

Between the Testaments  
BUD HALE

#### THE PURPOSE FOR THIS STUDY

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15) The purpose of the class is to assist us in keeping this charge by giving us a better understanding of the history, customs and the people of the first century. We will be looking at the six political periods of the 400 years between the Old and the New Testament. In addition to this we will cover the beginning and the growth of the synagogue, the Pharisees, the Sadducees, and the Essenes.

It is hoped that we will be able to show the providential workings of God through the events of mankind (history) as HE brings about "THE FULLNESS OF TIME."

#### THE PURPOSE OF THE CLASS NOTES

These notes were prepared realizing full well that many in the class might not have the necessary resource materials for such a study. They are intended only as resource material and a guide in your own study later on. They are not the final notes used in the teaching of the class. They have not been edited for spelling, grammar, etc.

(Daniel 2:44-45 ASV)

(44) And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (45) Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

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We know that the following words are found often in the New Testament, but are they found in the Old Testament?

- |    |           |     |       |    |       |
|----|-----------|-----|-------|----|-------|
| a. | Synagogue | Yes | _____ | No | _____ |
| b. | Scribe    | Yes | _____ | No | _____ |
| c. | Sadducees | Yes | _____ | No | _____ |
| d. | Pharisees | Yes | _____ | No | _____ |

Where do we find the following words?

- |    |             |       |
|----|-------------|-------|
| a. | Sanhedrin   | _____ |
| b. | Essenes     | _____ |
| c. | Zealots     | _____ |
| d. | Talmud      | _____ |
| e. | Septuagint  | _____ |
| f. | Dispersion  | _____ |
| g. | Hellenistic | _____ |

All of the above words are very important in our study of the life of Christ and one of the reasons that we will be studying the four hundred years of silence between the Old and New Testament is to have a better understanding of them.

A second reason for this study has to do with Daniel 2:31 through verse 45. (Daniel 2:31-35 ASV) "Thou, O king, sawest, and beheld, a great image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. (32) As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, (33) its legs of iron, its feet part of iron, and part of clay. (34) Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. (35) Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

a. Daniel goes on in our reference and explains the four universal kingdoms that preceded the Kingdom of Christ which was to be everlasting.

b. Most of the fulfillment takes place during the 400 years of silence. At the close of this period of time we have the "fulness of time and the coming of God's Son. \* \* \* \* \*

# BETWEEN THE TESTAMENTS

## INTRODUCTION:

1. Between the Old and New Testament there stretches a historical chasm of 400 years. During those centuries Greece produces her masterpieces of literature and art. We also have the beginning of the Roman Empire and its great growth. a. Alexander carried the power of Greek arms and the more beneficent power of Greek arts all over Western Asia.

b. Rome, from a frontier town on the Tiber, had grown into the vast and the great "Monarchy of the Mediterranean." Rome unconsciously with her wide extensions of Roman roads, laws, civilization was preparing the way for a still wider extension of God's Kingdom of righteousness.

c. During the 400 years the voice of the Hebrew prophet and the pen of inspiration was silent.

2. This being the case we must depend upon three main sources for our knowledge of Jewish affairs.

a. The Apocrypha Books. These are uninspired Jewish writings of this period. They give some light on the history of the time. They have been proven to contain many historical and geographical errors.

1) The first Book of Maccabees is the most valuable of the collection, historically.

b. The writings of Josephus. He was a Jewish historian who was born A.D. 37. He survived the siege and destruction of Jerusalem by the Roman General Titus. He wrote two important works: "The Antiquities of the Jews," a complete history from creation, and "The Jewish Wars," which gives an account of his own people from B.C. 170 to his own time.

c. Greek and Roman writers of this period of history.

I. POLITICAL PERIODS DURING THIS 400 YEARS OF SILENCE  
(Six political periods of history: [1] The Persians, [2] Macedonian, [3] Egyptian, [4] Syrian, [5] Maccabean or The Independent, [6] Roman.)

A. The Persian Period (B.C. 538-332). This period begins with capture of Babylon by Cyrus the Great. Great part of this is covered by the closing books of the Old Testament.

1. Troubles with the Samaritans who were frequently reinforced by renegade Jews, one of whom, a priest named Manasseh, built a temple on Mt. Gerizim about B.C. 400. (cf John 4:20)

B. Macedonian or Grecian or Hellenist Period. (B.C. 332 - 323) In the spring of 334, Alexander crossed into Asia on his unequalled series of conquests.

1. He swept down through Palestine on his way to Egypt. Alexander and his successors seem to have been impressed with the worth of the Jews as colonists. One great example of this was at Alexandria on the Nile where there was a large Jewish population and a celebrated seat of Jewish learning.

C. Egyptian Period (B.C. 323-204). Alexander died at Babylon in B.C. 323.

1. After 20 years of confused struggle among his generals over the partition of his empire, some measure of order emerged

a. Seleucus obtained the larger part of the Asiatic provinces. He founded the splendid city of Antioch. For 2.5 centuries the Seleucidae (descendants of Seleucus) ruled the rich Syrian kingdom, and there for centuries longer centered the wealth and culture of Asia.

2. Ptolemy won Egypt, with its new capital, Alexandria, which rapidly became the commercial and literary metropolis of all the east. These two kingdoms and capitals were long rivals.

a. Ptolemy early wrested Palestine from Seleucus. The century under the Ptolemies was, in the main, a period of prosperity for the Jews.

b. The most noteworthy event was the translation of the Hebrew Scriptures into Greek. This was done by the order of Ptolemy Philadelphus for the great Alexandrian library. This work is known as the Septuagint from the traditional number of translators.

D. The Syrian Period (B.C. 204-167). Palestine again became a bone of contention between the rival powers.

1. The Seleucidae finally recovered the land from the Ptolemies. The period of Syrian rule was the darkest yet most glorious in the whole four hundred years.

a. The Seleucidae were tyrants. Antiochus Epiphanes (BC 175-164) was the most notorious of them all. Returning on one occasion from defeat in Egypt, he vented his vengeance on Jerusalem.

1) He massacred 40,000 of its population, stripped the temple of its treasures, and outraged the religious sense of the Jews by sacrificing a sow on the altar. He then sprinkled the interior of the temple with the liquor in which a portion of the unclean beast had been boiled.

b. Trying to destroy their religion and spirit he shut up the temple and, on pain of death, prohibited the Jewish religion. (The Walling Wall period.)

2. Multitudes heroically sacrificed their lives rather than their religion. The leaders in this heroic resistance were a family of priest-patriots known as the Maccabees.

E. The Maccabean Period (BC 167-63). A war of independence was begun by an aged priest named Mattathias, and carried on for 30 years by his sons.

1. Judas, who won five battles in a year against ten times his own number, was given the title of "Maccabee" (Hammer). He reopened, cleansed and rededicated the temple, in honor of which the Feast of Dedication continued to be kept (John 10:22)

F. The Roman Period (BC 63 - AD 70). The closing years of the Maccabean Period were years of wretched civil strife which lead to fighting within and destruction.

1. In B.C. 63, Pompey the Great, at the conclusion of the 3rd Mithridatic war, led his victorious legions into Syria and he captured Jerusalem.

2. We now have a new personal force which comes on the scene. For a century the Herodian family played the leading part in Jewish history. A momentous century which witnessed the birth and work of Jesus Christ and the founding of the church.

a. Herod the Great (BC 37-4) was of Idumean (Edomite) descent. In BC 40 he was appointed king of Judea by the Roman Senate. He had to conquer his kingdom and he did in BC 37. He married Mariamne, granddaughter of the Jewish priest-king, Hyrcanus, thus uniting his own claims to the throne with those of the Asmonean line.

b. Herod possessed a genius for government rarely equaled; but his vices were even greater.

c. He rebuilt the old city of Samaria and founded a new city of Caesarea, making it the political capital of Palestine.

d. He rebuilt the temple, making it far larger than Solomon's and vastly richer than Zerubbabel's.

e. Despite the fact that "his throne was bathed in the blood of his relations" he gave to the kingdom the greatest external splendor it knew, save in the reigns of David and Solomon.

## II. POINTS OF INTEREST DURING THIS PERIOD OF TIME

A. Significant People: Zoroaster! Budda! Confucius! Socrates, Plato, Aristotle! Alexander the Great! Maccabees or Hammer! The Caesars! The Herods.

