

ANCIENT ISRAEL II: Mr. Paige

Jan. 17, 1990

Mark 11:7-10 This is symbolic speech. Actions spoke louder than words alone. No one ever rode into the holy city of Jerusalem, everyone walked. It's a custom of humility. Even today, the bus will take you to the city, but then you must get out and walk in.

Jesus rode into Jerusalem. He claimed the right to ride into God's city. In this way he claimed that he was the Messiah. [Riding is a status of wealth of prosperity].

Mark 11:10 "Hosanna" = "save us" It means a crying out for physical salvation. Physical salvation in Ancient Israel was rain. The Israelites would keep the Feast of Tabernacles in order to get rain. Zechariah 14:17 shows that those who didn't keep the Feast of Tabernacles wouldn't get any rain. During the Feast of Tabernacles, they would pray for rain and waive palm branches for a waive offering to appease God. This was a voluntary thing. In this case, their physical salvation was wanting Christ to deliver them from the Romans, but this wasn't Christ's purpose at the time. He was to die for our sins, and as a result, He didn't measure up to their expectations. In their eyes He didn't do the most important things. When He didn't deliver the Jews from the Romans, they thought he couldn't be the Messiah.

Old Testament

1. King - Political leader
 2. High Priest - Religious leader
 3. Prophet
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New Testament

1. -----
2. High Priest -Religious leader
- National, political leader (how did this transition take place, and the High Priest get moved to the public eye)
3. Pharisees
Saducees
Zealots
Essenes
Pharodeans

The Jews couldn't go into the Gentile house or they would be defiled. How did this come into being.

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RETURN TO JUDEA

WHY?

In 586 AD, Jerusalem was conquered by Nebecadnezzar while Israel was conquered in 721 AD. The northern Kingdom had no return. So why did the Southern tribes return to the land?

- I. *To keep their identity.*—They didn't want to lose their heritage, yet only a small portion returned.
 - A. DIASPORA--The dispersion of the Jews outside their National Homeland.
 - B. The Southern kingdom was able to keep their identity in Babylon during their exile because they kept the Sabbath. It's been said, "More than the Jews have kept the Sabbath, the Sabbath have kept the Jews." The Sabbath let them know they were different. The Northern kingdom stopped keeping the Sabbath and therefore lost their identity.
 - C. Jer. 29:1-10 This is the deportation of 605 that is being discussed. Jerusalem had not yet fallen.
 - D. Those of Jerusalem knew that God would spank them, however they didn't think He would spank them too hard.
 - They thought God would never destroy His temple. Where did they get this false idea from?
 - During Hezekiah's reign, the Assyrians were taking the land all around Jerusalem. Eventually a siege came upon the city of Jerusalem also, but God stopped this miraculously through a plague that had been sent on the Assyrians. Many of the Assyrians died and the rest retreated. They didn't understand the reason the Assyrians were stopped. It was because of Hezekiah's righteousness and devotion to God, not that God could not destroy the temple. They didn't see Hezekiah's

submission.

- Jer. 7:1-4 describes this wrong way of thinking. "Lying words" is describing the wrong thinking the Jews had toward the destruction of the temple.

II. *JEREMIAD* was an announcement of utter doom and destruction along with another side of an announcement of hope and consolation that the Jews would return.

- This term is associated with Jeremiah's announcement. God is faithful to his word.

A. Jer. 32:6-15 "The right of inheritance is thine, and the redemption in thine."

1. If a relative had the funds to buy back land that had to be sold by a poor relative earlier, then the former should buy it back to keep it within the family. This was a statute set up by God for the Israelites. Jeremiah bought back the land of his uncle.
2. Jeremiah wouldn't have bought it back if he couldn't have used it later (after the time they would return). This shows that there was the promise and hope that they would one day return (v.15).

B. Dan. 9:1-2 Daniel had a copy of the book of the scroll of Jeremiah. He saw that the 70 years were up, But didn't just sit there and watch to see what God would do. He took some initiative and did what he could humanly do. He prayed and fasted (v.3).

C. Jehoiakim became a servant king to Babylon in 606 BC. Subtract the 70 years in captivity from 606 and you come to the year 536 BC.

- The Decree of Cyrus was 538 BC, while the 70 years ended in 536 BC. It probably took those couple of years to organize the return.

III. *There was a Messiah that was to come.* He must be born in a Jewish community in Judea.

HOW?

- Ezra 1:1 The first part of this book was written in Aramaic while the other part was written in Hebrew. That's one thing that is unique about this book. Beginning in the 8th century BC, Aramaic became the business and diplomatic language. The big shots would know the language and the common person wouldn't, yet by the 5th and 6th centuries it became the common language.

 - A. Ezra 1:2-4 Cyrus was claiming that the God of Israel made him king over all the nations. He then announced they could return, that God had put it in his heart. Critics thought the Jews just fixed this part of the Bible--that it was just fiction and Cyrus would never do something like this.

 - B. The Cyrus Cylinder is an archeological find that contained a proclamation to the Babylonians. It paralleled very closely the same proclamation written to the Jews. This put to rest the critics of the Jewish proclamation.
 1. Cyrus began a policy that became the mainstay of the Persian Empire. Historians thought it was a brilliant policy from a brilliant mind. It's known as Cultural Pluralism. God's spirit stirred up Cyrus to do this. God planted the idea in his mind that he should treat all his subjects alike. Cyrus probably published numerous proclamations like this one to all the other captive groups.
 2. He allowed all subjects to keep their laws, religion and social customs. People would be less rebellious and more supportive.
 3. v.7 Cyrus even gave the vessels back that were taken by Nebechadnezzar. Many of the other groups had images, but the Israelites had no image.
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WHO?

- We don't know how many went back, but they didn't all flood back at once. Groups of Jews came at different times. Both Ezra and Nehemiah brought groups.
 - 42,360 came back
 - 4289 Priests (10%)
 - 74 Levites (.2%)
- Among the Diaspora was Judah, Levi, and Benjamin. They didn't return in proportion to their number. Why? Why would the priests come back in greatest proportion and why would the Levites proportionally come back with so few?

WHAT?

- It's not a return of individuals, but a restoration of communities. The listing is a complete listing. It mentions all of society. Even the servants and animals are recorded by number. It was used later by pople to check legitimacy.
 - In the mid-eastern social context, the community included animals. This can be seen in the book of Jonah when he came to the city of Ninevah to warn the people of God's coming destruction because of their sins. Jonah 3:5-7 shows that even the animals fasted and put on sackcloth and ashes. They were considered a part of the community.
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Nethinims Ezra 2:70 It's surmised that they are descendants of Gibeon. They had to become servants of the sanctuary. They were given the task of doing manual labor around the temple. Because they are placed low on the list, it shows they were the most menial in labor and status.

I. **Why were there a larger number of Priests and a smaller number of Levites?**

A. Babylon was a business-type metropolis. It was also fertile because of the abundance of water, flat plains and ease of irrigation. It was right between the Tigris and the Euphrates rivers.

B. Jer. 29:2 The Babylonians singled out the carpenters and the smiths to help them build and beautify their city. God told them to plant themselves there and grow. So they did. They bought land and planted vineyards established themselves and prospered. Yet when the time came to leave, they didn't want to.

■ Analogy There has been a Jewish state in the Middle East since 1949. Only 10,000-20,000 American Jews went back to Israel out of 5.5 million. They didn't want to leave the luxuries of the U.S.

1. A million and a half Israelites were in Babylonia. They had deep roots and were well established.

2. The Levites questioned whether they could be helped by the returnees. They needed to be supported and there were so few to do this.

3. Jerusalem was laid waste and they would be like pioneers starting all over again.

4. The Levites did the less prestigious work in the temple. So if they had businesses at home and were prominent in Babylon then why should they go back and be the bottom of society.

5. The priests had the top jobs if they came back and the temple was built again. Some priests were motivated by zeal, others by money. They had no temple in Babylon.
6. A general lack of return is because it was a long and difficult journey and some didn't want to separate their families.

II. **Early Problems of the Restored Community.**

- They went back to where they had come from. They didn't try to establish new communities, this has to be understood first of all.
 - A. Ezra 2:70 Some use this verse to say that there never were any lost 10 tribes, but that all 12 tribes went back.
 1. Ezra 6:16 "All Israel" means the children of the captivity.
 2. Judah was divided into three subdivisions (tripartite division). The Priests, Levites, and everyone else. "All Israel" was everyone else. The Jews themselves used Israel to term as everyone else.
 3. Even today in the synagogue, the first passage is read by priestly descent, the second is read by Levitical descent, and the third is read by someone else ("all Israel").
 4. Israel Means Three Things
 1. The tribe of Judah
 2. Only the Northern tribes
 3. Only the Southern tribes
 5. Amalgamation Takes Place
 1. The split of the kingdom (928 BC)
 2. When the Assyrians took over
 3. The Great Passover of Hezekiah
 4. Josiah's Passover
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- B. Ezra 4:1-2 The Assyrians had placed the people of Samaria in the place of the Israelites during the captivity.
- These Samaritans wanted to help Zerubbabel build the temple. He said no. If Zerubbabel had allowed this, they would have compromised from the beginning, so he refused.
1. II Kings 17:23-29 It was Assyrian policy to leave the poorest of the land there.
 - a. 17:25 What happened to the strangers in the land?
 - b. 17:29 They appeared to worship God, but also served their graven images.
 2. The Samaritans might have wanted to control the expansion of Judah to the north realizing that when Israel had filled the land with their people, they would obviously look to the north where the Northern kingdom was to reclaim some of their land.
 3. When Zerubbabel refused it caused three things.
 - a. Samaria became their enemy and they made it difficult to rebuild.
 - b. The sheer labor of the process of establishing themselves was difficult.
 - Judah wasn't the favorite part of Israel, the Northern kingdom was.
 - Haggai 1:6
 - c. They had no physical security.
 - They were forbidden to build the walls of Jerusalem. The Samaritans, then could attack them every once in a while and destroy what they had done.
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- C. When the temple was rededicated, they offered 12 bullocks for all 12 tribes.
- They thought this was the beginning of a full scale restoration and that the prophecies of Isaiah were for them and the lost 10 tribes would be addressed as well. So they offered on behalf of their 10 scattered brethren tribes.
- D. The last problem that set in was the spiritual decline of the group because of the disenchantment of the restoration.
- When the prophecies didn't occur, the people were let down spiritually.
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- The Babylonians built on the Assyrian ruins, and the Persians didn't destroy the city of Babylon.

