Great takes Persian throne
515	Temple dedicated
490	Darius defeated by the Greeks at Marathon
486	Xerxes (also called Ahasuerus in Esther) son of Darius reigns & attacks Greeks
480	Xerxes defeated by Greeks at Salamis, Greeks now a world power
464	Artaxerxes reigns in Persia
458	Ezra led group to Jerusalem to restore the Law

- 445 Nehemiah led group back to Jerusalem to rebuild the wall
- 431 Xenophon becomes a great military leader for the Greeks living until 354 BC
- 428 Plato consolidates Greek Culture (428-348 BC)
- 424 Artaxerxes dies, Xerxes and then Darius takes over in 423 BC
- 404 Artaxerxes II rules until 358 BC
- 384 Aristotle born, teaches Alexander of Macedon Greek culture (384-322 BC)
- 358 Artaxerxes III murders 12 brothers/sisters burns Sidon, conquers Egypt, alliance with Athens, threatens Greek culture
- 338 Philip of Macedon & his son Alexander defeats Athens
- 338 Artaxerxes III poisoned & youngest son Arses takes over Persia
- 336 Arses poisoned by same person (Bagoas), a cousin of Artaxerxes III becomes Darius III and then poisons Bagoas
- 336 Philip murdered and Alexander reigns in Macedon and Greece mostly united
- 334–330 Alexander the Great (356–323 b.c.) sweeps through Asia Minor and conquers the Persian Empire, including Egypt and Mesopotamia (see notes on [Dan. 7:3](#); [7:6](#); [8:5](#); [8:8](#); [8:20–22](#); [11:3](#); cf. *1 Macc.* 1:1–7). Alexander imposes the Greek language and culture on all the nations he conquers, marking the beginning of the Hellenistic Age (ranging approximately from the death of Alexander the Great in 323 to the establishment of Roman Imperial rule around 30 b.c.). As a result of Alexander's imposition of the Greek language on conquered kingdoms, the entire NT will later be written in Greek, and will be understandable throughout the ancient world.
- 333 Alexander the Great passes through Palestine (comprised of Judea and Galilee), extending the influence of Greek thought and culture throughout the region and also into the Judaism of the period. ("Palestine" derives from a Latin name the conquering Romans later gave to this province [c. 63 b.c.] on the east coast of the Mediterranean Sea, comprising parts of modern Israel, Jordan, and Egypt.)
- 323–281 In the absence of legitimate heirs, following Alexander the Great's death in 323 b.c. (cf. *1 Macc.* 1:5–9) four of his generals (called the *Diadochoi*, "successors") divide the conquered territory of his empire into fourths (which then included most of the known world throughout Europe and Asia Minor; see notes on [Dan. 7:6](#); [8:8](#); [8:20–22](#); [11:4](#)): (1) Antipater (and later Cassander and then Antigonus I Monophthalmus) ruled in Greece and Macedon; (2) Lysimachus took control in Thrace and much of Asia Minor; (3) Seleucus I Nicator assumed power in Mesopotamia and Persia; and (4) Ptolemy I Lagi Soter became sovereign of Egypt and Palestine.
- 310* Zeno of Citium (c. 334–262 b.c.) founds Stoicism in Athens, a philosophy which prizes logic, reason, and indifference toward pleasure and pain alike. Paul later encounters Stoics and Epicureans in Athens (see [Acts 17:18](#)).
- 307* Epicurus (c. 341–270 b.c.) founds the Garden, an egalitarian community based upon friendship, in Athens (see [Acts 17:18](#)). The philosophical system of Epicureans stands somewhat opposite Stoicism in its pursuit of pleasure, especially emphasizing the importance of friendships and the luxurious enjoyment of eating, drinking, and other comforts.