## III. IMPORTANT AREAS OF STUDY

A. Synagogue: The synagogue became the place of prayer and study of the Old Testament Scriptures. The Temple remain the place of sacrifice and the center of the great annual feasts.

B. The Jewish Sects: The rise of the Jewish sects is traceable to the impact of Hellenism. When the new clashes with the old, violent reactions frequently result. This is particularly true when the new ideology has religious and moral overtones.

1. The Jews in Palestine were generally more conservative than their Greek-speaking brethren in Alexandria and the other great Hellenistic centers.

2. The Jews who reacted against Hellenism are known as the Hasidim (Chasidim) or Assidians. (Definition: The part of the "pious ones.")

3. The Pharisees, Sadducees, Essenes, Zealots.

# QUESTIONS TO TEST OUR KNOWLEDGE OF THE 400 YEARS

1. Who was Cyrus? What kingdom was he with? What did he do for the children of Israel?

2. Who was Darius? What kingdom was he with? What did he do for the children of Israel?

3. List the four inter-testamental periods.

4. What happened to some Jews who lived in Egypt during this period, and what letters did they write?

5. What was the Septuagint and what value was it to the people of Israel?

a. Does it have any value for us today?

6. What part does Alexander the Great play during this period and the next 300 years?

7. What did Alexander do with some Jews of Jerusalem and why?

8. What does Hellenism mean and what did it do for Jewish thought?

9. When were Greek customs openly introduced into Judea?

10. Who were the Maccabees?

11. What feast in the time of Christ was an observance of the great purification of this time?

12. What do you know about Herod the Great (37-4BC)?

14. As far as the Jews were concerned, what building did Herod do for them and how long did the work of Herod last?

15. Define synagogue?

16. What part did they play in Jewish worship and preparation for the coming Kingdom of Christ?

17. Did Jesus have much to do with the synagogues?

18. Name and describe as best you can all the sects of the Jews

As far as we know, God did not use miracles during this 400 years to bring about His "fulness of time" and His eternal purpose, He used His

# FOUR HUNDRED YEARS BETWEEN THE TESTAMENTS

The closing of the Old Testament and the end of the Medo Persian Empire.

## I. The Kings of Persia

|         |                           |
|---------|---------------------------|
| 538-529 | Cyrus the Great           |
| 529-522 | Cambyses                  |
| 522-521 | Gaumata (Pseudo-Smerdis)  |
| 521-486 | Darius I (Hystaspes)      |
| 486-465 | Xerxes I (Ahasuerus)      |
| 464-424 | Artaxerxes I (Longimanus) |
| 424-423 | Xerxes II                 |
| 423-404 | Darius II (Nothus)        |
| 404-359 | Artaxerxes II (Mnemon)    |
| 359-338 | Artaxerxes III (Ochus)    |
| 338-331 | Darius III (Codomannus)   |

II. Review of the Old Testament History prior to the 400 years. (Please list the condition and the change of the nation of Judah during the period of 538-404 BC as revealed in the last three books of history in the Old Testament.

A. Cyrus was the founder of the Persian Empire who conquered Babylon. The prophets frequently foretold the coming of Cyrus and God's plan for his work with God's people. (ISA 45:1 Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; (KJV)

(2Chronicles 36:22-23 KJV)

(22) Now in the first year of Cyrus king of Persia, that the word of the Lord {spoken} by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and {put it} also in writing, saying, (23) Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which {is} in Judah. Who {is there} among you of all his people? The Lord his God {be} with him, and let him go up. (Jeremiah 25:12-14; 29:10-14)

B. Exile in Babylon brought Jews back to a better understanding of God. The synagogues became the accepted houses of worship. The TORAH was read and explained. It comprised the first five books of the O.T., the pentateuch. It was at this time the Old Testament books were selected in a threefold division: The law, the prophets and the writings.



C. Cyrus comes on the scene of history in 559 BC at the age of 40 years. He is responsible for the Medo-Persian Empire.

1. Beside the Medo-Persian Empire there were now three great powers, Lydia, Babylonian, and Egypt. Cyrus subdued Lydia and Babylonian. His son Cambyses conquer the Egyptian.

D. Cyrus' policy of "BACK TO NORMALCY." (Of this policy Cyrus writes: "I also gathered all their former inhabitants and returned to them their habitations.")

1. This policy had a special application to the Jews and the Word of God. Cyrus and his successors regarded the Jews and their religious ideals as superior to those of the other nations with whom they dealt.

2. Many of the Jews had prospered in Babylon and had no desire to leave.

E. Few world conquerors have been regarded as highly as Cyrus. Even the Greeks regarded him as a master and lawgiver. To the Jews he was the Lord's anointed who ended the Babylonian exile and opened a new era in the history of God's people.

### III. Quick review of Ezra.

A. Ezra was a ready scribe. EZR 7:6 this Ezra went up from Babylon: and he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God upon him. (ASV) EZR 7:11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even the scribe of the words of the commands of Jehovah, and of his statutes to Israel: (ASV) Being a scribe implied three things:

1. EZR 7:10 For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances. (ASV) Student of God's law.

2. He had a duty to his own generation to teach to his fellow exiles what he had learned.

3. He was a copyist. Make copies for preserving intact the very words of God.

B. Attributes of Ezra that are needed in God's people today. 1) Deep humility and self-denial (7:10-15; 10:6); 2) Great learning with a fervent zeal for God's honor (7:10; 8:21-23); 3) Great trustworthiness (7:13, 26); 4) Anxious to commend his trust and obedience to Jehovah God to others (8:2-20); 5) A man of prayer (8:21; 10:1); 6) One who was deeply grieved over the sins of God's people (9:3; 10:6); and 7) Worked hard to bring God's people to repentance.

C. Traditional History: He instituted the Great Synagogue, its first president, settled the Canon of Jewish Scripture and was a leader in building of synagogues in Jewish provincial towns.

D. The book of Ezra could be known as the 3R's: Reorganization, Reformation and Restoration.

IV. WHAT A WAY TO CLOSE INSPIRED HISTORY: Know the Law of Jehovah and do the Law with all your heart, mouth and mind.

#### V. ADDITIONAL INFORMATION:

A. History does not reveal how much, if any, authority the princes of Judah retained during the time between the Old and New Testaments. However, we do know from the time of Nehemiah, the High-priest became the most important person in the state.

#### VI. THE PERIOD OF DARIUS AND THE PROVIDENCE OF GOD:

A. Darius was responsible for honoring the decree of Cyrus and making possible the rebuilding of the temple at Jerusalem. (Ezra 6:7-8 ASV) (7) Let the work of this house of God alone! Let the governor of the Jews and the elders of the Jews build this house of God in its place. (8) Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the River, expenses be given with all diligence unto these men, that they be not hindered.

B. Information. Darius died in 486 BC. As an organizer of the civil government he has seldom been equaled. The royal palace at Persepolis was one of the great structures of antiquity.

1. The Persian Empire reached its peak of efficiency under Darius, but decay had already begun to set in.

C. With the death of Darius III the Persian Empire founded by Cyrus the Great came to an end. The period of ancient Persia's greatness extended from about 550 B.C. to 330 B.C. It was followed by the Greek period.

D. Hellenism existed as a cultural long before it was a political force. It existed long before Athens and Sparta were able to quit their warring and all of Greece was united under Philip of Macedon (father of Alexander). Patriotic Greeks urged all who shared Greek culture to unite against the Persians. The mainland Greek lacked the unity which Macedon was ruled by an energetic leader who became the dominant personality among the Greeks.

1. In 338 BC Philip and his son Alexander won a decisive victory over Athens and this was the beginning of the Greek Empire.

## SUMMARY OF GOD'S PEOPLE DURING THIS PERIOD

I. The fall of the kingdom of Israel took place about 150 years prior to the fall of Judah. Samaria was the last city to fall.

A. In 722/721 a large number of influential citizens were deported to various cities of the Assyrian Empire. A number of people from Babylonian, Syria, and Elam were settled in Samaria (II Kings 17:24-29). This brought about the Samaritans.

1. What would have happened if Judah had fallen at the same time that Israel did?

## II. The Jews of Elephantine.

A. During the years 1907 and 1908 excavations were carried on at the island of Elephantine, ancient Yeb, opposite Assuan (Syene, Ez. 29:10; 30:6) at the first cataract of the Nile. Many ancient papyrus written in Aramaic were discovered. (Written by Jews between the years 494 and 400 B.C.) Most were business documents, involving contracts for loans, conveyance of property, and similar activities. Names found in the documents included Hosea, Azariah, Zephaniah, Jonathan, Zechariah, Nathan, and Azariah.