I. Persian Empire

A. Provinces
Satrapies
Satrapy (One unit of Land)

Official
Satrap (an individual)

1. The province took its name from the official.
 2. Satrapy: Avar Nahara (Aramaic term)
Avar Nahar (Hebrew term)

Translation: "Beyond the river"
"Across the river"
 3. Ezra 4:10 "Osnapper"--ruler of Assyria

"beyond the river"--this is the name of the region.
 - a. 6:13
 - b. 7:21 What river was it that we're talking about? The Euphrates river.
 4. The capital in Ninevah ——— East of Euphrates
Capital in Babylon
 5. This province (satrapy) is between the Euphrates and the Egyptian border.
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6. Judah occupied the area of Avar Nahar. This province was too large to govern day to day by the king, so they divided them into smaller units. A Satrap was to rule this area. His headquarters were in Damascus.
 - a. Persian - Medinet
 - b. Hebrew - Medinot (pl. Medinah)
 7. Judah was 25 miles north/south and 32 miles east/west. One-third of Judah was desert or wilderness. It wasn't an attractive landscape area.
- B. Ezra 1:7 Vessels of the temple were put in the temple at Babylon under their god Marduke.
1. They believed that by putting their captives images in the temple with Marduke, He would exercise his control over the other gods and make them powerless to help their people escape.
 2. The Israelites didn't have an image, so they took the closest thing that they felt the God of Israel dwelt in, the vessels of the temple.
 3. What's missing when the captives returned? The ark. It didn't go to Babylon. We don't know what happened to it.
- C. Ezra 1:8, 11 Sheshbazzar is the one who leads the first return from Babylon to Jerusalem.
- Zerubabel was a prince of Judah.
 - Sheshbazzar was a priest of Judah.
1. God commanded them to build the temple. What did those in the return with Zerubabel and Sheshbazzar do when they returned?
 - Ezra 2:70-3:1 They began to seek after land holdings.
 2. The first religious thing that the people did for the temple reconstruction was to set up an altar to offer the daily sacrifices. This occurred after 7 months, then they began keeping the Feast of Tabernacles.
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- a. Ezra 3:6 On trumpets.
 - b. Ezra 3:7 Why give meat, drink and oil to Sidon and Tyre for cedar trees when they paid the others money?
 - Because Sidon and Tyre agriculturally didn't have the means to support themselves. They lived on very mountainous land. They had only 1 1/2 miles between the coast and the mountains to grow food. As a result, there was low food production.
3. Ezra 3:8 The temple was started 2 years after they returned.
- a. How did they use cedar trees in the temple building? There were two levels of stone, and then they laid cedar sideways. They also used cedar to line the inside of the Holy of holies.
 - b. Ezra 3:10 David organized singers and musicians according to their courses. They continued to follow that tradition.
 - c. Ezra 3:12-13 Why did the people weep? There are 2 possible reasons.
 - (1) It was mostly the older ones that wept because the image in their head didn't match up to Solomon's temple.
 - There weren't the same resources to build the temple that Solomon had before.
 - (2) They wept for joy that they lived to see the day the temple was reestablished.
 - We can't understand this today. Our faith doesn't revolve around a building like it did then.
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4. In chapters 3-4 Zerubabel is missing. Yet, he was commissioned to lead them.
 - Ezra 5 Darius is king at this time.
 - a. 5:3-6 Tatnai is the Satrap.
 - b. 5:13 When Cyrus conquered Babylon he took the title "King of Babylon."

- D. Ezra 5:16 Sheshbazzar is said to have laid the foundation of the temple. Yet Zerubabel is said to have built the foundation in chapter 3. Is this a contradiction?
 - Sheshbazzar is a Babylonian name.
 - Zerubabel is a Hebrew name which means "seed of Babylon."
 - In Chapter 5:14-16 when Zerubabel answered Tatnai, he answered in the third person. If he was Sheshbazzar, then why did he speak in the third person. Why didn't he say, "They were delivered unto one Zerubabel, whose name was Sheshbazzar."
 - There is an appeared contradiction here. There are two explanations.
 1. Zerubabel referred to himself in the third person as Sheshbazzar so they could check the records because that's the name he would be under.
 - Names that were spelled differently, but were the same person:
 - a. I Chron. 3:17-18 Shenazzar could be Sheshbazzar.
 - b. II Kings 3:1 and 8:28
 - c. II Kings 12:18 and 12:19
 - d. Ezra 3:2 and I Chron. 3:17

2. After jointly laying the foundation, Sheshbazzar died and Zerubabel took over the work. They could have been two different princes whose careers overlapped.
 - Why isn't Sheshbazzar mentioned dying? Zerubabel died and we don't know it, he disappeared with no explanation in the book of Ezra. Sheshbazzar could have done the same.

Why are these kings out of order?

Ezra 4:1-4 Cyrus
 4:5 Darius
 4:6 Xerxes (Ahasuerus)
 4:7 Artaxerxes
 4:24 Darius II (423-405)

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I. *Sometimes the chronological flow of history written in the Bible will go forward, jump backward, and then go forward again.*

- I Sam. 28-31 (Chapter 30 is an inset chapter)
- Ezra 4 is also this way.
- A. We must understand the nature of the letter. This is a letter sent to Artaxerxes, and then his reply.

- How do we prove that it is authentic? We have no historic record.
 - The format is the same that's prevalent of him.
 - Artaxerxes letter was written in Aramaic.

B. Aswan was a military outpost of the Persian empire on the southern border.

- It was called Elephantine and is the sight of an archeological find.
 - It was a place where a Jewish community lived, but mixed. Several documents were found from the 5th century which were written in Aramaic.
 - It matches the style of Artaxerxes' letter. Artaxerxes ruled in 5th century BC.

II. *Ezra 4 is mainly about the rebuilding of the wall around Jerusalem--not the temple.*

A. Jerusalem was always under attack from the Samaritans.

- This kept more remnants from returning.

B. The point of the letter was to inform the king that it was a mistake to let the wall be built because once they had their wall, they would stop paying tribute and reestablish their once great empire.

1. Artaxerxes then checked the letters.
 - Ezra 4:19 He found this to be true when he looked in the annals of history.
2. Ezra 4:21 Artaxerxes stopped the Jews from building the wall.
 - a. Ezra 4:24 He leaves himself out to change his own law.
 - b. He gave the people who wrote the letter cart blanche (unrestricted power to act on one's own authority) to make the Jews cease from building the wall.

III. Two themes of Ezra

- A. Primary The poor Jews were always getting accused of being adversaries. They had problems with their neighbors. People were bad mouthing the Jews.
 - Ezra 4:1-23 This tells of several kings of Persia who gave trouble to the Jews.
- B. Secondary The building of the temple.
 1. He returned to secondarily tie up loose ends.
 2. Ezra 4:5 From Cyrus to Darius, they received bad mouthing. But then in Darius' time the temple was allowed to be rebuilt.

(HANDOUT)

IV. *Why were Haggai and Zechariah able to motivate people?*

- A. Haggai 2:21-23
 1. They felt that Persia would be overthrown and that they would be a great nation.
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2. Because of the phrase "in that day," they thought it was the time of the end and that this applied to their time.
- B. Zech. 3:8 The branch, vine, and fig tree are all millennial concepts.
- C. Zech 6:12-23 " The branch shall build the temple of the Lord." Who was building the temple? They believed that this was Zerubabel. (Look at the chronology chart).
- V. *Why had they believed this vision when they hadn't believed either prophets?*
- A. There was turmoil all over the Persian empire.
1. The native princes were allowed to rule their own territory.
 2. There was civil war going on in the Persian Empire.
 - Provinces were breaking away.
 - The prophets of the time said that things were going to happen, but much more in the future.
 3. Cambyses died
 4. Syrtus disappeared and another man says he is Syrtus and should get the throne, but Darius was already on the throne.
- B. You can see how the Jews would read this interpretation into it. They assumed that Zerubbabel was the Messiah. They misapplied the message. Maybe God allowed this to get the people zealous.
1. The Jews did get zealous, believing the prophecies were for their day.
 2. Then the Persian empire stabilized. Those things that the Jews thought would happen didn't. They got discouraged and quit believing and following God.
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VI. *The book of Malachi was written shortly after this time.*

- Look at the severe disillusionment of the people.
 - Priests not caring about purity or sacrifices.
 - It is foolish to prepare for God.
 - Those who do evil are better off, etc.

 - Ezra 7:1 "now after these things"--57 years later (Biblical writers determined time differently).
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ANCIENT ISRAEL II: Mr. Paige

Jan. 29, 1990

EZRA AND THE SPIRITUAL RESTORATION

I. *Problems that are similar in Malachi to Ezra's time:*

- A. Mal. 3:8 The people weren't tithing.
- B. Mal. 2 Corrupt priests were being partial in their judgments.
 They were being biased and taking bribes.
- C. Mal. 2:14-16 Men were divorcing the wives of their youth and marrying
 foreign women.
- D. Mal.1:7-8 They were offering defiled offerings. They were not
 regarding the alter of God with honor.

II. *Ezra was in the direct high priest decent line. He was held in high honor by Artaxerxes in Babylon.*

- A. He was a skilled scribe which meant:
 - 1. He was fluent in Hebrew.
 - He was competent to copy the first 5 books and for them to be authentic.
 - 2. As a scribe, he knew the correct readings.
 - He knew the correct punctuation.
 - The Hebrew language doesn't contain vowels.
 - Most of the people knew Aramaic since they were in Babylon so long. They didn't know the Hebrew language very well.
 - 3. He had to know how to interpret and apply the word of God.

III. *Mal. 2:7* *There were 2 laws: One written law and one oral law. (The oral laws were perpetuated by the priests).*

- In the days of Jesus, the pharisees, not the priests handed down the oral law. The pharisees were laymen. This is different than times of old when the priests were the ones who handed down the oral law. The oral law existed from the day of Moses.

IV. *Ezra and His Commission*

A. He was very zealous for the law of God.

- The scope of Ezra's commission is spiritual.

B. *Ezra 7:23* Artaxerxes and all the Persian rulers believed in Cultural Pluralism.

1. The Persians wanted their captives to worship their own God properly. They believed that other peoples god's had power. So they wanted Israel, for instance, to worship their God of Israel the right way. If they didn't, The king felt that the god of their captives would get angry with the king himself.
 2. Because of this, Ezra told Artaxerxes that those in Jerusalem were not keeping the law the way they should (Ezra remained in Babylon until the decree of Artaxerxes in 457, then he returned to Jerusalem).
 3. As a result, Ezra was allowed to take an offering to Jerusalem. He was authorized to spend the money needed to straighten out the problems.
 - 7:22
 - 7:24 They were even tax exempt by the decree.
 - 7:25 Ezra was to train people in the law to be magistrates.
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ANCIENT ISRAEL II: Mr. Paige

Jan. 31, 1990

- I. Ezra 8:21 It was a difficult and dangerous journey back to Jerusalem for Ezra, but he didn't ask the King for an escort. Why? Because he relied on God to protect him. If the God of Israel was to protect them, then why rely upon the King for assistance. This was a witness to the King of Persia.
- A. There were bandits and it was dangerous.
- B. II Cor. 11 shows that Paul also had problems with bandits and pirates.
- II. Ezra 8:32, 35-36
- A. Ezra 9:1 The three-fold division
- "separated themselves from the people of the land"--This is talking about marrying outside the tribe.
1. Ezra 9:3 This is the beginning state of entering into mourning.
- Pulling your hair out and tearing your garments was a sign of mourning.
2. Ezra 9:5-15 The focus of his prayer is on mixed marriages. Why was he so upset about this?
- a. It has nothing to do with racial differences--they were of the same race. It's not that Israel was better than the others.
 - b. It was because intermarriage brought the false god's of the foreign women to the Israelites. The women didn't give up their false worship and follow their husbands. The Israelites followed other god's and sinned--this was an abomination.
3. Ezra 9:11 The land was not filthy, but the people were filthy.
4. Ezra 10:6-12 Ezra takes action.
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- a. "daughter of strange god"--This is one who worships a foreign god.
- b. 10:18 Even the priests had taken strange wives.

III. EZRA'S SPIRITUAL LEGACY

1. Purify the Nation (Nehemiah 9-10)
 - a. He had to purify the nation and nullify the marriages because their wives weren't converted.
 - b. Putting the wives away had to be done because it was a small weak community and it would have been overrun. It was not spiritually strong.
2. The Reading of the Law (Nehemiah 8)
 - a. Ezra's reformation and reading of the law and covenant most closely reemled Sinai. Josiah (Book of the law).
 - At Sinai a covenant was made that first organized Israel as a spiritual community. There was a reestablishment of a physical and spiritual community when Ezra returned. So some call this the second Sinai.
 - b. Neh. 8:1 Why are the officials necessary?
 - v. 7-8 "caused them to understand the reading"--How did they do this?
 - Homiletical exposition and translation. They translated the readings from Hebrew to Aramaic which the people understood and also expounded on it.
 - c. Neh. 10:29

3. He Established institutions to perpetuate the knowledge of the law.
 - a. The stopping of intermarriage was to establish a firm spiritual foundation.
 - b. They were told what to do with the law of God.
 - The older ones would forget, so they needed to be reminded. The next generations needed to know also. They had to be kept in the knowledge of the law frequently.
 - c. Ezra established 2 specific things.
 - (1) A system of educating scribes.
 - (a) They had to become experts on the readings, the Hebrew language, vowels, punctuation, etc.
 - (b) They needed to memorize large portions of the law because the scrolls were scarce and expensive.
 - (c) They needed to learn how the principles of the law were related to the prophetic and historical books.
 - They needed to know how to expound it and how to apply it.
 - (d) They needed to become experts on the oral law.
 - (2) Reading and expounding the books of the law.