277 By 277 b.c. three Hellenistic kingdoms stabilize out of the four divisions of Alexander the Great's kingdom: (1) the Antigonid dynasty in Macedonia (issuing from Alexander's general Antigonus I Monophthalmus, 382–301, and beginning with his son Demetrius I Poliorcetes in 294/293); (2) the Ptolemaic dynasty in Egypt (issuing from the general Ptolemy I Lagi Soter, 367–283); and (3) the Seleucid dynasty in Syria (issuing from the general Seleucus I Nicator, c. 358–281), the latter which also ruled much of Asia Minor from 312 to 64 (see [Dan. 11:4–35](#) and [notes there](#)). Though Judea will later become controlled by the Seleucids in 198 b.c., it is initially under Ptolemaic (Egyptian) rule, with little disturbance.

198 The Seleucids gain control over Judea from the Ptolemies after the battle at Panium (see note on [Dan. 11:15–16](#)). They are led in victory by their king, Antiochus III the Great (reigned 223–187 b.c.; see notes on [Dan. 11:10](#); [11:11–12](#); [11:13](#); [11:15–16](#); [11:17–19](#)), the father of Antiochus IV Epiphanes (reigned 175–164/163; see notes on [Dan. 8:9–10](#); [8:23](#); [8:25](#); [9:24–27](#); [11:21–23](#); [11:24](#); [11:25–27](#); [11:29–30](#); [11:33–35](#); [11:37–38](#)).

190 Antiochus III the Great and the Seleucids are defeated by the Romans at the Battle of Magnesia (fought on the plains of Lydia, in modern Turkey) and forced to pay an indemnity in 12 annual payments. The Seleucids continue to rule over Judea, however.

176* The Teacher of Righteousness, the founder of the Qumran community (perhaps the Essenes) which produced many of the so-called Dead Sea Scrolls, becomes active.

174 The Seleucid king Antiochus IV Epiphanes (who reigned from 175 to 164/163 b.c. and was the son of Antiochus III the Great and brother of Seleucus IV Philopator, deposes the Zadokite high priest Onias III (2 *Macc.* 3:1–4:6), the son of Simon the Just (cf. *Sir.* 50:1–21). Onias III, who had functioned as the effective head of state for the Jewish people to that time, was replaced with his brother Jason (2 *Macc.* 4:7–22; see also note on [Dan. 8:9–10](#)). Jason in turn would be supplanted by Menelaus (2 *Macc.* 4:23–26), who was eventually put to death about 162 b.c. following a 10-year reign (2 *Macc.* 13:1–8). (“Zadokite” refers to the descendants of Zadok, a high priest during King David's reign. Zadokites held a monopoly on the Jerusalem priesthood from the time of Solomon forward.) Antiochus IV takes on the name “Epiphanes,” meaning “[god] manifest” (cf. 1 *Macc.* 1:10), however his enemies would call him “Epimanes,” meaning “madman.”

168/167 Antiochus IV Epiphanes, led into the sanctuary by the high priest Menelaus, loots and desecrates the temple in Jerusalem (1 *Macc.* 1:20–24; 1:37–64; 2 *Macc.* 5:11–26; 6:2–5; see also notes on [Dan. 11:28](#); [11:31–32](#)). On Kislev (Nov.–Dec.) 25, 167 b.c. (1 *Macc.* 1:59), an idol devoted to Zeus (Jupiter) was erected in the temple (“the abomination that makes desolate”; cf. [Dan. 11:31](#); [12:11](#)) and shortly afterwards sacrifices (likely swine) were offered up on the altar in the “Most Holy Place.”

167/166 Mattathias, the father of Judas and his brothers, leads the Maccabean Revolt against Seleucid king Antiochus IV Epiphanes (cf. 1 *Macc.* 2:1–48; see also notes on [Dan. 11:28](#); [11:31–32](#); [11:33–35](#)), dies (1 *Macc.* 2:49–70). See [Rulers Foretold in Daniel 11](#).

164 Judas “Maccabeus,” third son of Mattathias and second leader of the revolt and later the Jewish government during 166/165–161/160 b.c. (1 *Macc.* 3:1–5:68; 6:18–54; 7:26–9:22; cf. 2 *Maccabees* 8; 10:14–38; 11:1–15; 12; 13:9–22; 14–15) purifies the temple—an event still remembered by

Jews at Hanukkah (*1 Macc.* 4:36–61; see also notes on [Dan. 8:12–14](#); [9:24](#)).