B. Most interest was a letter written in 407 B.C. and addressed to Bigvai, the governor of Judea. Tells about the destruction of their temple which they had built at Elephantine by the local governor and Egyptian priests.

1. The Elephantine Jews asked for help in rebuilding their place of worship. (Papyrus 1. 9-13; H. L. Ginsberg's translation.

C. They were interested in rebuilding their place of worship but did not maintain the purity of worship insisted on by God's Word. They worshipped false gods.

1. Remember these Jews were from the Kingdom of Israel and they had already gone astray. (Days of Jeremiah?) The origin of the Elephantine community is not clearly known. The language of the papyrus is Aramaic, rather than Hebrew.

III. The Synagogue (Greek: Properly a bringing together, denoted (a) a gather of things, a collection, then, of persons, an assembling, of Jewish religious gatherings,.... (Vines Greek) (The Hebrew word is KENESETH which is the name of modern state of Israel's parliament.) The history and worship of the synagogue is of great importance to the Christian.

(a) During the time of Christ it determined the religious life of the people. In the synagogue Jesus worshiped in His youth, and in His manhood. In them were spoken some of the most glorious words and works of healing. (Mark 1:23; Luke 4:16)

A. History of the Synagogues. Psalm 137 describes the attitude of the exiles in Babylon. They remembered their home land and Jerusalem and long for the day of restoration. This, along with Jewish tradition, suggest that the first synagogues were established during the time of Babylonian exile.

1. With destruction of Jerusalem and the Temple sacrifices and the annual feast days ceased. The need for studying of the Scriptures and prayer did not cease and these took place in the Synagogues.

a. It is interesting to note where the Jews were not in sufficient numbers to have synagogue there was the place of prayer (Proseucha). This place was sometimes opened and sometimes it was a covered building. It was commonly by a running stream or on the sea-shore where devout Jews and proselytes met to worship (Acts 16:3)

2. Charles F Pfeiffer in his book covering this period of history gave the following information: "A quorum of ten heads of families could organize a synagogue. In the larger towns a body of twenty-three elders formed the sanhedrin, or governing body of the synagogue community. In the smaller communities the number of elders was seven. Each community had its local sanhedrin, but that of Jerusalem attained the eminence of the highest Jewish judiciary. This became known as the Great Sanhedrin and presided over by the High Priest."

a. Pfeiffer also wrote: "The sanhedrin served as a court, and in Judea it represented the civil as well as the religious government. Punishment of scourging, along with death and excommunication could be decreed. Scourging took place in the synagogue building and consisted of "forty stripes save one." Excommunication was regarded as the most serious sentence. In its earliest form it meant absolute word is "herem" and its Greek equivalent is "anathema," descriptive of one who is under the curse of God."

3. With the rebuilding of the temple the place of the synagogues in the life of the Jews did not cease. There many fulfilling of the spiritual needs of the Jews who remained in "The Dispersion" (Acts 15:21)

4. One of the main changes the synagogue brought was great freedom. Any faithful member could officiate and lead in the worship. No sons of Aaron were required and it gave them nothing more than a complimentary precedence.

a. Could this be a part of God's plan to prepare for a new and higher order which should rise in "the fullness of time?" We know the time was coming when both the priesthood and the Temple would be abolished or taken out of the way.

"prophets" were read and thus the Messianic hopes of Israel, along with the expectation of a kingdom of Heaven were, universally instilled in the hearts of the people.

B. Spread of the Synagogues. There many synagogues in the city of Jerusalem along with Nazareth, Capernaum, and other communities in Judah.

1. The New Testament list synagogues in Damascus, Salamis, Antioch of Pisidia, Thessalonica, Corinth, etc. The papyrus finds of recent years contain many references to Jewish synagogues in Egypt, from the time of Euergetes (247-221 B.C.) onward. History also reveals that the Essenes had their own synagogues.

C. The only piece of furniture that we know in the synagogues was the movable ark in which the rolls of the Law and the Prophets were kept.

1. In front of the ark, and facing the congregation, were the "chief seats" for the rulers of the synagogue and learned men. (MAT 23:6) "and love the chief place at feasts, and the chief seats in the synagogues," (ASV)

D. The worship of the synagogue in its early beginning was no doubt very simple. It grew into five major parts: (1) The Shema, prayer, the reading of the Law, the reading of the prophets with the benediction, and the translation and explanation of the Scripture lesson.

1. The Shema: It comes from the Hebrew word meaning "hear." It was the confession of God's unity, consisting of the following passages: Deuteronomy 6:4-9; 11:13-21; and Numbers 15:37-41. A benediction is uttered before and after the reading of the "Shema."

a. It is interesting to note that Jesus quoted the opening words of the "Shema" in Mark 12:29 in answering the question, "Which commandment is the first of all?"

2. Prayers: The I.S.B.C. state the most important prayers were the "Shemoneh'esreh," (eighteen benedictions). It also list the following as the first of the eighteen:

a. "Blessed art Thou, the Lord our God, and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob: the great, the mighty and the terrible God, The most high God who showest mercy and kindness. Who createst all things. Who rememberest the pious deeds of the patriarchs, and wilt in love bring a redeemer to their children's children for Thy Name sake; O King, Helper, Saviour and Shield! Blessed art Thou, O Lord, the Shield of Abraham."

3. The Reading of the Law and the Prophets. On the Sabbath day there were at least seven readers. It could be done by priest, Levites and members of the congregation.

a. Before the first reading there was a special

benedictions and at the close of the last reading. The reading was in Hebrew and this necessitated an interpreter to give the reading in Aramaic.

4. The lesson: Anyone present who was able to instruct could be asked to give the lesson or might ask the ruler for permission to preach.

E. Many writers believe the synagogue was the most original and fruitful creation of the Jewish people. History shows it was the rallying point of Judaism from the times of the Babylonian exile to the destruction of Jerusalem in A.D. 70.

1. The New Testament reveals Jesus speaking in the synagogue and Paul preaching in them.<sup>0</sup>

#### THE GREEK OR HELLENISTIC PERIOD (331-167 B.C.)

We have already noted that Greek power had been on the increase since the days of the Persian King Xerxes (486 - 465). Philip of Macedon was able to bring about the union of the Greek city states. The Hellenist League, comprising all the Greek states except Sparta, became the instrument of Alexander the Great.

I. ALEXANDER THE GREAT: He was also called the apostle of Hellenism and he was educated by Aristotle. Alexander was completely convinced that the Greek way of life was superior to any other, therefore, he began his crusade with a missionary zeal.

a. Alexander died in 323 B.C. at the age of 33 years. The eleven years from the time that Alexander crossed the Dardanelles until his death in Babylon changed the course of history. He conquered more territory than any of his predecessors. The great influence of Hellenism was to continue for many more centuries and to play a very important role in New Testament times.

b. One important historical note: It took Alexander seven months to destroy the island city of Tyre. With the fall of Tyre the maritime and commercial predominance of the Phoenicians came to an end and the city of Alexandria will take its place. (The Jews will play a very important part in this.)

c. Jewish tradition show Alexander in a friendly light, although Hellenism was to become the great enemy of orthodox Judaism.

#### II. Hellenism and its influence on Jewish history.

A. Upon the death of Alexander the Great, the Greek kingdom was divided between four of his generals. Three of the generals ruled areas adjacent to Palestine. These kingdoms were well established by 275 B.C., and were known as the Ptolemaic (Egypt), Seleucid (Babylonia to Asia Minor) and Antigoniid (Macedonia). The warring of these kingdoms were always involving the Jews and Jerusalem.

1. We will cover very little of this period of the 400 years of silence as it involves a lot of history. Later will cover only the last part which leads to the Independence or Maccabean Period (167 B.C. - 63 B.C.)

B. We must remember after the Babylonian exile the majority of the Jews did not live in Palestine. Many remained in Babylon. There were large Jewish settlements in Antioch, Damascus, etc. Acts 2 reveals they lived all over the Roman Empire. They remained loyal to the Jerusalem Temple.

1. Those of Palestine were apt to consider themselves alone the truly orthodox.

2. Of the dispersion the most significant group of Jews, historically speaking, was that of Alexandria. It was here that temptation of Hellenism was the greatest.