IV. Why the oral law?

- There had to be more specific information on when things needed to be done and how.
 - A. Catagory I (Oral Law) Explicit instructions on how to carry out the written law.
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- Additional information is essential for carrying out God's explicit commands.
- B. Catagory II Apply the principle of what is in the law to cover things not mentioned.
- When problems arose which weren't exactly written in the law, then oral interpretation made the decision based on the principle in the law.
 - This applies the principle to those things which aren't exactly addressed.
 - 1. Deut. 17:8-13 Controversies and claims that aren't specifically laid out in the law. You must look at the law and see what the principle of the law is.
 - 2. II Sam. 8:15
 - a. "Judgment"--The letter of the law/what is written there.
 - b. "Justice"--Expansion of the law in order to achieve equity.
 - 3. Ex. 21:26-27 These applications are for serious bodily injury.
 - 4. Ex. 22:9 Theft of property put in safe keeping.
- C. Catagory III These were obligations which the people assumed without any instruction from God.
- People cheating others.
 - 1. Amos 8:5
 - Not working or opening their stores on the new moon was an invention of the people--we don't know when it became a practice. But by the time of Ezra it was well accepted.
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2. Neh. 10:29-32 They paid 1/3 of a shekel for the service of the house of God. This wasn't something that was commanded by God.

- Jesus didn't dispute the practice of the temple tax. He told Peter to pay the tax collector.

V. Today the Oral Law

- Tithe of the tithe
- Decisions about the modern day Sabbath
- Books of the law would be read in the synagogues every Sabbath, festival day, Monday and Thursday.
 - Mondays and Thursdays were the market days. There were many people there at that time. They read, expounded the text, and gave Homiletical Exposition and Translation.
 - Without the schools, the people would have forgotten the laws.

ANCIENT ISRAEL II: Mr. Paige

Feb. 2, 1990

Nehemiah and problems that he had to face

Neh. 1:11 He was the King's cupbearer. He had to be fully trusted because the King's food and drink had to be checked for poison. He was administratively talented. The King had to be satisfied with the cupbearer's work, etc.

Neh. 2:1-5 He asked to be relieved of the cupbearer's position and to be the governor of Jerusalem. He wanted to rebuild the wall of Jerusalem, fortifying it. The King gave permission for Jerusalem to be fortified. This was a great thing because any fortified city could be a problem to a King. Nehemiah was asking the King to trust the people of Judah.

"how return" This says something about the trust he had in Nehemiah.

I. Problems of Jerusalem and Judah

A. They had significant political opposition from neighboring provinces (sometimes acts of war).

■ Medinah (province of Judah)

- The return of the Jews to this area was disquieting to these people. The surrounding leaders wanted to keep Judah weak and poor so no more Jews would want to transfer to Jerusalem.

B. There was no wall for protection around the city.

■ Neighbors could raid them at anytime.

C. Temple Problems

1. The Levites weren't being given their portions, so they went back to their ancestral land.
 2. (13:4-5)--Elisha was High Priest.
-

- D. Economic Exploitation and lack of social justice.
 - 1. They sold their children into slavery and used the money to pay their taxes and debts.
 - 2. They also weren't releasing slave's after seven years.
- E. Sabbath breaking
 - They did this outright and open in the streets. This wasn't something that they hid.
- F. Collaboration of prominent Judeans with hostile neighbors.
 - 1. One aspect of that collaboration was intermarriage (6:17-19).
 - 2. The priests of Judah were allying with hostile neighbors (Neh. 13:4-5).
- G. Lack of a significant population in Judah.
 - 1. They were constantly a focus of raids from their neighbors.
 - 2. Some of their problems were spiritual, social, and economic.

II. Nehemiah was an Effective Leader

- A. He had good organizational ability
 - He knew how to organize people and handle things.
 - 1. 2:7 He planned out the whole trip to make it go successful (asking for the officials papers, money, and animals for the trip).
 - 2. 2:11-16 "for three days"--He was sounding out and sizing up the situation. He was seeing who's who and getting a feel of the people and general attitude before doing anything.
-

"arose in the night"--He made a tour of inspection looking at the wall. He was informing himself of the dimensions of the task. He was assessing how large a job it would be to prepare the walls. He didn't tell anyone what he had done.

- He didn't call people outside of the population to build the wall--why? He made it a central focus--a common goal. He assigned different sections of the wall to groups so they could take pride in their work.

3. 4:13 He knew the neighbors would come and try to come down and destroy them, so he organized for the probable attack.

4. 7:2 The appointing of people to hold positions--delegating authority.

- He picked Hanai because he feared God. It's important to use someone that's converted.

5. 13:30-31 He reorganized the temple service and reestablished the priests and Levites.

B. He applied all his energy for the task at hand--he was diligent.

- 4:23 None of the official party (those on his little group) left the work crew. He was out there with the workers. He was on the front lines. He wasn't afraid to work.

C. He was personally courageous.

1. 6:5 "open letter"--The document would be rolled around and tied with a string and sealed with clay. When the clay was broken, then the letter was open. This messenger probably got curious and read it. This meant that others would know about what was in the letter. It was a lie saying that Jerusalem would rebel. They wanted to meet with him -- bribery.

2. 6:10-11 If I act like a coward and hide in the temple, then what will my reputation be to the people who I'm supposed to lead.
3. 13:4-9 The priests turned it from sacred to profane use. The threw out ----- things from the temple.
4. 5:6 He rebuked nobles and rulers.
5. 5:11 He demanded that they do it.
6. 13:15-17 He stood up against them for breaking the Sabbath day.
 - The gates were to be shut at sunset because of this. Now the merchants couldn't come in on the sabbath and sell goods.

ANCIENT ISRAEL II: Mr. Nathan

Feb. 7, 1990

- This was a climactic time in God's work.
- Neh. 13:6 Nehemiah had to butt heads with the High Priest and Tobiah because of the corruption. The temple was the sacred focal point of Jerusalem.
- The temple had been the principle focus of the city.
 - Nehemiah was upset about the profaning of it which was allowed by the High Priest because he was in charge of the temple.
 - Nehemiah rearranged the High Priest's work.

D. Example of Integrity as a man.

1. He wanted to give to the people, not requiring of the people to support him even though he had right to claim tithes, taxes etc.
2. Neh. 5:14, 18 He didn't want to impose upon the people.
 - a. The people were already paying tithes to the High Priest.
 - b. He wanted to make sure there were no grounds at all available to accuse him before the King.

E. Shrewdness and Prudence

F. He was converted--close to God.

1. He prayed, fasted and relied on God. He maintained confidence in God.
 2. Neh. 1:6 He admits personal family responsibility. He knew God's law. He could go boldly before God.
 - Neh. 2:20 He knew that God would back him up. He had confidence and faith in God.
-

3. Neh. 4:9 He encouraged the others to pray.
 4. Neh 4:20 He attributed strength and victory to God.
- G. He practiced the way of give, not get.
1. He was to help his people, not to grandize himself.
 - Neh. 13:31 Remember me O God for good. He wants God to remember him to his credit.
 - Mt. 20:25-28 This is the kind of ruler that Nehemiah was.
 2. Nehemiah applied Godly principles and was a true servant for the good of the people.

I. Chronological Problem

- Who came first, Ezra or Nehemiah?
 - The problem revolves around Ezra's return to Jerusalem and Nehemiah's activity around the temple.
- | | | |
|----------|--|------------------|
| A. EZRA | Artaxerxes I 7th Year
(Ezra 7:7) | 465-423 (458 BC) |
| NEHEMIAH | Artaxerxes I 20-32 Year
(Neh. 2:1)
(Neh. 5:14) | 445-433 |
- Why should there be a controversy?
 - What was Nehemiah doing between the 7th and 20th year?
1. The Bible suggests that Ezra came first. Nehemiah mentions Ezra as if he were already there.
 - a. There's no need to mend anything in the text. Ezra and Nehemiah were contemporaries.
-

- b. Ezra was sent to get people back on the track, yet nothing is said about the reading of the law until Neh. 8.
 - Ezra doesn't seem to be successful.
 - 2. Ezra was seen as a ready scribe, so why didn't he do more?
 - a. When Ezra came to the land, there was already an infrastructure.
 - (1) He didn't have a high position, he had a governor and a high priest over him.
 - Governor
High Priest

Ezra
 - (2) Ezra was just a priest and a scribe, but a zealous one.
 - 3. When Nehemiah came as governor, he was over all and set up Ezra to read the law.
 - Nehemiah was in the position of the governor. He had more preeminence and was closer to the King. He was over all and set up Ezra to read the law.
 - Zionist Based on politics, not religion. A group that gets together for political reasons. The decree of Cyrus was religious, not political. Some people claim that the decree was a Zionist movement (false).
 - Ezra always precedes Nehemiah.
-

ANCIENT ISRAEL II: Mr. Nathan

Feb. 9, 1990

I. Possibilities for the order of Ezra and Nehemiah.

- The Bible presents it this way.
- This is the traditional view.
- A. Ezra 7th Year of Artaxerxes (458 BC).
Nehemiah 20th Year of Artaxerxes (445 BC).
 - Ezra 7:14 Ezra was sent back to get the people on track. He was to reinforce this area of the southern empire. His programs didn't seem to be instituted until Nehemiah arrived--when he read the law.
 - Ezra 7:16 This says he was a "ready scribe." If his reforms took place 13 years later, then he was a failure. But Ezra wasn't a failure.
 - Jewish tradition looks on Ezra as the second Moses because he led the people into entering a second covenant with God like that at Sinai.
- B. Nehemiah 20th Year of Artaxerxes (445-432 BC).
Ezra 7th Year of Artaxerxes II (398 BC).
 - 1. Pros
 - a. Ezra 9:9 Ezra mentions God had given them a wall, yet that's what Nehemiah did.
 - It seems as if Ezra had come after Nehemiah had already been there and built the wall.
 - b. Ezra's return implies the city was populated.
 - Nehemiah brought people into the city.

- c. Ezra 10:6 Eliashib was the High Priest during the time of Nehemiah, yet Ezra stayed with Johanan, Eliashib's son, who was a generation **after** Nehemiah.
 - With this theory, Ezra's work becomes the seal to the reestablishment.

2. Cons

- a. The Bible always presents Ezra returning before Nehemiah.
- b. Ezra 9:9 The word used for "city wall" is not used here. This word implies a fence.
- c. They couldn't be considered contemporaries because Nehemiah would be too old. There is a historical fact that a governor was there later.
- d. Artaxerxes is mentioned for both Ezra and Nehemiah.
- e. Passover Papyrus in 419 BC. This is an instruction from the king of Persia to the people of Judah to keep the passover.
 - If they were already operating in a proper manner, then why would Ezra need to return?

- C. Nehemiah 20th Year of Artaxerxes (445 BC).
Ezra 37th Year of Artaxerxes (428 BC).

- This is the most popular view of the "scholars."

1. Pros

- a. The Hebrew letters of Ezra 7:7 weren't copied properly.
 - In I Sam. 13:1 there's a number missing from this passage. This is what sets their precedence.
- b. It gives a more logical sequence.