- 161* The Zadokite priest Onias IV migrates to Egypt and founds a rival temple at Leontopolis.
- Jonathan (assumed leadership during 160–143/142 b.c.; cf. *1 Maccabees* 9–12), brother of Judas Maccabeus, fifth son of Mattathias, and third leader of the revolt, accepts the high priesthood as a gift from Alexander Epiphanes (Balas) (*1 Macc.* 10:1–21), the son of Antiochus IV Epiphanes and pretender to the Seleucid throne. Three distinct sects within Judaism become active at this time: the Essenes (or perhaps Qumran community—the sect with which the Dead Sea Scrolls are most closely connected), the Pharisees (see note on [John 1:24](#)), and the Sadducees (see note on [Matt. 3:7](#)). See also [Jewish Groups at the Time of the New Testament](#).
- 152
- 142 Jewish independence is recognized by Seleucid king Demetrius II Nicator (d. 125 b.c.; cf. *1 Macc.* 13:31–42). Simon, brother of Judas Maccabeus and second son of Mattathias, is named “high priest and commander and leader” of the Judeans (*1 Macc.* 13:42; cf. 14:35, 41), effectively establishing the Hasmonean Dynasty. Simon rules 142–135 b.c. (cf. *1 Maccabees* 13–16). (“Hasmonean” is derived from the name of Hashman [see Josephus, *Jewish Antiquities* 12.265], great-grandfather of Mattathias.)
- 135/134–104 John Hyrcanus I, son of Simon, rules following his father's murder (cf. *1 Macc.* 16:11–24).
- 113 The Hasmonean king John Hyrcanus I destroys the Samaritan temple.
- 104–103 Judah Aristobulus I, oldest son of John Hyrcanus I, rules.
- 103–76 Alexander Jannaeus, youngest son of John Hyrcanus I, rules.
- 88 The Seleucid king Demetrius III Eukairos (son of Antiochus VIII Grypus) is invited by the opponents of Alexander Jannaeus to invade Palestine.
- 76–67 Salome Alexandra, wife of Alexander Jannaeus, rules.
- 73–71 Spartacus, a gladiator-slave, leads an ultimately unsuccessful slave revolt (known as the Third Servile War) against the Roman Republic.
- 67 Civil war breaks out in Judea between supporters of Hyrcanus II and Aristobulus II, Hasmonean brothers. Aristobulus II, older son of Alexander Jannaeus, rules from 67 to 63 b.c. Hyrcanus II, younger son of Alexander Jannaeus, rules from 63 to 40 b.c. Herod the Great would eventually marry into the Hasmonean Dynasty through his union with the granddaughter of Aristobulus II, Mariamne I.
- | | |
|----|---|
| 64 | Syria becomes a Roman province, effectively establishing Roman rule on Palestine's northern boundaries. |
|----|---|
- 63 Aemilius Scaurus leads Pompey's armies into Palestine, leading to Roman control over Palestine and thus marking the definitive end of Jewish political independence.
- 47 The Library of Alexandria is burned. Once the largest library in the world, probably containing half a million scrolls or volumes, it suffers the loss of many primary sources of ancient Greek literary

texts, as well as translations or adaptations of important works written in other languages. According to the *Letter of Aristeas*, the Greek translation of the OT called the Septuagint (LXX) was begun for the needs of this library. No works housed in this once great library survived antiquity.