3. The Alexandrian Jews began to follow their neighbors in subscribing to a school of Greek philosophy. This resulted in the attempt to harmonize Scripture with Greek thinking which produced the allegorical method of interpreting Scripture.

a. The allegorist regards the literal sense of Scripture as the vehicle for a secondary sense which is regarded as more spiritual and profound.

b. The allegorical interpretation is thoroughly subjective. Anything deemed impossible or contrary to reason was allegorized.

c. From all of this you can see that Hellenism had a great influence on the Jew's culture, language, freedom, and thought.

1. The Greek language and literature became almost universal. This became a point of division between the Jews that lived in the homeland and those of the dispersion.

2. This led to the Greek Version (Septuagint) of the Jewish Scriptures which was made in Alexandria.

D. All of this led to an anti-Hellenistic party in Judea known as Hasidim, or "the pious," and this leads to the party known as the Pharisees.

1. The Hasidim, or "the pious," were ready to defend their ancestral faith to the death if need be, and in the days of Antiochus Euphranes many of them did die for that faith.

### III. THE SANHEDRIN

A. The word Sanhedrin comes from the Greek word which means "a sitting together." In the Talmud the great Sanhedrin was the supreme council of the Jewish people in the time of Christ and earlier.

B. There is no historical evidence to show that previous governing tribunal among the Jews. Historically it's beginning is to be placed at the period in which Asia was convulsed by Alexander the Great and his successors. (I.S.B.E.)

C. As we have already noted, the whole history of post-exilic Judaism circles round the high priest, and the priestly aristocracy always played the leading part in the Sanhedrin with the High Priest being chief ruler.

D. The Sanhedrin was made up of the High Priest and members of his family, elders, scribes, Pharisees and Sadducees. The number of members is usually given as 71.

E. The I.S.B.E. gave the following concerning the procedure of the Sanhedrin:

1. "The members of the Sanhedrin were arranged in a semicircle, so that they could see each other. The two notaries stood before them, whose duty it was to record the votes. The prisoner had to appear in humble attitude and dressed in mourning. A sentence of capital punishment could not be passed on the day of the trial. The decision of the judges had to be examined on the following.....Because of this, cases which involved capital punishment were not tried on Friday or any day before a feast. A herald preceded the condemned one as he was led to the place of execution, and cried out: "N. the son of N. has been found guilty of death, etc. If anyone knows anything to clear him, let him come forward and declare it." Near the place of execution the condemned was asked to confess his guilt in order that he might partake in the world to come."

#### THE SYRIAN PERIOD (B.C. 204-167)

The land of God's people again become the center of contention between the family of Seleucus and Ptolemy. The century under the Ptolemies was, in the main, a period of prosperity for the Jews. The land then was taken over by the family of Ptolemy which lead to the Syrian period. This was the darkest period for the Jews during the 400 years we are now studying.

I. First of all we need to look at the High Priest during this period of time as they play a very important role. It will also show us the corruption of the Jews at this time and how this was used by the ruling powers.

A. The following is a list of the priests and a brief description of the conditions of the nation.

1. Onias I (330-309 B.C.) Ptolemy takes Judea. The city of Jerusalem on the Sabbath when the Jews offered no resistance. Many taken to Alexandria and Egypt.

2. Simon I (The Just) (300-292 B.C.) Jewish tradition



makes him the greatest of this later line of priests. He is said to have fortified the temple and maintained the divine service in the highest splendor.

3. Eleazar (292-251 B.C.) and Manasseh (251-240 B.C.) It appears this long rule was profoundly tranquil. Eleazar was the brother of Simon the Just as Onias, the son, was under age. Manasseh was Eleazar's brother. During this time we have the Septuagint and Hellenism influence.

4. Onias II (240-226 B.C.) He endangered the long friendship with Egypt (Ptolemy) by refusing to pay tribute. Invasion was averted by his nephew, Joseph, who borrowed money from some rich Samaritans. Joseph succeeded in establishing a civil authority side by side with that of the high-priest. It lasted about twenty-two years and then became a source of evil.

5. Simon II (226-198 B.C.) Judah is conquered by Antiochus the Great (the Syrian). (History note: It was the coronation decree, inscribed on the "Rosetta Stone," of king Ptolemy V. Epiphanes [205-181 B.C.] that afforded the foundation for the art of deciphering the Egyptian hieroglyphics.)

6. Onias III (198-171 B.C.) The fall of Palestine into Syrian hands, following the victory of Antiochus the Great at Pannon (198 B.C.) ushered in a new era of Jewish history. It is at this time that the Seleucids determine to force the Jews to accept Hellenism.

a. Antiochus IV bore the surname Epiphanes (which means "the illustrious"). The Jews called him Epimanes (the madman).

7. Jason (175-172 B.C.) The Jews who looked favorably of Greek culture opposed Onias III, a strict follower of Simon the Just and a strictly orthodox Jew. They promised a larger tribute to Antiochus and had Jason, Onias' brother, appointed High Priest.

a. The Syrian ruler thought of the high priesthood as a political office and it was his right to appoint whomever he chose. The pious Jews knew better. It was of divine origin and was not to be sold to the highest bidder.

b. Jason built a gymnasium in Jerusalem. Jewish young men were encouraged to use it and to adopt Greek names and customs. It was at this time there arose a resistance movement, The Hasidim (the pious). Their purpose was to defend the orthodox Jewish institutions.

8. Menelaus (172-168 B.C.) Jason was undermined by Menelaus. Menelaus was of the tribe of Benjamin. Jason tried to regain the high priesthood by force in B.C. 170. This action caused the king, Antiochus, to believe that Judea had revolted.

a. The king return from Egypt (after loosing a great

battle) in a state of fury. He took Jerusalem by storm, slaying young and old, women and maidens. About 40,000 were slain and many were sold into slavery. Menelaus guided the king Antiochus into the temple where the altar was profaned by the sacrifice of a swine and its broth being sprinkled over the whole sanctuary. He then polluted the Holy of Holies with filth.

II. Antiochus tries to destroy Judaism by severe religious persecutions.

A. A systematic attempt was made to Hellenize the country by force. Greek deities were to be worshipped by all. A bearded image of Jupiter was set up upon the Temple altar. (The Samaritans submitted without resistance, and their temple on Mount Gerizim was dedicated to Zeus Xenius.)

1. Copies of the Old Testament Scriptures were ordered to be destroyed. The practice of Jewish rites (circumcision, the observance of the Sabbath, observance of the feast of during the year, etc.) were forbidden under penalty of death. Also, the refusal to sacrifice to the Greek gods was to receive the penalty of death.

B. According to Jewish tradition two particular cases of heroic resistance make this one of the brightest pages in Jewish martyrology.

1. When a piece of swine's flesh was thrust into the mouth of Eleazar (A chief scribe and 90 years of age.), he spat it out. When some of the officers, for old acquaintance sake, besought him to provide some meat, and eat it as if it were the unclean food, he made a reply which contains the reason for dying this way: "It becometh not our age in anywise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion, and so through mine hypocrisy, and desire to live a little time, should be deceived by me, and I get a stain to my old age, and make it abominable. For though for the present time I should be delivered from the punishment of men, yet I should not escape the hand of the Almighty, neither alive, nor dead."

2. A mother and her seven children were brought into the presence of the king for having refused to eat swine's flesh. From the eldest to the youngest, they displayed not only constancy but triumph; and the mother, after having encouraged each in his turn, herself suffered last.

III. The Hellenizing party had gained a victory by the use of arms. Menelaus continued as High Priest. The Hellenizers in their very zeal for a quick defeat of the religion of the Jews evoked a reaction which drove them out of power and brought into being an independent Jewish state.

#### THE MACCABEAN PERIOD (B.C. 167-63)

The oppressions by Antiochus Epiphanes produced a great

reaction. It was brought about by an aged priest named Mattathias from the obscure village of Modin. It became the war for independence and lasted for 30 years.

## I. How It All Began!

A. Antiochus had a pagan altar erected at Modin and order the people to show their loyalty by sacrificing on the altar Mattathias, the aged priest of the village, was ordered to go first to set a good example and he refused.

1. Others were prepared to be more compliant and one came forward to make a sacrifice on the altar. Mattathias was enraged and slew the apostate Jew and the emissary of Antiochus. Then he and his five sons destroyed the altar before they fled to the hills.

a. Upon leaving the village Mattathias proclaimed that all who were zealous for the law and covenant should follow him and many did.