- Nehemiah returned twice.
 - He went to Jerusalem the first time to build the wall. After that was done, he went back to Persia to get Ezra. He then returned a second time with Ezra to begin the religious reform.

2. c. This solution keeps them as contemporaries.
Cons

- Precedent doesn't set rules for everything. It doesn't equal proof.
 - I Sam. 13:1 A Hebrew letter had been dropped sometime during the copying of the manuscript.
 - (a) Jewish tradition says, "Saul was...years old."
 - (b) Ezra 7:7 If the letter "30" was dropped, then it would have to be dropped in verse 8 also. This is very unlikely.

II. What was the state of the Persian Empire? (External Influences)

- What influence existed that neither Ezra or Nehemiah addresses?
 - A. There was civil war.
 - Egypt was a part of the empire and the Greeks were involving themselves in Egypt. So the Persians wanted to knock the Greeks out. They needed some supply area close the Egypt, and Israel was a good front line border city to have. From 460 → Artaxerxes sent his troops to Egypt. Ezra returned two years after this.

-
- B. Megabyzus, Satrap of the Avar Nahar, lead a revolt against Artaxerxes I in 455 BC.
1. Ezra 4 deals with opposition.
 2. Ezra 4:6 Ahaserus reigned 486-465. Criticisms were being leveled at Jerusalem (4:5).
 3. Ezra 4:7-13 Artaxerxes I 465-423. A letter was written to Artaxerxes from another group. The letter said that that if the Jews rebuilt the city and temple, they would rebel along with Megabyzus. So this was a time of great turmoil in the land.
 4. Eventually Megabyzus and Artaxerxes I solved their problems. The men who turned the letter in, now became the enemy of the king. The King wanted Nehemiah to return for stability because he trusted him during the turmoil of this time.
-

ANCIENT ISRAEL II: Mr. Nathan

Feb. 12, 1990

- Scholars wonder why Ezra didn't get anything done in the 13 years before Nehemiah arrived.
- Modern scholars don't see God's word as inspired. They think it can be changed to manipulate the outcome they want.
 - The first thing we should do is to ask God for understanding--He wrote it. Daniel prayed and fasted for understanding.

I. Historically

A. The Greeks were invading Egypt.

- In 460 BC the Greeks were fighting with Egypt. Artaxerxes wanted Jerusalem reinforced in case Greece came up to attack. Persia stopped the Greeks.

B. Megabyzus was in rebellion.

- There was civil war around 458 BC.
- Megabyzus was the Satrap of the Avar Nahar (455 BC).

II. Biblical

- Dan. 9:1 (539-538 BC).
 - a. v.24 This is speaking of Christ's death and second coming.
 - The 70 weeks prophecy covers before Christ's first coming and extends through Christ's second coming.

b. v.25 69 weeks (Day for a year principle--Num. 4:34).
 483 years (69 * 7).
 27 AD (When Christ's ministry started).

 456 BC
 + 1 (Add 1 for no year 0).

 457 BC (Decree of Artaxerxes).

c. The Jews understood the 70 weeks prophecy. Around the time that Christ was to be born, they were anticipating the Messiah.

A. Ezra was a failure--how do you explain this?

1. Ezra 7:

2. Neh. 1:1-4 This was written in 445 BC. It's not talking about Nebechadnezzar in 585. There had been problems between the 7th and the 20th year of Artaxerxes.

3. Ezra 4:7 Artaxerxes was reigning. Ezra came back and the people were responding to him.

4. Ezra 4:23 The city was destroyed again. The Samaritans went up with the army and demolished the city, drove the people out and took some captive and ruined everything that Ezra had been doing. This is comparable with Neh. 1:3.

a. King Artaxerxes stopped the Jews because he saw them as a threat, in cohorts with Megabyzus. The Samaritans got the upper hand on the Jews because of the letter written to Artaxerxes.

b. When the people were stopped again, the prevailing attitude was that of despair. Everything that had been done, had been ruined.

- c. The credibility of Ezra had fallen--both by the people and by the king. Ezra was in the kings favor at one moment, then the next moment he wasn't. He didn't have much power then. So the people didn't follow him, they felt, "what's the point."
 - d. Nehemiah came 13 years later with an army, with the kings favor, as the governor to rebuild the city. There was again a renewed excitement and vigour.
- B. Neh. 8 (Deut. 31:10) They started reading the book of the law. They started doing this in the year of release.
-

ANCIENT ISRAEL II: Mr. Nathan

February 14, 1990

How do we know it was a Sabbatical year?

The 18th year of Josiah was the renewal of the covenant at the Passover. He reigned 31 years. He died at the battle of Karkamish c. 609. This was gotten from Babylonian documents.

Year 623/622 This was a jubilee year also.
573/572
523/522
445/444 This is when Nehemiah returned.
423/422

452/451 Why was there no Sabbatical then? Ezra was in the country then. This Sabbatical came and went without any impact on Judah.

458/457 Ezra's credibility was shattered then. He needed Nehemiah's clout to establish these reforms.

445/444 What was the Sabbatical used for? What was commanded?
1. Loosing of debts
2. Resting of the land.
3. They took the time to build the wall and buildings (This was the natural flow). They built the wall in 52 days.

458 - Ezra arrived with order from the King. What was the catalyst for the samaritans? What did Ezra do?

He told them to get rid of their wives and children. He did this forcefully. The reaction of the people was great hatred. They went into captivity before because of idolatry. They got this because they married pagan wives. Then the children were raised by mothers and took on the false religion.

Ezra understood what led them into captivity. So he reacted violently. The Samaritans then, ran off to Artaxerxes. The consequences from this stopped Ezra from serving the people he could.

Ezra didn't do anything during the 13 year period.

The Samaritans were put there by Persians and married Israelite drakes. They came from Babylon when Persia captured it. They were syncretists.

Deut. 27:11-13

The blessings came from Mt. Gerizim at Schecem. The Samaritans brought their God there to worship (Jn. 4:20) because they felt their God would have more power. Ezra wrote the book bearing his name. In the 16th century, Origen divided Ezra and Nehemiah into two books.

Ezra wrote Chronicles - why? To combat the idea of going to Mt. Gerizim and worshipping God.

Chapters 1-11 are genealogies. But Levi and Judah gets emphasized more. About 50% - why?

1. To establish the royal line.
2. To establish the priesthood (those who qualified) There was duplicity of the priesthood toward the Samaritans. They were seeking to get the priesthood so they could have more clout in Mt. Gerizim.
3. Ecclesiastical history showing the success of the nation only through following God's way of life is laid down in political position.

Why was Jerusalem important in Chronicles? 1. That's where the temple is. 2. That's where the priesthood is to function.

The book concentrates on David, Hezekiah, and ----- --the good guys.

This was the last book written in the Old testament. This was to show that Christ was to come to Jerusalem. It establishes Christ to come in the royal line, to be through the priesthood and to show where he was to come.

Ezra established the great assembly (great synagogue).

BETH-KNESSET -- "House of God" -- It has 120 members today. Back then, it had 120 members. He built it to regulate and control the application of God's law.

420 → The Bible is silent about the Persian period.

ANCIENT ISRAEL II: Mr. Nathan

February 21, 1990

Between 400-333 we know nothing about Ancient Israel. Hellenistic (333-63). 63 AD is when Pompeii took over.

301 - Division of the empire.

1. Ptolemy - (Egypt) - Controlled Israel till 200 BC.
2. Selucids - (Syria) - Controlled Israel till 165 BC.
3. Maccabees - (Jewish) - Controlled Israel till 63 BC (Hasmonean)
4. Romans - (Idumeans) - Herod.

Critics claim a book of the Bible was written between 165-63 BC. Daniel - Why? Because the prophecies in Daniel are so specific relating to the Greek Era that they say it was written by an eye witness. They say they were hazy in the Babylonian days, but the closer they come to the end, the more precise they were.

168 - Idol - Jupiter/Olympus. They offered swines flesh.

Dan. 9:24-25
605

1. Historical considerations
 2. Language
 3. Theological
-
1. Daniel is set in the writings, not the prophets. The prophets were already finalized and established. The division of the prophets was already canonized.
 2. Historical inaccuracies.

Dan. 1:1 (3rd yr)
Jer. 25:1 (4th yr)
We know that Jeremiah lived at that time.

3. Dan. 5
The Babylonian records don't record any king Beltshazzar. Naboniadus was the last king at the end of the fall.
4. Dan. 5
Darius was king. History has no record of Darius.
5. The Chaldeans were the educated elite, but their's no evidence of this.

Language

1. We find Persian technology to describe Babylonian institutions. We also find Greek being used.
3. Hebrew in Daniel ????????????????
4. The Aramaic of Daniel (2:2-7:end) is considered to be a late form of Aramaic. It's considered to be a western form instead of eastern form (origin in mesopotamia)

Imperial Aramaic

East

West

Why the change? Daniel was written in the 2nd century BC after ?????? Must be written in Palestine.

Theology

1. Angels - The names and duties of angels are similar to those of the 2nd century AD to 2nd century BC.
-

ANCIENT ISRAEL II: Mr. Nathan

Feb. 26, 1990

LATE TESTAMENT WRITERS

- I. Ben Sira wrote c. 186 BC
 - A. In chapter 44 of his book, he mentions great men of Israel, but doesn't mention Daniel.
 - B. In chapter 49:15 he said no great man had risen since Joseph.
 - Joseph rose through the interpretation of dreams. Daniel interpreted dreams. This must lead us to believe that Daniel was after Ben Sira wrote.
 - II. Angelology developed from second century BC through the second century AD.
 - III. Daniel 11 is so specific a prophecy that it could only have been written by an eye witness.
 - Critics and modern scholars believe that there is no such thing as predictive prophecy.
 - If we bring the writing of the book down to the second century BC, then everything that Daniel prophesied is discredited except the Roman empire. How is this explained away? The Medo-Persian empire is split in two and the Greco-Macedonian becomes the fourth empire. This completes the book by the second century in terms of history.
 - First Empire.....Babylon.....625-539
 - Second Empire.....Medes.....539
 - Third Empire.....Persian.....332
 - Fourth Empire.....Greco-Macedo...332-168
-

1. Position in the Canon

Claims and Criticisms

- The placement of DANIEL in the "Writings" rather than the "Prophets" proves DANIEL was written after the prophetic period was over.

Responses

- a. Daniel didn't address his book to the Israelites. All the prophetic books were written to the Israelites. Daniel was addressed to Kings.
- b. Daniel didn't call peoples attention to their sins. The Prophets always called peoples attention to their sins.
- c. The Old Testament prophets were primarily used to call people to repentance. Daniel didn't do this, thus DANIEL is not in the "Prophets."

2. Historical Inaccuracies

Claims and Criticisms

- a. The first year of Nebuchadnezzar called the third year of Jehoiakim in Daniel 1:1. Yet, Jer. 25:1 calls it the fourth year of Jehoiakim. If Daniel was alive at this time, why the contradiction?
- b. The last King of Babylon is known to have been Nabonidus. Daniel 5:30-31 identifies him as Belshazzar. How could Daniel err?
- c. Nabonidus didn't ascend from Nebuchadnezzar.
Nebuchadnezzar
↓
Evil Marodach (son of Nebuchadnezzar)
↓
Nericlissar (Married to Nebuchadnezzar's daughter)
↓
Nabonidus

Belshazzar

- d. Darius the Mede captured Babylon and became its first ruler (Dan. 5:30-31; 6:1). No record of Darius the Mede exists.

Responses

- a. The Jewish calendar ran from Autumn to Autumn (Tishri to Tishri), while the Babylonian calendar ran from Spring to Spring. The time that this was written in Daniel was in the Summer months. (See diagram)

Daniel used the Jewish calendar to gain credibility with the people since he wasn't with them. Jeremiah used the Babylonian calendar: 1) because he was with the people and didn't need to establish his credibility. 2) To show the Jews that God meant for the Jews to accept their captor's rule. The Babylonians imposed their ways on the Israelites and God told them to plant themselves. They were to be subjective to their rulers. They must be in submission to the King and Jeremiah was showing that he was.