- 44 (March 15) Julius Caesar is murdered.
- 43–40 Parthian invasion and interregnum: Phasael, Herod's brother and tetrarch of Judea (“tetrarch” is a ruler of one of four divisions of a Roman country or province), is killed when the last Hasmonean, Antigonus, the son of Aristobulus II and nephew of Hyrcanus II, gains the support of the Parthians to the east and invades Judea.
- 40–37 Mattathias Antigonus, son of Aristobulus II, rules from Jerusalem.
- 40 The Roman Senate declares Herod the Great “King of the Jews,” giving him vassal rulership over Palestine (comprised of the provinces Judea and Galilee). His rule does not truly begin until 37 b.c., however, when he is able to recapture Jerusalem from Antigonus.
- 37–4 Herod the Great rules from 37 to 4 b.c. and is the “legitimate” successor to the Hasmonean Dynasty through his marriage to Mariamne I, granddaughter of both Aristobulus II and Hyrcanus II (her parents were first cousins). Herod recaptures Jerusalem from Antigonus and the Parthians in 37 b.c. through the help of Roman forces, to whom he had fled for help three years earlier.
- 37–31 Herod the Great fortifies Masada, a mountaintop fortress in southeast Israel on the southwest shore of the Dead Sea, as a refuge in case of revolt. (Masada would be the site of the last stand of the Zealot Jewish community against the Romans during the revolt of a.d. 66–73. After a two-year siege, the Zealots chose to commit mass suicide rather than surrender to the Romans.)
- 31 Octavian (later called Caesar Augustus) defeats Antony and Cleopatra in the Battle of Actium, effectively consolidating his de facto power as the sole ruler of the Roman Empire. His reign lasted until his death in a.d. 14, with Tiberius assuming power after him.
- 30 Egypt becomes a Roman province.
- 20/19 Herod the Great begins rebuilding the temple proper in Jerusalem.
- 5* Jesus of Nazareth is born within the province of Judea in the town of Bethlehem during the final years of the reign of Herod the Great (cf. notes on [Matt. 2:1](#); [Luke 1:5–7](#); [2:2](#)).
- 4 Herod the Great dies, and his kingdom is divided between his three surviving sons: (1) Herod Archelaus (“Herod the Ethnarch”) became ethnarch of Judea, Samaria, and Idumea (or Edom; ruled 4 b.c.–a.d. 6; “ethnarch” refers to ruler of a people under the Roman Empire); (2) Herod Antipas became tetrarch of Galilee and Perea (ruled 4 b.c.–a.d. 39); and (3) Herod Philip II became tetrarch of Iturea and Trachonitis (ruled 4 b.c.–a.d. 34).