B. Before his death, Mattathias, had his followers to choose as military leader his third son, Judas, known as "Maccabee (the hammer)". He fought the war with what we call guerrilla warfare.

1. The Syrians underestimated the strength and zeal of the Maccabees. Judas Maccabeus won battle after battle against forces many times larger than his own.

2. Finally he marched on Jerusalem. He defeats the Syrian General Lysias and takes the city. The High Priest Menelaus and his sympathizers flee from the city. (It is interesting to note Judas with 10,000 men was able to defeat Lysias with an army of 60,000 foot and 5,000 horse.)

3. Judas Maccabeus enters the temple and cleanses it. Beginning with the twenty-fifth of Kislev they observed an eight-day Feast of Dedication, known as Hanukkah.

C. The peace was short lived. Lysias and the Syrian army returns. Trouble at Antioch, the capital of Syria, cause Lysias to make an offer of peace to the Jews.

1. Syria would refrain from interference in the internal affairs of Judea; laws against the observance of Judaism would be repealed; Menelaus to be removed from office and the office of High Priest would be given to Jakim or Eliakim, better known by his Greek name of Alcimus (a milder Hellenizer). Judas and his follower would not be punished.

a. The leaders of Jerusalem accepted this even though Judas was against it. Menelaus was executed and Judas and a few of his followers left the city. Judas' feelings proved to be right. Alcimus killed 60 of those leaders who accepted the terms of peace in one day.

b. Many loyal Jews turned to Judas again and the 800 men met the large Syrian army. Judas died in the battle. He was a man who gave God the glory. His death took place in B.C. 161.

## II. The Battle Continues.

A. Simon, Jonathan, and Johanan, brothers of Judas, with several hundred Maccabean soldiers, fled across the Jordan. Jonathan, the fifth and youngest, becomes the leader of the band.

1. A last attempt of the hellenizing party to call in the aid of Bacchides of Syria proved their ruin; for, enraged by a defeat which he suffered from Jonathan, Bacchides put to death many of the faction who had invited him, and gave up the enterprise.

a. Before he retreated, however, he accepted the invitation of Jonathan to make peace; restored his prisoners and hostages; and promised not again to molest the Jews, a promise which he kept. This state of things lasted for about six years (158-152 B.C.).

B. Rival Syrian kings (Alexander Balas and Demetrius) seek support of the Jews which leads to Jonathan becoming High Priest.

1. Alexander nominated Jonathan to the high-priesthood which had been vacant since the death of Alcimus. He sent him a purple robe and a crown of gold. Jonathan assumed these insignia at the Feast of Tabernacles (153 B.C.), and thus began the line of the priest-princes of the Asmonaean family.

a. It does not appear that any direct claimant to the high-priesthood remained since Onias IV the younger, who inherited the claim of his father Onias III, the last of the legitimate high priest. The Asmonaean family united the dignity of civil rulers, and for a time of independent sovereigns, to that of the high-priesthood. The Asmonaean family were priest of the course of Joarib, the first of the twenty-four courses (I Chr. 24:7), and whose return from captivity is recorded in I Chronicles 9:10; Nehemiah 11:10.

c. Upon the death of Jonathan his brother Simon became the high priest and leader of the Jews. He was the second son of Mattathias, the last survivor of the five brothers.

1. Simon's wisdom and valor had aided Judas and Jonathan through the long contest for freedom. The first year of Simon became a epoch from which people dated contracts and other instruments.

2. Simon and two of his sons were murdered by an ambitious son-in-law in 134 B.C. A third son, John Hyrcanus managed to escape. He succeeded his father as hereditary

head of the Jewish state. He was head of the nation for 30 years (135-106 B.C.)

III. The Final Chapter. With the death of the last of the sons of Mattathias (135 B.C.) the heroic age of the struggle of the Maccabean came to an end.

A. The generation that had begun and fought for religious freedom was now dying out. The generation that now was on the scene was proud of the Maccabean victories and hopeful of even greater successes.

B. Syria offered recognition to Hyrcanus on the condition that he would consider himself subject to Syria and promise to help them in military campaigns.

1. He accepted these terms and the Syrian king left the area, and the Hellenizing party disappeared from the Jewish political scene.

a. The history of the Hellenistic party that follows can be summed up in the adage, "If you can't lick them, join them." Their ideals were perpetuated in the party of the Sadducees. The ideals of the Hasidim were perpetuated in the party of the Pharisees. The PHARISEES and the SADDUCEES are first mentioned during the lifetime of John Hyrcanus.

C. "And if a kingdom be divided against itself, that kingdom cannot stand. (25) And if a house be divided against itself, that house cannot stand." (Mark 3:24-25) We see the truthfulness of the statement of Christ in the fall of the Jewish nation.

1. One of the chief causes of the fall was the rupture of the religious unity of the nation. This was brought about by the rise of the opposing sects of the Pharisees and the Sadducees.

2. At first John Hyrcanus was a Pharisee. Toward the end of his reign he joined the party of the Sadducees as the result of an insult from one of the leading Pharisees. This act brought a lot of trouble for his descendants.

3. John Hyrcanus died in 104 B.C. His personal life was free from suspicion and he was accepted by all. His children, however, had grown up in a palace and numbered themselves among the aristocrats. They could not stand the Pharisees as their training was more in Greek than in the Hebrew.

D. No human affairs ever reach the climax of prosperity without taking the downward turn (Soloman and his son.). It was taken with frightful rapidity by the successors of John Hyrcanus.

1. Their personal ambition as opposed to the pure patriotism of the Maccabees. Family murders.

F. Judah (Hebrew) - Aristobulus (Greek): John Hyrcanus' eldest son becomes leader for one year. He cast three of his brothers in prison where two died. Another brother was murdered in the palace.

1. He continued his fathers policy of territorial expansion. History records that drink, disease, and the haunting fear of rebellion brought about his death after only a one-year reign.

F. Jonathan (Hebrew) - Alexander Jannaeus (Greek): History knows him by his Greek name. He was in prison at the time of his brothers death.

1. He also continued his fathers policy of territorial expansion. It was at this time the size of the Jewish state was comparable to that of the glorious days of David and Solomon.

2. Open rebellion broke out at a memorable Feast of Tabernacles when Alexander Jannaeus was officiating in the Temple as king-priest. It was caused by the contempt he had for the Pharisees. Hundreds of defenseless people were killed.

a. Later in his reign he was almost defeated and had to flee to the mountains. He regained his rule and had 800 Pharisees crucified in the presence of the Sadducean leaders that he had invited to a banquet.

b. Rebellion lasted about six years. This was followed by years of internal strife. It may have been at this time that number of devout priest withdrew to the lonely Essene colony at Qumran on the northwest corner of the Dead Sea (where the Dead Sea Scrolls were found).

G. Queen Alexandra and her elder son Hyrcanus became the High Priest. (78-69 B.C.) In reality it was the Pharisees who had the real power.

1. The Pharisees want the leaders of the Sadducees to be punished for the death of the 800. They did make one great contribution during this time. It was in the field of education.

a. Under the rule of Simeon ben Shetah, the Sanhedrin decreed that every young man should be educated in the Old Testament scriptures. A system of elementary education was inaugurated.

2. The Sadducees wanted Aristobulus, the younger son of Jannaeus and Alexandra, to be High-priest. With the death of Queen Alexandra we again have civil war.

H. Hyrcanus II and Aristobulus II (69 B.C.) In the battle that followed Hyrcanus surrendered, yielding the civil and High Priesthood to his brother, Aristobulus. Hyrcanus was permitted to retire to private life.

1. The intervention of Gabinius led to a new settlement of the civil government. He deprived the high-priest of supreme power which he divided among five "Great Sanhedrins" seated at Jerusalem, Jericho, Gadara, Amana, and along with Sapphoris. They were patterned after the original one of 71 in Jerusalem. (This state of affairs remained until the restoration of Hyrcanus to the principality by Julius

B. Hyrcanus was in need of help and called on Rome for this help. Gabinius, the proconsul of Syria, along with his army was sent. Mark Anthony was his lieutenant at this time.

a. Temple worship was permitted. In the words of Josephus, "Judah was made tributary to the Romans," and the last vestige of Jewish national independence was removed. Even though Hyrcanus was High-priest the real power was Antipater, or Antipas, the father of Herod.