- b. It's now known that Belshazzar was Nabonidus' co-ruler. Dan. 5:1-4--Belshazzar's wife and concubines were there. Dan. 5:10--This is the Queen of Nabonidus. Nabonidus spent the last 10 years of his reign in Arabia on campaigns. Daniel doesn't establish sole rulership to Belshazzar. Judah often had co-reigns, the Babylonians did also.
- d. It is possible to associate the name, Darius the Mede, with a known historical personality.
-

ANCIENT ISRAEL II: Mr. Nathan

February 28, 1990

I. How could Nebuchadnezzar be the father of Belshazzar? Many times, people would call a distant relative "Father." Ex. Abraham is the father of the faithful. Elijah, Eliaha and David. Father can mean different things.

- 2 now becomes D

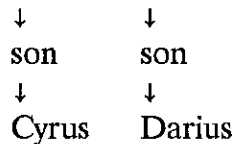
II. Darius The Mede

A. Cyrus is a Persian while Darius is a Mede. Cyrus was both Mede and Persian.

1. He probably had two citizenships, like George III.

- He was of German descent, but considered and Englishman.

2. Astages = Ahasuraus



3. Dan. 6:28 WAW - means "and" or "that is."

B. Darius in Jewish tradition is considered to be the same as Cyrus. [Westminster theological Journal - p. 247. James Bullman. Spring edition - "Identification of Darius the Mede"]

III. Linguistic

A. Daniel lived under Persian rulers. He saved much under Persian rulers.

- There are only 15 words in the whole book of Persian origin - they relate to government and politics.

B. The Greeks had been through since 1200 BC. There was Greek influence [three Greek words].

- Just because there are certain words in a language doesn't mean that that culture had taken over.
- C. Passover Papyrus was found in Elephantine 419 BC.
- There is no identifiable difference between Imperial Aramaic in this and the Imperial Aramaic in Daniel.
 - Daniel was not written in Western Aramaic.
- D. Daniel was written in Hebrew and Aramaic.
1. 1:1-2:4; 8:1-12:13 was written in Hebrew.
 2. 2:4-7:28 was written in Aramaic.
 3. Daniel was not written in Western Aramaic.
 4. The Hebrew used relates exactly to the time of Ezra and Nehemiah and to the time of 1200 BC. Hebrew changes very little.
 5. Daniel had to relate to the kings of Babylon. Those things not given directly to the king were written in Hebrew.
 - Daniel was a popular canonical book in Coomeron at the time of 150 BC. It must have been written much earlier to have been accepted as a book of the Bible. The scribes had stopped copying the Bible at around the time of 300 BC.
-

ANCIENT ISRAEL II: Mr. Johnson

March 7, 1990

The Jews lived in Greek dominated land. The government was Greek. The Greeks had much influence.

Paul quotes four Greek authors. Much of the culture by 30 AD was Greek. So people could understand:

1. They could speak Greek.
2. Greek culture.

GREEK CIVILIZATION - GREEK SOCIETY

Three great achievements

1. Political
2. Intellectual
3. Scientific

Think of Athens between 700-400 BC. A revolution occurred between the way man viewed himself, government and the universe.

In Athens, there was a democratic government.

The government had been -- King. How did it change from a King to a democratic system.

1. Nobles began to have influence over the King and were forced to share power.
2. The rest of the people soon began to have a say.
 - Merchants
 - Merchants were leaders of the rest of the people.
3. Citizens could then vote. (There were few systems)
 - They were dominated by rich citizens.
 - Wealth creates its own aristocracy

In Athens, every citizen was able to vote on laws and in laws.

Scientific (Intellectual kind of go hand in hand)

All Greek gods had human frailty. Greeks began to throw religion out the door and view life from scientific principles.

- God caused everything.
- Began to discount this and began to view the world as a material creation.
- Materialism - The universe is run on scientific principles. There is not a spirit world.

Aeschylus 525-456 -- He wrote plays on the theory that God was punishing man.

Sophocles 496-406 -- Refused to blame god's for human suffering. Fate was to blame.
(An overall purpose you can't avoid)

Euripides 480-406 -- God's nor society are humane or just - life is just simply the way it is.

The High Priest in Judah adopted these philosophies. That's why the pharisees took over in the lead of society.

Now there were no god's.

Then came Socrates and Plato. Plato was a student of Socrates. But we don't know who's idea is who's because Socrates didn't write anything. Plato did.

Idealism - (Platonic idealism and dualism) In the middle ages, it was known as realism.

Plato (427-347) developed this. Everything is a copy of the ideal which exists in the universe.

Aristotle (384-322) nominalism (basically materialism). We dream these universals in our head. We come up with the concepts of what is ideal. So he was much more materialistic.

ANCIENT ISRAEL II: Mr. Johnson

March 9, 1990

Everything we associate with Greece we call Hellenic. The Greeks called themselves Hellus.

Politics

Democratic - they discussed many things. Political development necessitated discussion.

Religious

- There were many religious cults. The biggest one was Dianisis. They mostly had to do with fertility.
- There were many old spirits.
- Olympic pantheon.

Science

Some though the universe was made up of atoms. They went from believing in the universe being run by the God's, to the universe being run by mathematics.

400 BC - Greek society came to an end.

490-479 - Persian wars.

Greece was made up of city-states. Greek society dominated the Mediterranean basin which allowed a society in which the christian religion could germinate.

Philip of Macedon unified Greece in 338 BC. Philip of Macedon's son was Alexander the Great. He was impressed by Greek culture. He wanted to control the world. The battle of Guagamela in 331 was the last Persian army defeated.

He wanted his officers to marry foreign princesses. He left the ruling system in tact of the places he conquered, but put a Greek in charge of it.

323 Alexander died.

A great intellectual change came in society. Alexander's time was known as Hellenistic -

"Greek like." It wasn't totally Hellenic. Greek policies of the past were centered around intellectual freedom. Later they were worried about the society.

Ideas shifted from "how to have an ideal society" to "how to find inner peace." A fusion of Hellenic values with oriental values. This lasted till 400 AD till all were fused together into Catholicism.

ANCIENT ISRAEL II: Mr. Nathan

March 19, 1990

PTOLEMAIC

This is the southern division of the Greek empire (Egypt).

They inherited several valuable factors

1. They were a single unit.
 - a. This is because of their common consciousness in Egypt.
 - b. They had the natural rule of Pharaoh's.
3. They had a feudal system of land tenor.
 - a. The Pharaoh owned all the land except the temple land.
 - b. The Revenues of the land were given to in lieu of salary.
4. There was an extensive and highly efficient bureaucracy.

There was little assimilation
It gave Jew the opportunity for peace and tranquility.

There were no appointed officials to govern the land, so the High Priest governed the land. This is the first time this happened in Israel's history.

God had divided Church and State before, but now God decided to merge the Church and State.

All of Judea was temple land. The temple was exempt from taxation.

North of Judea, the unity was established through the Hellenistic cities. This was the means to extend their unity.

As cities were established, they began to expand their bureaucracy.

In Judea

1. The land was owned by God.
-

2. There were no grants of land given because it was temple land.
 3. There was no CLERUCHY with the temple land.
 4. The land wasn't seized by Ptolemaic officials.
 - There was no direct Hellenistic influence because the Ptolemaic's kept their distance from them.
 5. Israel became the corridor in which the Selucid's waged war on the Ptolemies.
-

ANCIENT ISRAEL II: Mr. Nathan

March 21, 1990

From 300-200 BC there was relative stability in Judea because the Ptolemaics treated it as temple lands.

The only requirement the Jew had was an annual levy which had to be paid to the Ptolemies. The High Priest took care of that. The people didn't have to worry about that.

The Ptolemies were pushing northward into Syria. They wanted the southern portion of Syria because they could control the north/south trade routes on the mediteranean sea. They already controlled the east/west trade routes. If they controlled both of them, they could keep the Selucid's at bay.

The Jews were isolated from this conflict.

Peace never lasts. At the start of the third century BC, the Selucids established control in the north and started to push south. They pushed into Syria. Syria and ----- were to be a part of the original Selucid empire when Alexander's empire was divided between his four generals.

In 220 BC Antiochus started to take over southern Syria. What was the Jews attitude during this time? They developed allegiances with both empires. They were pro-Ptolemaic, but had a sub-rosa -a secret alliance with the Selucid's. This was supported by the High Priest. If they were found out by the Ptolemies, it would have been treated as treason.

Onias II (Onoids) was the High Priest that with held the annual payment he was supposed to make to the Ptolemies. They assumed from this action (or lack thereof), is that the Jews were supporting the Selucid's.

Joseph (Toriads) went to the Ptolemies and said that he would pay for the Jews and others of the empire. He became a chief tax collector. Onias allowed it to come about for the stopping of the statutes of no temple land.

What were the results of this action?

1. Judea was no longer a temple land.
 - Tax farmers came about as a result of this.
-

2. The Ptolemies established a garrison in Jerusalem.

Around 200 BC, the Selucids conquered southern Syria assisted Antiochus III.

1. The Jews overran the Ptolemaic garrisons.
2. They supplied the army of Antiochus with food.

The Jews were able to obtain their religious and cultural autonomy because Antiochus favored them.

The Jews swapped the rock solid foundation of the Ptolemies for the sand of the Selucids. There were no contractual obligations. They were totally dependant on the good-will of the king. When the good-will disappeared, so did their favor.

How did the Selucid's Hellenize their territories

1. Hellenistic cities
 - Architecture
 - Emphasis of sports (gymnastics)
 - Government system
 - Greek gods
 - Education
 - a. They operated under a charter.
 - b. They had autonomy.
 - c. They had economic and financial privileges.
2. Vassal kingdoms
 - a. Self-governing
 - b. The ruler was appointed by a Selucid monarch.
3. The Peoples
 - a. Led by an ethnarch (Each ethnic group had its own leader)
 - b. He was chosen by the king.
 - c. He had no political privileges, he was strictly an administrative unit.

Where would Judah fit into this? They were an odd mixture.

The High Priest was in charge of: Social

- Economic
- Cultural
- Religious

Tears started to occur in the fabric. Aristocrats and the people (poor) broke into two groups. This lasted 400 years until after the destruction of the temple because not until then did the aristocrats disappeared.

Aristocrats

High council
Secular nobles

High Priest

Poor

Farmers (Rural)
Lesser Priests (Levites--those who didn't have great clout)
They stay at home
They are conservative (suspicious of change)

300-200 BC is when this rift started to develop. The aristocrats say, "why don't we have this at home?" They traveled a lot and were jealous at the things they saw.

Major political problems developed (In 2 ways)

1. Poor people wanted to return to the old way (Ptolemies).
 - They supported the pro-Ptolemaic parties.
 - They wanted a temple land.

The Ptolemies wouldn't take them back.

- 1, They didn't trust the Jews.
- 2, They could raise the ante on the tax-farmers because the Jews were used to it.

The High Priest feared the Hellenization, so he was pro-Ptolemaic.

ANCIENT ISRAEL II: Mr. Nathan

March 26, 1990

The cities of Antioch were named after Antiochus Epiphanies.

High Priest

Onious III

↓

Jason (Joshua)

↓

Merelaus looted the temple to sustain his position. He did this to pay his debts.

Civil unrest begins

- 1.
2. Problems in Jerusalem with the High Priest created a diversion for him.