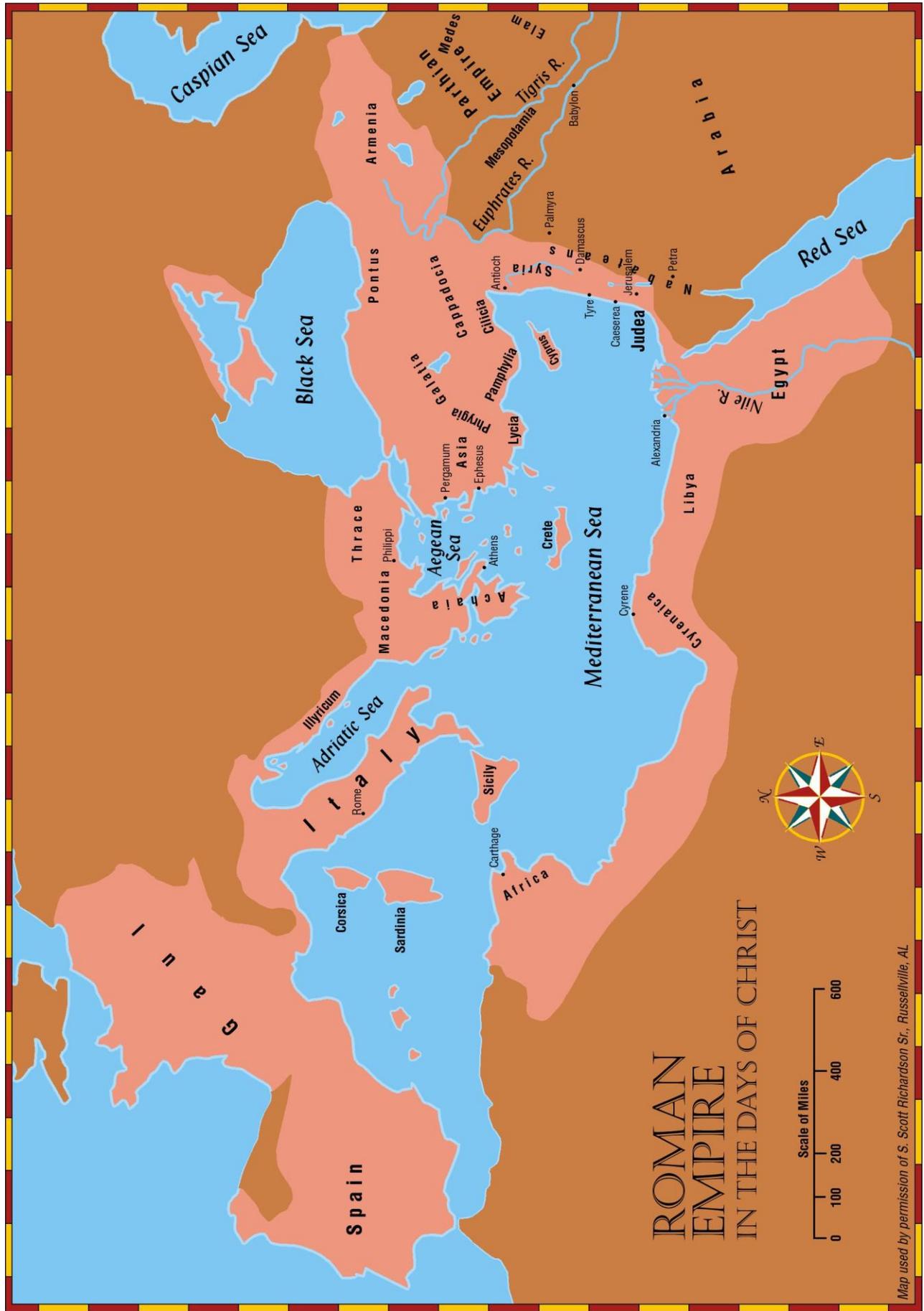
** denotes approximate date; / signifies either/or*





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#	People	605-539 BC	539-331 BC	331-164 BC	164-63 BC	63 BC - 70++ AD	Match Description	Learned
		Babylonian	Persian	Hellenistic	Hasmonean	Roman		
1	Alexander Jannaeus				X		C	
2	Alexander the Great			X			E	
3	Anthony					X	F	
4	Antiochus IV Epiphanes			X			G	
5	Antipater				X	X	H	
6	Aristotle			X			A	
7	Cyrus	X	X				B	
8	Darius I		X				I	
9	Essenes				X	X	K	
10	Hannibal			X			L	
11	Hellenists			X	X	X	M	
12	Herod Agrippa II					X	N	
13	Herod the Great				X	X	O	
14	John Hyrcanus				X		P	
15	Mattahias Maccabeus			X	X		Q	
16	Nebuchadnezzar	X					R	
17	Nero					X	S	
18	Octavian					X	T	
19	Pharaoh Neccho	X					U	
20	Pharisees				X	X	V	
21	Philip of Macedon			X			W	
22	Pompey					X	X	
23	Pontius Pilate					X	BB	
24	Ptolemy			X	X		Y	
25	Sadducees				X	X	AA	
26	Salome Alexandra				X		D	
27	Seleucid			X	X		Z	
28	Xenophon		X				CC	
29	Xerxes		X				J	
30	Zealots					X	DD	

1 to 12	Place Events in the Correct Order
6	Antiochus IV Epiphanes defeated by Maccabees
4	Athens defeated by Macedon
11	Crucifixion of Christ
2	Cyrus defeats Babylon
5	Death of Alexander the Great
12	Destruction of Jerusalem by Romans
3	Feast of Lights/Dedication/Hanukkah/Esther
1	Jerusalem Destroyed by Babylonians
10	Octavian Defeats Anthony at Actium
9	Pompey conquerors Jerusalem
8	Romans defeat Macedonians
7	Rome defeats Carthage