1. Pompey left the sacred vessels and the treasures untouched. He then ordered the Temple to be purified. He restored the High-priesthood to Hyrcanus. This was limited to Judah proper and he could not assume the crown.

A. Pompey defeated the followers of Aristobulus and took the city of Jerusalem. He entered the Holy of Holies where he was amazed to find no statue or other symbol of Deity.

I. Judah and Rome. Pompey personally intervened in the quarrel between Aristobulus and Hyrcanus. Pompey soon learned that Aristobulus was planning to resist the Roman presence in Judah.

Rome set its eyes on all Asia. The last of the universal physical kingdoms. Legend has its beginning in 753 B.C. By 133 B.C. Rome was victory over Carthage, Macedonia, Corinth and all Achaea; then Attalus, king of Pergamum, bequeathed his territory to the Romans and Rome set its eyes on all Asia.

## THE ROMAN PERIOD OF HISTORY

I. Pompey learned about the quarrel between the brothers while in the East building the Roman Empire. Under the guise of a willingness to arbitrate the difference of the two brothers, Rome gets its foot in the door for the final chapter of the 400 years between the Old and New Testaments.

a. Antipater was an Idumean (or Edomite) noble. He was able to persuade Hyrcanus that his life was in danger and he fled to Arabia Petra, the rock-hewn city of Petra. They returned with an army of 50,000 men and besieged the city of Jerusalem.

1. Aristobulus now finds himself with a new enemy in the person of Antipater the Idumean (the father of Herod). Antipater saw in the two brothers conflict the opportunity to use Hyrcanus to fulfill his own dream of being a power in Judaea.

Caesar in 44 B.C. During all this time Antipater was seeking an ever increasing amount of power for himself and positions of influence for his sons.

II. Antipater and his sons.

A. Antipater had four sons: "Phasel, Herod, Joseph, and Pheroras, and a daughter named Salome. After he had been made procurator of Judea, he made his son, Phasel, governor of Jerusalem, and Herod, who was only fifteen years old, governor of Galilee.

1. Herod soon distinguished himself alike by energy in his government and defiance of all Jewish laws and powers.

B. The death of Julius Caesar (44 B.C.) was a great blow to the family of Antipater and all of the Jewish nation.

1. Antipater and his sons showed their loyalty to Cassius until Anthony defeated Brutus and Cassius at Philippi. Herod quickly changed his loyalties and bribed his way to favor with Anthony. Anthony bestowed upon him the title "King of the Jews," which was to have meaning only after the Parthians were driven out. The Roman forces helped Herod in this military operation.

III. Herod the Great (37-4 B.C.) To truly understand the rise to power of Herod and true character would involve a deeper study of Roman history than this series will allow. (Mark Anthony, Cleopatra, Octavian, etc.)

A. Herod was established on the throne of Judea in 37 B.C. and founded a dynasty of princes who ruled in different parts of Palestine under various titles. They are met often in the New Testament.

B. Herod's great claim to the favor of the Jews was that of restoration of the Temple. This was announced to the people assembled at the Passover (20 19 B.C.) according to the Jewish historian, Josephus.

1. The purposal was met with opposition for fear that he would begin but would not be able to finish. He overcame this opposition by agreeing not to pull down the old until he had all the materials for the new edifice collected on its site. This took about two years.

2. According to Josephus he pulled the old down to its foundations and laid them anew on an enlarged scale.

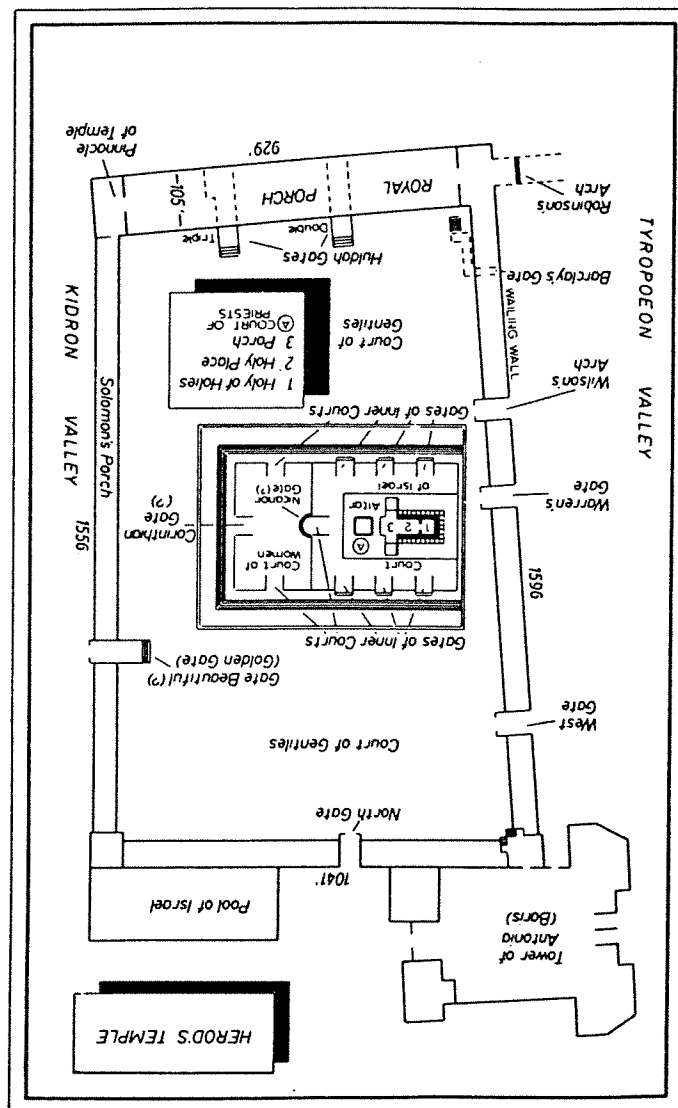
3. The holy "house," including the Porch, Sanctuary, and Holy of Holies, was finished in a year and a half (16 B.C.). The completion was celebrated by lavish sacrifices a great feast.

4. Since this temple played such an important part in the life of our Lord and Saviour, Jesus Christ, we will spend some time looking at it.



# The Temple Built By Herod

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present {him} to the Lord;" (Luke 2:22) (Please read Luke 2:23-39) "And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:" (Luke 2:46)



(44) And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, (45) the sun's light failing: and the veil of the temple was rent in the midst. (46) And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." (Luke 23:44-46) "And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. (2) But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:1-2)

[1.] The Temple of Herod. Most of our knowledge on this temple come almost entirely from the works of Josephus and the Talmudic tractate "Middoth" (meaning "Measurements").

A. The temple was surrounded by a series of courts. In side of the larger courts we find smaller courts. Here is a list of some of the courts.

1. Court of the Gentiles. This was the largest of the courts and was open to everyone.

2. Court of the Woman. This court was to the east of the front of the temple proper. It was open to Jewish women.

3. Court of Israel. This court was located on each side and the front of the temple proper. Only the Jewish men could enter this court.

4. Court of the priests. Only the priest could enter this section.

a. Today this area is probably the present Haram-es-sheirf, the walled enclosure containing the Dome of the Rock, an eight-sided Mohammedan shrine probably built on the same spot as Solomon's and Herod's temple. This court is 929 feet on the south side, 1041 feet on the north, 1556 on the east, and 1596 on the west. The total area is some thirty-five acres.

B. The large court around the temple area had magnificent porches (also called porticoes, cloisters, or stoas) on the inside of the walls. On the west, north, and east sides were composed of double rows of Corinthian columns, 25 cubits or 37 feet 6 inches in height, with flat roofs.

1. The magnificence of the Royal Porch which overhung the southern wall. It consisted of a central open area and two aisles. Its total length was one stadium or 600 Greek feet. It supported by 162 Corinthian columns.

2. The porch on the inside of the east wall was called Solomon's porch (Acts 3:11).

C. The eastern gate appears to have been the Gate Beautiful mentioned in Acts 3:10.

1. The eastern gate of the Court of the Gentiles is presently called the Golden Gate, and is walled up. This is decorated with drawing of the Palace of Shushan, where Queen Esther live. (Talmud) This was to make the people "ever mindful when they came."

a. The fact that it opens through Solomon's Porch adds strength to the view that it is the Gate Beautiful of Acts chapter three. (3:2, 8, 11).