168 BC was his second attack on Jerusalem.

167-164 - Forceable Hellenization of Judea (Premise) -- Judea had to become a secure fort base for the Selucids. He required the end of YHVH worship: 1. Sabbath

2. Sacrificial system
3. Keeping of the law
4. Circumcision

2. Attempt to end the support of the people who were pro-ptolemaic.

II Maccabees 5:1-7

Jason fled because the people didn't want the changes. Jerusalem became a Cleurarchy. A garrison of soldiers were there to maintain the peace of the internal strife.

Antiochus

1. His own desires
2. Jerusalem was "voluntary" hellenized.
3. Felt he had a national leader with the High Priest.

What changed in Judea

1. The temple land status changed to tax farming.
-

- It was now a Cleurarchy
2. They lost the guarantee of autonomy to appoint a natural ruler.
 - They couldn't appoint a physical ruler, it was political appointment now.
 3. Developed a fasad of Helenization
 - This was to maintain some autonomy.
-

ANCIENT ISRAEL: Mr. Nathan

March 30, 1990

301 BC - 200 BC Judea was ruled by the Ptolemies. There was relative peace in the land.

200 BC - 171 BC Judea was ruled by the Selucids. This was during a time of Hellenization.

168 BC - 171 BC Onias III was deposed and replaced by Jason as the High Priest.

171 BC - 168 BC Judea was still ruled by the Selucids, but under voluntary Hellenization this time.

- Jason (High Priest)
- Menelaus (High Priest that was set up when Selucids came in)

168 BC - 164 BC Judea was ruled by the Selucids. This was during a time of enforced and compulsory Hellenization.

- Menelaus makes it here too.
 - He is supported by Antiochus Epiphanes.
- The sacrilege of the temple takes place at this time.

SPLIT OF THE SOCIETY

1. The aristocracy was for Hellenization.
2. The poorer people and lesser priests were more for conservatism.

THE HASMINEAN PERIOD

- I. Antiochus Epiphanes expected the entire nation to come under Greek ideals and to offer sacrifices to Zeus as opposed to YHVH.
-

- A. He sends an emissary to a village northeast of Jerusalem. He called on someone to make an offering and one stepped forward.
 - 1. A local priest was enraged and kills both the emissary and the Jew.
 - 2. The local priest was Mattethias. The father of the five sons of the Maccabees.
 - They fled to the caves for protection.
- B. There was a grass roots revolt against Antiochus Epiphanes.
- C. HASIDIM - "The pious ones."
 - They flock to support Mattethias and his sons against Antiochus Epiphanes.

II. Mattethias:

- A. He died in a battle at an old age in 166 BC.
 - B. He was of the priestly line.
 - C. He was the one that said the Jews could fight on the Sabbath day, that it was alright to defend yourself.
 - 1. They were almost slaughtered because they didn't fight on the Sabbath.
 - 2. This was a turning point.
 - D. His most prominent sons were Judah, Jonathan, and Simeon.
 - 1. They fought gorilla warfare to fight off the Selucids.
 - 2. They cleansed the temple on the 25th of Kislev (164-163). This was exactly three years to the day that the temple desecration started.
 - a. The Jews keep this today as Hanukkah.
-

- b. It is also called the festival of lights.
 - c. They lit the candles with enough oil for only one day knowing that it would probably burn out before they got more oil, but the lights kept burning for eight days.
 - This was a seeming miracle.
 - d. This was called the Feast of dedication in John 10.
 - It was in mid-December.
3. They threw the Selucids out for the most part, but this was only an isolated garrison in Jerusalem.
- Modern scholars see this as the second 3 1/2 years, but it can't be because the Selucids occupation of the temple lasted only three years. There was a **lack** of sacrifices.

III. Modern Scholars

- A. They believe this fulfills the rest of the 70 weeks prophecy.
1. 7 weeks - They forgo this altogether.
 2. 62 weeks
 3. 1 week - They say this is the 3 1/2 years of voluntary Hellenization and the 3 1/2 years of enforced Hellenization.
 - The problem is that this lasted only three years to the day.

IV. Why was the revolt successful

- A. God was on their side.
1. He wasn't finished with the temple.
-

2. He wasn't going to stand for the devilish worship in His temple.
3. It would still be there at Christ's first coming.

B. Physical factors

1. They had the vast majority of their people there.
2. They had the home court advantage.
3. Geographical advantage.
4. They had the local support.

C. Selucids were unwilling to commit a large number of troops.

- They had other wars to fight in their territory.
 - They had other problems that pushed out of Egypt.
 - Rome pushed from the south.
 - The Parthian's pushed from the east.

D. There were divisions among the Selucids.

1. Antiochus Epiphanes IV died in 164 BC and a split resulted.
2. Demetrius II and Antiochus VI were against each other.
3. So the Selucids backed off and gave religious freedom.

V. Hasmineans

A. Mattethias died and his sons took over in their order.

1. Judah
 - a. He reigned from 168-160 BC.
 - b. He died in 160 BC.
-

- c. He lead a successful revolt for religious freedom.
- d. He sought political freedom because he had religious freedom.
- e. Menelaus was not accepted as the High Priest.
- f. The Hasminean line became the High Priest's eventually.

2. Jonathan

- a. He was appointed the High Priest in 152 BC.
- b. The High Priest line was to stay within the Hasmineans until a true descendant of Aaron was found.
 - This wasn't likely though since there was no Zadok line left.
 - Onias and his family was killed.
- c. He was able to extend the territory:
 - South to Edom's Idumea and Gaza (Almost the size that David and Solomon ruled).

3. Simeon

- a. He was able to secure tax exemptions from the Assyrian's in 142 BC.
 - He used Rome to get this tax exemption.
 - There were inter-Selucid rivalries.
 - b. He was recognized by the Selucids as both the High Priest and Ethnarch.
 - The High Priest had total control of the country and could throw out the Selucids.
-

- He was politically and religiously powerful.
 - He was recognized as a military leader.
- c. He organized the government of the independent state of Judah.
-

ANCIENT ISRAEL II: Mr. Nathan

April 2, 1990

POSSIBLE FORMS OF GOVERNMENT

I. Aristocracy

- They didn't want this because there was just a conflict between the rich and the poor. They just ran out the Hellenist aristocrats. The Maccabeans wanted to endure this Hellenization.

II. Democracy

- They didn't want this because nobody wanted Hellenistic thought.

III. Theocracy

- They didn't want this because certain features were missing:
 1. God's presence was through the Shekinah glory which wasn't there anymore.
 2. The spirit of prophecy wasn't apparent at that time.
 - They were without the direct input God provided through these two things.

IV. Constitutional Monarchy

- A. Today England has a constitutional monarchy. There's a limitation on the powers of the Monarch. They are subject to the laws.
- B. This is what Israel ended up choosing. Yet this was established without a King.
- C. There were limitations upon the Monarch.
 1. He must operate according to the law.
 - As the King of Israel - Deut. 17.



2. Ancient Israel had a Constitutional Monarchy as well.
3. The Monarch was limited by:
 - a. Chief administrator
 - b. High Priest
 - c. Military Commander
- D. The leader of the state controlled by:
 1. The TORAH
 2. The HEVER
 - The laws of the land had to be approved by this.
 - a. HA-KNESSET (Hebrew name)
 - b. HA-YEHUDIUM
 - c. SYNAGOGUE (Greek name)
 - 120 members (10 people out of each 12 tribes)
 - Four primary groups
 - Secular nobles (ie - Tobiads)
 - Scribes (Copying and oral tradition of law)
 - Priesthood
 - Elders

V. Potential Cleavages

- A. Secular nobles and Priests verses the Scribes and Elders.
 1. Rich verses poor.
-

-
2. This was the cleavage in society.
- B. It became difficult running the country with 120 different opinions.
1. So they formed the Sanhedrin.
 2. From this came the Synhedrin (a small cabinet).
 - a. They primarily drew upon the Secular nobles and Priests who served as administrators for the Synhedrin.
 - b. These were the ones most closely to Hellenization.
 - c. But they did have Chief of state, military commander, and the High Priest against Hellenization.
 - Simeon, the son of Mattathias, was Chief of state at this time (142 BC).
- C. Two political bodies were formed from all this.
1. Sadducees
 - a. Nobles
 - b. Priests
 - They were cultural and urban given to Hellenization.
 - They had a very closed group.
 2. Pharisees
 - a. Scribes
 - b. Elders
 - Some lesser priests
-

- These were also referred to as HASIDIM - "The pious ones."
- They had a very distant relationship with the law.
- They were more proselytizing.

VI. Simeon becomes the High Priest

A. The Sanhedrin came to the point to allow Simeon as a High Priest because:

1. Precedent had been set when Samuel was chosen of the tribe of Ephraim.
 - a. He was transplanted.
 - b. God deals through others at various times, not just the High Priest.
2. Elijah represented God to the people, similar to the High Priest.
 - "The words or deeds of the prophets have the support of the unwritten laws." This is what the Pharisees say.

B. The Sadducees didn't like the concept that God can deal with the anybody at anytime.

1. They used the oral law and the prophets to justify that.
 2. The religious concept of the Sadducees was based upon the Torah.
 - a. Mt. 22:30 - This was astonishing because they based everything upon the Torah.
 - They believed in the prophets, but they didn't believe to look at it for teaching.
 - Their whole infrastructure of their theology was pulled out from under them when Christ showed in their Torah that their is a resurrection.
-

- b. The Sadducees disappeared when the temple fell because there were no more priests.
 - There was no more of their foundation.
- C. The Pharisees felt the oral law was important.
 - 1. It developed a greater importance than the law itself.
 - The Pharisees were using High Priest precedents from the prophets and the writings - that's no good.
 - Modern Jews today are considered Pharisees.
 - 2. The Pharisees used the Synagogues as their basis. They were used for teaching the people.
 - 3. The Theological groups formed from the temple. The Political groups formed from the Synagogues.

ANCIENT ISRAEL II: Mr. Nathan

April 4, 1990

EXTERNAL RELATIONS OF THE HASMONEAN STATE

- I. The Hasmonean's defeated three major Selucid armies on four occasions because they knew the geography.
 - A. Menelaus was executed by the Hasmonean's.
 - The Selucid's sent another to rule, but the Maccabees wouldn't let him become the High Priest.
 - B. The High Priest, Simeon, (last of the Maccabees) was Ethnarch 142 BC - 134 BC, and Constitutional Monarch.
 - C. The Maccabees controlled all the ways into the city of Jerusalem. But they had enemies:
 - 1. Samaritans on the north
 - 2. Ammonites on the east

3. Moabites on the east
4. Idumeans on the south
 - a. These nations started supporting the Selucid's because they felt that the Maccabbean's couldn't hold off the Selucid's for long.
 - b. They wanted to be on the winning side when it happened. They started persecuting the Jews.
 - c. Simeon sent expeditionary forces outside of their home turf in blitzing raids to rescue their brothers in surrounding nations.
 - They began to expand.

II. OTHER RULERS

A. Simeon (142 -134 BC)

1. He was the last of the Hasmonean's to carry a purely Hebrew name.
2. His son John Hyrcanus took over.

B. John Hyrcanus (134-104 BC)

1. He had three sons all of which ruled at one time.
 - a. Judah Aristobulis (104-103 BC)
 - He conquered Galilee.
 - He died in 103 BC.
 - b. Jonathan Alexander
 - (1) He conquered the western coastal areas.
 - (2) This was the largest kingdom since David and Solomon.

- (3) He married the same wife like the Old Testament levirate marriage
 - She was Salome Alexander.
- (4) He conquered Idumea, Samaria and Galilee.
- (5) He had forced Judaizing.
 - He forced them to be circumcised.

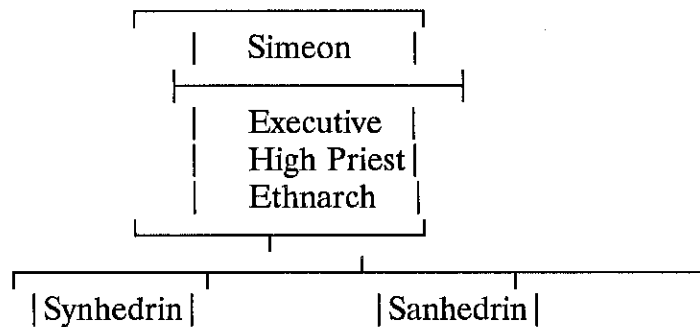
III. WHY DID THEY CONQUER THESE LANDS?

- A. They conquered Idumea.
 1. This was the weakest flank.
 - It was a military buffer zone, but this was not the main reason.
 2. It was part of the main promise.
 3. **The tombs of the patriarch's were in Hebron.**
 4. Survival - they had better control of the area.
 - B. They conquered Samaria.
 1. It was part of their historical land.
 2. There was better survival because of better contact.
 3. Military - the lands couldn't welcome the Selucid's.
 - C. They conquered the Coastal areas.
 1. The nation was established and able to survive.
 - For over 100 years they survived a religious political unit.
-

- 2. Trade and agriculture were stimulated by this.
 - 3. Judaism became a proselyzing religion.
 - This was a major change from the strictly national religion.
 - 4. **They could control the north and south trade routes.**
- D. What did they do if a nation happened to be friendly?
- The nation would inter-marry and Judea would still be Hellenized. They didn't want this so they Judaized them all.
 - Cleopatra showed up on the scene, but she was no major military concern.
- E. The Selucid's were racked by internal strife. The Jews played upon the division to get what they wanted.
- F. Rome was a third plague in the scene. The Jews would ask Rome to take care of the Selucid's.

IV. DECLINE OF THE HASMONEANS

- This was a very bloody time of Jewish struggle because of the religious integration between the Pharisees and the Sadducees.



| Sadducees |

| Pharisees |

A. Sanhedrin

1. There were 120 members.
2. It consisted mostly of the Scribes and Elders.
3. They were the ones to approve all the laws.

B. Synhedrin

1. This was the smaller cabinet of the Sanhedrin.
2. It consisted mostly of Secular nobles and Priests.

■ There was much tension between these two groups.

C. John Hyrcanus - Bad blood developed at this time.

■ He was a military leader.

1. The High Priest was to have had sacrificial blood only, not man's blood.
 - a. John Hyrcanus was a man of war.
 - b. The precedent was set when David was not allowed to build the temple.
2. The Use of mercenary (hired soldiers) troops and established Cleurachies in the conquered areas.

- The Pharisees were concerned with foreigners (Hellenists) owning land.
 - This is another concept of creeping Hellenism.
 - They were tired of John Hyrcanus letting this in.
-

- If he would not be the religion of Jews, it would be hellenism.
3. Forcible conversion of Idumean's and Galilean's.

ANCIENT ISRAEL II: Mr. Nathan

April 6, 1990

I. JOHN HYRCANUS AND HIS ACTIONS

A. He was a military commander. The Sadducees wanted this.

- The **Pharisees** felt that the blood on his hands negated his right to be the High Priest.

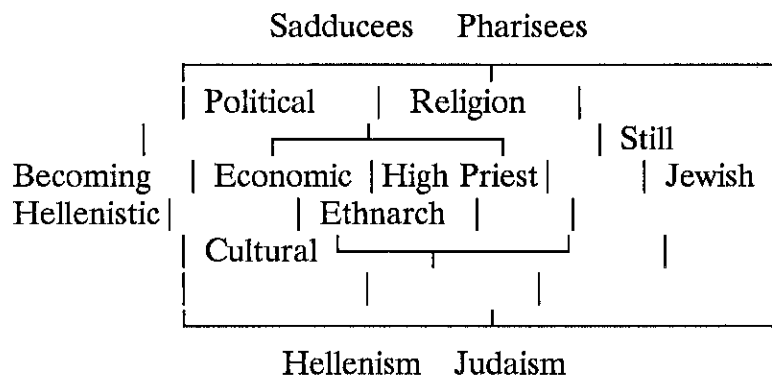
B. He had mercenaries and set up cleuarchies. The Sadducees liked this.

- The **Pharisees** were worried about creeping Hellenization.

C. The forcible conversion to Judaism of the Gentiles. The Sadducees wanted this.

- The **Pharisees** perceived this as a threat because of inter-marriage and syncretism. Their hearts wouldn't be in it, they would still be pagan's internally. They were for voluntary conversion.
- The Sadducees supported John Hyrcanus. The Pharisees opposed him.

D.



1. The High Priest was the hole in the wall.

- The High Priest might bring Hellenism to the Pharisees, so they tried to push the wall back as far as possible to minimize

the effects of Hellenism.

2. They saw that it would be religion one way or Hellenism the other. It couldn't be both.

a. The Pharisees knew that Hyrcanus couldn't serve two masters.

b. He was courting Judaism and Hellenism. Antagonism grew until the government was rendered unclean.

■ Hyrcanus had to make a decision.

E. He separated the High Priest and the Ethnarch into two offices.

1. His sons asked them if that was alright and the Pharisees said yes.

2. He made sure the Pharisees had no control of the Sanhedrin by demanding that they resign from the Sanhedrin.

■ The division protected their religious section. They weren't concerned about the country, they were just worried about themselves.

3. He made one of his sons, Judah Aristobulis, the High Priest and the other one the Ethnarch (Jonathan).

a. The High Priest has no influence outside Judea, and Judah wanted more because he thought he didn't have enough influence.

b. The two brother were sparing for power.

■ Judah died and Jonathan married his wife and takes both jobs.

■ The Pharisees became furious. The division lasted only one year.

II. JONATHAN BECOMES A DESPOT

- A. The Pharisees begin to lean toward civil war.
 - 1. They asked the Selucid's to take care of Sadducees.
 - The Sadducees see this as political treason.
 - 2. The Pharisees offered the Selucid's control if they would remove Jonathan.
 - The Selucid's sent cavalry to the aide of the Pharisees. Jonathan defeats them, but comes to a compromise.
- B. Jonathan allowed the Pharisees back and control of the Sanhedrin.
 - 1. Then they could control legislation again.
 - 2. Jonathan became the Ethnarch only and promised to separate the office of the High Priest and Ethnarch upon his death.
 - Jonathan died in 76 BC.
- C. Jonathan's wife, Siloam becomes Ethnarch upon his death (76 - 67 BC).
 - 1. His son, Hyrcanus II, becomes the High Priest.
 - 2. At Siloam's death, Aristobulis was to become the Ethnarch. Both the brother's jockey for power again.
 - In 63 BC Rome became a power under Pompeii.

III. HYRCANUS II

- He is weak and vacillating.
 - To support himself, he retained the services of a political advisor - Herod Antipater.
 - "Anti" means "against." "Pater" means "father." Antipater
-

- means "against father."
- Herod Antipater was an Idumean in nationality.

IV. ARISTOBULIS

- A. He was shrewd, dynamic, and intelligent.
- B. They both fought and Aristobulus won and reigned three years.
- C. This is a time of factional fighting. This was no time of peace.
 - a. Pompeii shows up and overruns the territory in 63 BC.
 - b. Pompeii was tallying a score up against the Selucid's.
 - c. The main purpose the Romans came in was to clear out the pirates on the Mediterranean. But they saw the problem in Judea and decided to take advantage.

V. POMPEII'S APPROACH

- A. When Pompeii came to a strong nation, he made them allies of Rome.
 - 1. The only reason they fought was to make the god's happy.
 - 2. The Parthian's were rising as a power in the east.
 - B. When he approached a weak nations they would just take over.
 - C. They would seek to strengthen and make an allies of halfway nations.
 - 1. This is where Judea found itself.
 - 2. They rejected the Jews because of the Maccabbees.
 - a. Herod was very ruthless. Politically they were extremely astute.
 - b. Herod told Aristobulus that they better look very strong.
-

- So he sent a delegation to Pompeii and asked his opinion on who should be the leader. Pompeii chose Aristobulus.
 - Herod anticipated it and asked Pompeii to let Hyrcanus down gently. Pompeii invited Hyrcanus to a banquet to tell him.
 - Aristobulus thinks the invite meant that Pompeii chose Hyrcanus II. Aristobulus then storms off and defies Pompeii. Pompeii defeats him.
 - Hyrcanus II became the High Priest and Ethnarch (not king). He held power until 58 BC.
 - In 58 BC, Galilee revolts, Hyrcanus tried to suppress it, but couldn't.

 - This showed Rome that Hyrcanus II was weak and couldn't keep his country under control. They divided the land and reorganized the whole state.
-

- From 58-47 BC Hyrcanus was demoted to simply the High Priest. In 47 BC, the situation changed.

ANCIENT ISRAEL II: Mr. Nathan

April 11, 1990

The last time the Pharisees were in the driver's seat was under Solome and Hyrcanus.

The Romans divided Palestine into 5 regions.

I. CIVIL WAR IN ROME

- This was in 47 BC.
 - A. Ceasar and Pompeii fought.
 1. Ceasar won and took control.
 2. Ceasar wanted to bring forces to Egypt, but he couldn't get past Gaza in Judea.
 - a. The Jews help him out and bring on favor.
 - Herod Antipater (counselor to Hyrcanus II) tells Hyrcanus to help him.
 - b. Ceasar is grateful and makes Hyrcanus the High Priest and Ethnarch.
 - c. Herod Antipater and his son, Herod, are made governor of Galilee.
 - A new function came for Herod Antipater. He became governor of Judea and Idumea.
 - His son, Herod, stays the governor in Galilee. Herod has the power and Hyrcanus becomes merely the figurehead.
 3. In 44 BC, Ceasar is assasinated.
 - B. Civil war begins again between Augustus Octavian and Mark Antony win.
 1. In 40 BC, the Parthians invade Syria (a Roman province).
-

- a. Some family members in Judea see the opportunity.
 - b. Antigonus III tries to reinstate his control.
 - He begins his revolt against Rome and Judea. The Parthians come to help him.
2. Hyrcanus II ears are cut off.
 - a. He's defiled and cannot perform the function of the High Priest because of his blemishes.
 - b. He goes as a captive into Babylon with the Parthians.
 3. From 40-37 BC Antigonus III is ruler as High Priest and King.
 - a. He wants to restore the Hasmonean power.
 - b. He is the last of the Hasmonean kings.
 4. Herod's response is to flee to Rome.
 - a. The Romans want to honor him and declare him king of Judea - the ultimate position.
 - b. He returns with a force and kills Antigonus III and takes over rule.
 - There came a great deal of turmoil over who ruled the government.
- II. Herod the Great - son of Antigonus III.
- He ruled from 37-4 BC.
 - A. Herod's Characteristics.
 1. He was a genius in the use of power.
 2. He was a very shrewd military man.
-

3. He was a great builder.
- B. What kind of a man was he.
1. He was partly two-faced.
 2. He was a very cruel man.
 - a. Augustus said, "I would rather be Herod's pig than his son."
 - He would kill his son before a pig. He was Jewish enough not to kill and eat a pig.
 - b. He killed all infants two years old and younger.
 - Total unfeeling.
 3. He died of riotous living.
 - Perhaps he died of Syphilis.
 4. To make people sorrow at his death, he ordered top people killed at his death.
 - Because no one would mourn at his death. They would actually rejoice.
 5. He became paranoid about power.
- C. As a point about his genius:
1. He was very courageous.
 2. He always took the direct route out of a problem.
- D. Herod's two major objectives
1. **To stay in Rome's graces.**
 - a. They buttered his bread.
-