- D. The temple enclosure within the Court of the Gentiles was entered by ten gates and each gate had a warning to the Gentiles that they entered only at the risk of the death penalty.
1. Nine of the ten gates were overlaid with gold and silver. The tenth far exceeded in costliness of the nine as it was of Corinthian bronze. (Josephus) We are not sure of its exact location.
- E. The dimensions of the temple was the same as Solomon's temple. It contained the Holy Place and the Holy of Holies.
1. The furniture in the Holy Place: Golden lampstand, altar of incense and table for the showbread. (Interesting note: A representation of the lampstand may be seen on the arch of Titus in Rome. It is pictured as a part of the booty taken from Jerusalem when the Romans captured the city in A.D. 70.)
2. According to Rabbinical traditions, the veil which separated the Holy Place and the Holy of Holies was 40 cubits long, 20 wide, and it had the thickness of the palm of the hand. It was made in 72 squares. According to the 27th chapter of Matthew and verse 51, this is the veil that was ripped apart from top to the bottom when Jesus died on the cross.
- a. "(44) And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, (45) the sun's light failing: and the veil of the temple was rent in the midst. (46) And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." (Luke 23:44-46)
- IV. Back to Herod the Great. From the splendor of the Temple to family cruelties.
- A. His jealousy was the source of all his cruelties. He brought his sons, Aristobulus and Alexander, from their three years' residence at Rome.
1. At first he treated them like a father. He married Alexander to Glaphyra, the daughter of Archelaus, the king of Cappadocia. Aristobulus was married Berenice, his own cousin and the daughter of Salome.
- a. This union did not appease Salome's jealous ambition. She caused Herod to send for Antipater, his elder son by Doris, whom he had divorced to marry Mariamne. This move proved to be the down fall of Alexander and Aristobulus. Finally, Herod had these two sons strangled at Sebaste.
- B. In about the year 7 B.C. we see just how strong the spirit of the Maccabees still existed. Herod had placed a

Golden Eagle, the symbol of the Roman empire, of which Judea was now a province, over the entrance to the Sanctuary. It was a breach of the second commandment that excited the indignation of the Jews.

1. Two of the chief rabbis instigated their disciples to tear it down. The two defended their conduct and were burned alive. The high-priest Matthias was deposed, and Joazar took his place.

C. Next in the series of domestic tragedies. Antipater, the favored son of Herod, and along with Pheroras, the favorite brother of Herod, conspired to take Herod's life.

1. The plot was found out. Pheroras died of an illness and Antipater stood trial before Herod and Varus, the Roman governor of Syria. He was found to be guilty.

D. While he was waiting on the confirmation of his son's death from Augustus, Herod was seized with a most painful and loathsome disease. (It was at this time he ordered the representatives of the chief families of Judaea to be shut up in the hippodrome at Jericho and to be put to death as soon as he expired, that his funeral might not want for mourners.

1. His rage and terror were brought to a climax by his learning of a new danger, threatening the crown which had cost him so much. "Where is He that is born King of the Jews?" He resolved to ride himself of the dreaded rival by the massacre of all the babes in Bethlehem from the age of two years old and under.

E. Soon after this the embassy returned from Rome and gave Herod the right to deal with his son as he wanted to. Augustus suggestion was banishment.

1. Antipater tried to bribe his jailer and this was reported to Herod. It was with his dying breath that Herod gave order for his son's execution. It was about this time that Augustus uttered the celebrated sarcasm, "It is better to be Herod's hog than his son.

2. Herod died five days after the death of his last son, Antipater. This was shortly before the Passover, 4 B.C.

V. The close of the 400 years. Before the reign of Herod had closed, both that Prophet (John the baptizer) and the Messiah, Jesus Christ, the Lord and Son of God had been born.

A. "In the days of Herod the Great, in an obscure corner of the Roman Empire, in the city which had been the birth place of King David a millennium earlier, Jesus the Messiah was born. History took little note of His life. Only a few devoted disciples openly espoused His cause. The religious leaders attributed the miracles He performed to Beelzebub, the prince of the devils. To the Roman officials He was an

insurrectionist; to the Jews, a blasphemer. In the hour of his trial, his disciples forsook him and fled. He was crucified as a malefactor, between two thieves. Yet his life and his death introduce a new age. From an apparent defeat came the triumph of victory. The death of the cross is heralded as the divinely provided atonement for sin. The resurrection brings the assurance of life ever lasting." (Charles Pfeiffer)

#### ROMAN EMPERORS' OF NEW TESTAMENT TIMES!

(This information is given because of the request of many in the class. A good study on this subject can be found in the work of Merrill C. Tenny, "New Testament Survey.")

27 B.C.-14 A.D. Octavian (Augustus) Caesar. He was ruling at the time of the birth of Christ. He promoted peace and prosperity and boasted that he found Rome brick and left it marble.

14 A.D.-37 A.D. Tiberius Caesar. "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, (2) in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness." (Luke 3:1-2) This tells the emperor during Christ's ministry and death. He was the adopted son of Augustus. He was never popular with the people and he was suspicious, haughty, and cruel.

37 A.D.-41 A.D. Caligula. He was mentally unstable and tyrannical. He was assassinated by one of the imperial guards. At one time he tried to erect a statue of himself in the temple at Jerusalem.

41 A.D.-54 A.D. Claudius. An able ruler with an idiotic physical appearance. It was during his reign Rome became a bureaucracy. "After these things he departed from Athens, and came to Corinth. (2) And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he came unto them;" (Acts 18:1-2) Claudius took Agrippina as his fourth wife; she was the mother of Nero.

54 A.D.-64 A.D. Nero. It is said that he ruled well for five years. He murdered his mother in 59 A.D. and Rome burned in 64 A.D. He became careless, extravagant, cruel and instigated the first Roman persecution against the church. His troops revolted against him, and he ordered one of his guards to kill him.

68 A.D. Galba. He was appointed by the army and then was slain by the army.

69 A.D. Otho. He was killed in the battle with Vitellius, the Roman legate of Germany.

III. Following the judicial murder of Mariamne, Herod took another wife who was Mariamne, daughter of the high-priest, Simon. Her son, Herod Philip, married Herodias, daughter of Agrippa before whom Paul pleaded his cause (Acts 25-26).

II. His second wife was Mariamne, the granddaughter of Hyrcanus. Their eldest son was Aristobolus. From this son descended the two Agrippas: 1) the king Herod who slew James and imprisoned Peter (Acts 12:1) 2) the second, king Agrippa before whom Paul pleaded his cause (Acts 25-26).

I. Doris was his first and he married her before his accession to the throne. Antipater was the only son and he was the last victim of his father's dying rage.

Herod had ten wives, but we need to be concerned with only the first four.

#### THE FAMILY OF HEROD AND ITS PART IN N. T. TIMES!

II. The will of Herod the Great. It was in favor of the sons of Malthace (Archelaus and Antipas), who had been educated at Rome. The will left ample provision to his sister Salome.

A. "The lifeless remains of Herod seemed to retain his characteristic magnificence. The body was borne aloft on a bier, which was adorned with costly precious stones. The linen was the richest dye; the winding-sheet of purple. It still wore the diadem, and, above that, the golden crown of royalty: the sceptre was in its hand." It was followed by the sons and relatives of Herod, military force, and the last was five hundred of his court-officers, bearing sweet spices, which the Jews embalmed the dead. The body was taken to the Herodium, a fortified palace, about twenty miles from Jericho and four miles southeast of Bethlehenn.

I. While awaiting the ratification of Herod's by Augustus, his son, Archelaus, took over his father's power. The first thing he did was to replace the Jewish princes from the hippodrome and then he made arrangements for his father's funeral with great splendor. You will recall that Herod died at Jericho. Here is a part of the funeral:

#### THE FUNERAL AND WILL OF HEROD THE GREAT!

81 A.D.-96 A.D. Domitian. He was the second son of Vespasian. He was autocratic and demanded worship for himself. He was suspicious, harsh and instigated the second Roman persecution against Christians. He was assassinated.

79 A.D.-81 A.D. Titus. He was the son of Vespasian. He also was handsome, popular, and generous. Pompeii was destroyed by the volcano Vennuvius during his reign.

69 A.D.-79 A.D. Vespasian. He was an old soldier who was plain, stern, honest and vigorous. He built the Colosseum. It was during his reign that Jerusalem was destroyed by Titus.

Artistobulus which was followed by her divorce and marrying his half-brother, Herod Antipas which lead to the martyrdom of John the Baptist.

IV. His fourth wife was a Samaritan, Malthace. She was the mother of Herod Antipas and Archelaus.

## THE HERODS, THE JEWS, AND ROME

### A. HEROD THE GREAT.

| Wives                      |                                          | Sons                                         |  |
|----------------------------|------------------------------------------|----------------------------------------------|--|
| I. Doris                   | 1. Antipater                             | } Executed by their father in his life-time. |  |
| II. Mariamne, grandd.      | 2. Aristobulus                           |                                              |  |
| III. Mariamne, d. of Simon | 3. Alexander                             |                                              |  |
| IV. Malthace, a Samaritan  | 4. Herod Philip I                        | Lived as a private person.                   |  |
|                            | m. Herodias. son.                        |                                              |  |
|                            | 5. Herod Antipas                         | Tetrarch of Galilee.                         |  |
|                            | 6. Archelaus                             | Ethnarch of Judea.                           |  |
| IV. Cleopatra              | 7. Herod Philip II                       | Tetrarch of Northern                         |  |
|                            | m. Salome, d. of Philip I. and Herodias. | Perea, etc.                                  |  |

### B. Children of Aristobulus.

1. Herod Agrippa I
2. Herodias, m. —
- (1) Herod Philip I.
- (2) Herod Antipas.

### C. Children of Herod Agrippa I.

1. Herod Agrippa II.
2. Bernice (titular king).
3. Drusilla, m. to Felix
- Named in Acts xxv. 23.
- Named in Acts xxiv. 24.

(It is not the intent of this class to continue the study of this family and Roman history down to and including the destruction of Jerusalem in A.D. 70. However, it would be a great study for you as an individual. It is a great lesson on the providence of God and HIS final chapter of the nation of Israel.)

Almost all scholars agree that the division of the Jewish nation into religious parties or sects comes after the age of the captivity. Under the ritualism of the Law of Moses there was scarcely any scope left for opinion. Prior to the return from captivity the actual division was a stern conflict between obedience to the Law of God, and the open rebellion of idolatry. Between the true Prophet and the false prophet.

After the cessation of idolatry we find a more thoughtful and spiritual character which gave freer scope to the speculative element. This coupled with their contact with foreign nations and religions. As already noted in this study Hellenism plays a great part in this change. When the new clashes with the old, violent reactions frequently results. The violent reactions are usually greater when the new ideology has religious and moral overtones.

It is interesting to note the development of a special word "Heresy." Heresy was the name used to refer to Greek schools of philosophy. It is the name used to apply to the Jewish religious parties. The Greek word is often translated as "SECT" which is a word derived from Latin, meaning a beaten path, or way. The term "WAY" is often applied to the Christians in the New Testament as in "Acts 9: (1) But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, (2) and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem."

In Acts 5:17 we read of "the sect (heresy) of the Sadducees" and in 15:5 we read of the "sect of the Pharisees." Paul shows he knew that this term did not apply to the Lord's church for when he is accused of being "a ring-leader of the sect (heresy) of the Nazarenes" in Acts 24:5, he replied in verse 14 "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the Law, and which are written in the prophets!"

### THE PHARISEES

The word Pharisees means "separated ones" and comes from the Aramaic form of the Hebrew word "Perushim." The party of the Pharisees is first mentioned by name during the reign of John Hyrcanus (134-104 B.C.). There is a difference as to this separation -- from the common people or the teaching of Hellenism.

I. The fundamental doctrine of the Pharisees was their belief in an Oral Law. Much of their doctrine was found in the Mishna (their teaching that God gave Moses an oral law to complete and to explain the written law).

A. In addition to this they had three other classes of



I. There is no way of ascertaining the origin of the name, We all realize that the New Testament often mentions an denounces together the Pharisees and the Sadducees, yet they have little in common save their antagonism to Jesus.

### THE SADDUCEES

A. Their beginning was good and great. They wanted to preserve the Law of God. They took a stand for separation from evil and changing the unchangeable law. Then self complacency and spiritual pride took over. We must learn from history that self-complacency and spiritual pride are two temptations to which the pious are particularly susceptible.

V. Just a closing thought from this short study of the sect known as the Pharisees.

IV. When we view the Pharisees at the close of the 400 years and the coming of Christ we them treating men like children by formalizing and defining the minutia particulars of ritual observances.

III. The Pharisees possessed a proselytizing spirit.

II. The Pharisees believed in the doctrine of a future life. We see this in Paul's statement before the chief priests and council in Acts 23: "...Brethren, I am a Pharisee, a son of Pharisees! touching the hope and resurrection of the dead I am called in question."

B. The Pharisees held to the doctrine that the oral law or tradition was not simply a commentary upon the Law, but was ultimately raised to the level of Scripture itself. It reached its ultimate when the Mishna states that the oral law must be observed with greater stringency than the written Law, because statutory law (oral tradition) affects the life of the ordinary man more intimately than the more remote constitutional Law (the written Torah).

2. On the other hand Shammai was more strict in his interpretation and was bitterly opposed to the Romans.

1. Hillel was more moderate of the two in his legal interpretations and he was known for his regard for the poor. He also was willing to accept the rule of the Romans.

traditions. 1) opinions on disputed points, which were the results of a majority of votes. 2) decrees made by prophets and wise men in different ages, in conformity with the sayings attributed to the men of the Great Synagogue. These carried prohibitions farther than the written law or oral law of Moses in order to protect the Jewish people from temptations to sin. 3) legal decisions of proper ecclesiastical authorities on disputed questions. This point gave rise to influential Pharisaic teachers during the first century before Christ.

"Sadducees." The Hebrew word by which they are called in the Mishna is never used in the Bible except as a proper name. In our translations it is always translated Zadok.

II. The doctrine of the Sadducees must be describe in a series of negatives. (Simply put they were opposed to all the Pharisees taught.)

A. They did not hold to the oral law but maintained that the written law alone was obligatory.

B. They did not believe in the resurrection, spirits, or angles. (Mark 12:18; Luke 20:27; Acts 23:8, etc.)

III. The Sadducean party was a closed party. It was the party of the Jerusalem aristocracy and the high-priesthood. They held themselves aloof from the masses and were unpopular with them.

IV. A very important face in the history of the Sadducees is their rapid disappearance from history after the destruction of Jerusalem.

### THE ESSENES

The Essenes and the Pharisees were followers of Hasidim. The main difference was the Essenes separated themselves from the rest of the Jews. They considered the rest of the Jews as hopelessly corrupted.

I. The Essenes were a very strict, small, semi-monastic sect. Philo estimated their number at 4000 and Josephus says that there were "more than 4,000. Their best known settlements were on the Northwest shore of the Dead Sea.

A. Josephus represented them as combining the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law.

1. Tradition mentions the existence of a congregation which devoted "one-third of the day to study, one-third to prayer, and one-third to labor.

II. The colony at Qumran tan leather for writing purposes, copying scrolls, hours of study of the Law and prayer. All of this was done in anticipation of the end of the age, which they regarded as very near because of their nation's society had become intolerably wicked.

A. It appears when the inhabitants of Jericho fled from the armies of Vespasian in A.D. 68, that the Qumranians also fled, but only after they had placed their precious scrolls in earthen jars and hidden them in nearby caves. (They were found by accident in the winter of 1946-1947 by an Arab shepherd boy.)

B. The absence of references to the Essenes in the New Testaments has led some writer to conclude that Jesus and the early church were Essens in sympathies.

Please remember these notes are simply copies of the notes I use to teach the class and come from many, many sources.

This brings to a close our eight week study of the 400 years of silence between the Old Testament and the New Testament. I hope it has been of some help in our understanding the world in which Jesus born, lived and died.

(Mark 1:14-15 ASV)  
(14) Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, (15) and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

GAL 4:4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, (ASV)

(Daniel 2:44-45 ASV)  
(44) And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (45) Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

(Daniel 2:31-35 ASV)  
(31) Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. (32) As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, (33) its legs of iron, its feet part of iron, and part of clay. (34) Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron, and clay, and brake them in pieces. (35) Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

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2. The teaching of Our Lord is diametrically opposed to the legalism and asceticism of the Essenes.

1. Nearly all of the principal scholars working on the Dead Sea scrolls deny categorically that there is any indication that the Essene colony at Qumran contributed in any way to the beliefs of Christendom.