-
- b. They were stronger than the Parthians.
 - c. The problem with this is:
 - (1) Cleopatra of Egypt caused problems.
 - (a) She had her eyes on Judea and wanted Herod's territory.
 - (b) How does Herod confront the problem?
 - He wants to impress Cleopatra and Marc Antony.
 - For Marc Antony's sake he shows a high profile military leader.
 - As far as Cleopatra was concerned, he realized she could be bought.
 - (2) There was a crisis in 31 BC.
 - (a) Cleopatra and Marc Antony verses Augustus.
 - Herod supports Marc Antony.
 - Marc Antony loses.
 - (b) Herod was a defeated man, but his shrewd:
 - He Tells Augustus Octavian - "I supported Antony and I'm proud of it. If you make me governor, I'll support you just as loyally.
 - Octavian buys the line - why?
 - Because no one else was loyal which were very rare charateristes.
-

2. To prevent a Hasmonean revival.

- a. He wants to stop the entire Hasmonean family line.
 - (1) He marries Mariamme and puts himself in the line of the Hasmoneans.
 - (2) Also Herod was an Idumean and marries a Jewish princess.
 - b. He must deal with Aristobulus III.
 - (1) He was next in line to be the High Priest.
 - This was a very important internal office.
 - (2) He chooses two solutions.
 - (a) He imports a priest from Babylon as the High Priest.
 - It didn't work, so Herod backed off.
 - (b) He appoints Aristobulus as High Priest then has him murdered.
 - c. Hyrcanus II in Babylon would become Ethnarch or King.
 - (1) He offered Hyrcanus wealth and a place of position in the palace.
 - (2) This kept him isolated from all power.
 - (3) When a pretext arose, he executed him.
 - d. A fourth threat was his wife Mariam
 - (1) He executes his wife and children.
 - (2) Augustus Octavian said, "I would rather be a pig than Herod's son."
-

E. Herod's Accomplishments

1. Builder
 - a. Temple
 - b. Masada and various other fortresses.
 - c. Public baths.
 - He wanted to be remembered in Judea.
 2. He was able to keep Judea independant from Rome.
 - a. He almost enlarged the border almost to Solomon's size.
 - He was king over all five areas.
 - b. He controlled the trade routes.
 - Because of this there was enough money to continue building programs.
 - c. He was also a genius in raising taxes without appearing oppressive.
-

ANCIENT ISRAEL II: Mr. Nathan

April 13, 1990

I. Herod the Great (37 - 4 BC)

A. Herod had six sons:

1. Herod Antipater
2. Aristobulus
3. Alexander
4. Herod Archelus
5. Herod Antipas
6. Philip

B. Herod took care of his offspring by killing them.

1. He killed Aristobulus and Alexander in 6 BC.
2. Herod Antipater died in 4 BC.

C. His three most prominent sons were:

1. Herod Archelus

- He was to be King and Ethnarch over Judea, Samaria and Idumea.

2. Herod Antipas

- He was to be a Tetrarch over Galilee.

3. Philip

- He was to be a Tetrarch over the Trans-Jordan area.

- A Tetrarch controlled 1/4 of the territory. An Ethnarch had more power than that - 1/2 in this case.

- These appointments followed the second will of Herod. This gave everyone something.
-

II. ROME'S PROBLEMS

- A. Rome wanted stability in the area due to the Parthian's and accepted the second will.
- They had the power to choose the political setup.
- B. In 6 AD there were revolts in Judea, Samaria, and Idumea.
1. The Romans exiled Herod Archelus and made the three territories one.
 2. They named the Roman province Judea.
 - It was a Roman province from 6 AD to 41 AD.
 - The Romans imposed a ruler--a governor (A Roman military agent).
 - Christ became crucified under the Roman rule. This fulfills prophecy because Rome's way to kill was crucifixion.
 - The Jews way to kill was stoning. They did this to Stephen in Acts.

III. TWO TYPES OF ROMAN PROVINCES

- A. Public
1. They were ruled by the Roman Senate.
 2. 90% of the provinces are in this category.
 3. Characteristics:
 - a. There were a large number of Roman citizens.
 - b. They were stable, long-term held provinces.
-

c. They were directly supervised by a proconsul or governor.

- The Bible calls them "deputy" in Acts.

B. Imperial

1. They were ruled by an Emperor.

2. They accounted for 10% of the provinces.

3. Characteristics:

a. They were considered newer territories.

b. They were often border territories which meant that they were subject to instability politically and outside invasions.

c. The provinces had Roman legions stationed there.

- LEGATE was a representative for the Caesar.

4. Judea was an imperial province.

a. They were a newer territory.

b. They were a border nation far from Rome.

c. They were unstable and needed more "hands on" contact.

- It was so unstable that Rome destroyed it in 69-70 AD.

IV. JUDAH AS A PROVINCE

A. They were a small and sandwiched in between Egypt and Syria.

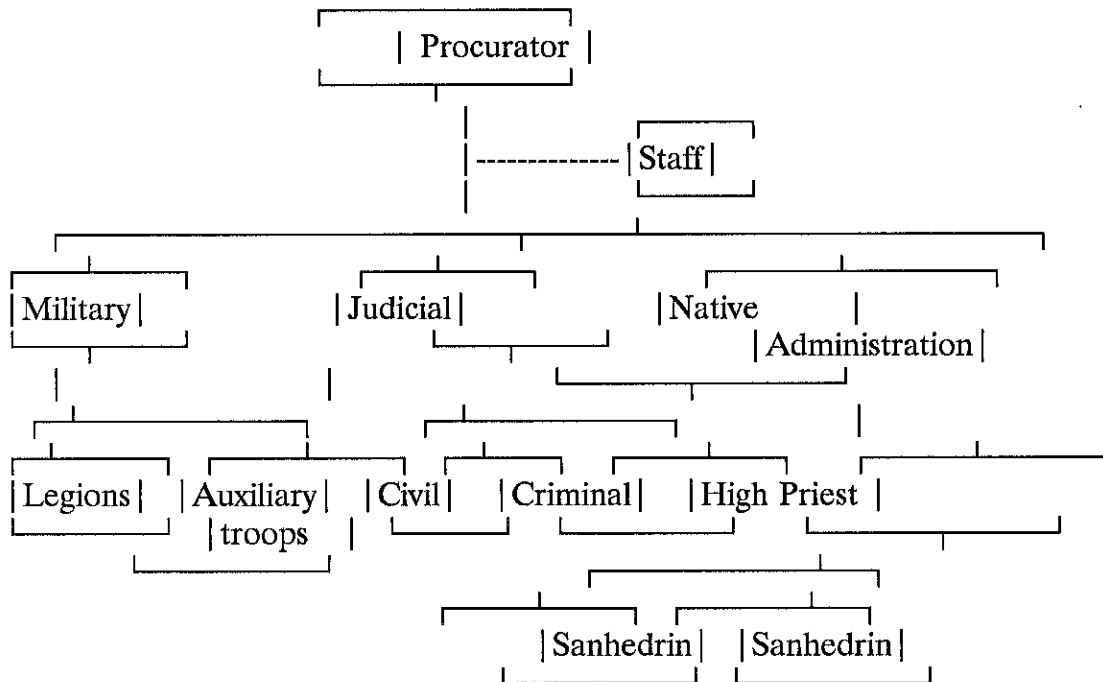
B. They didn't need legions stationed on its territory.

C. They were a second class imperial nation.

D. The governor was the procurator.

1. He was generally a newcomer looking for advancement to give him a good leg up.
2. Or else an old hack put out to pasture, an honorable retirement for an old-timer.
 - Pilate was one of these old-timers.
 - Herod took Philip's wife to be his own. John the Baptist told him it was sin and John lost his head for it.
 - Acts 12:20 Herod Antipas gave up the ghost in a gruesome manner. That's the end of the Herod's as far as we're concerned.

V. ORGANIZATION OF THE ROMAN PROVINCE



- A. The **Native administration** had a high profile to help keep the citizen's
-

happy and pacified.

- B. **Legions** were troops held in reserve for invasions.
- C. The **Criminal law** was the Roman law.
 - 1. It covered Roman and non-Roman citizen's.
 - 2. The Romans law applied with it's attending penalties.
 - The procurator could, at his discretion, apply local law or Roman civil law.
- D. The **Synhedrin's** principle responsibility was to keep the peace.
 - 1. They also took care of the day to day action.
 - 2. They consisted mainly of Sadducees.
 - They consisted of the higher Priest's and the wealthy merchants.
- E. The **Sanhedrin** was the High court.
 - 1. It was like the Jewish supreme court.
 - 2. It consisted mainly of Pharisees.

VI. EXCEPTIONS TO THE ORGANIZATION

- A. The Roman governor (procurator) didn't preside in the capitol city.
 - 1. He normally lived in the capital.
 - 2. But he lived in Caesarea because:
 - a. There was closer and easier trade contact with Rome.
 - (1) It was right on the via Moris trade route.

-
- (2) There was good communications with Syria and Egypt there.
 - b. Caesarea was a Hellenistic city.
 - He would feel more comfortable.
 - c. Jews were too sensitive and offended by the Hellenism of the Roman governor.
 - (1) He knew the Jews would fight for religion's.
 - (2) The Roman's symbol of Eagles on the Roman standards would defile Jerusalem in the Jewish mind.
 - 3. Why did he and other government officials, including Herod himself, come at the Passover?
 - a. All Messianic expectations were highest at the Passover.
 - (1) Their first deliverance from Egypt was around Passover.
 - (2) They believed from the 70 weeks prophecy that the next deliverance was coming in their time around the Passover.
 - Christ many years later entered Jerusalem on "Palm Sabbath." The Jews cried "Hosanna" meaning "saviour."
 - (3) They would look for a military deliverance.
 - b. The Romans strengthened the legions at this time. He brought them to the temple mount.
 - B. The Auxiliary troops were non-Jews.
 - 1. They were normally had the local populace in the troops.
-

2. If they had natives they were less abrasive to the locals.
 3. In this case, they were mercenaries, and considered the police force. Why?
 - a. The Jews wouldn't fight on the Sabbath.
 - b. Part of the military involved worship on the Sabbath.
 - c. They brought in Hellenistic troops - this caused some problems.
-

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April 18, 1990

- C. The Procurator was not over all the judicial proceedings.
1. The judicial proceedings were tied in under the religious laws of the native administration.
 - The only exception was treason.
 2. Roman citizen's could appeal to the procurator.
 - a. Paul did this with the Roman's.
 - b. They got involved with Paul because he was a Roman citizen.
 - c. So Paul appealed to the Roman law because he knew he wouldn't get a fair trial under the Jewish system.
 - d. The Romans tended to treat their citizens better than they treated non-Romans under the law.
- D. The native administration cooperated with the Romans.
1. This made Rome's job easier so they rewarded them.
 2. The Sanhedrin was only concerned about religious freedom.
 - They didn't care about much else. So that's what they got.
 3. The Synhedrin wanted status.
 - a. They sided up to Rome for money and power.
 - b. The Roman's basically bought them out with the greatest pride of all: Roman citizenship for the Synhedrin.
 - (1) This game them increased status worldwide.
 - (2) This was valuable because they could go under either
-

the Roman or Jewish law.

- c. The Romans wanted something in return.
- (1) They gave them the job of keeping the peace.
 - (2) They wanted the Synhedrin to keep a lookout for a Messiah and turn him over to the Roman government as treason.
 - The Chief priests and temple guard of the Synhedrin hired Judas to betray Christ.
 - The Pharisees had their part in it as well.

Religious Sects in Jerusalem

Sadducees

They didn't believe in the resurrection because it couldn't be proved from the Torah. They rejected the oral law, the prophets and the writings.

Essenes

They rejected religious establishment and they were principally withdrawn. They moved to Qumran by the sea.

Pharisees

They put the oral law above the Torah. They made breaking the oral law a punishable offense just as breaking the Torah. There were many different sects of the Pharisees.

Zealots - They were interested in the overthrow of the Roman government. They wanted a Theocracy or a Monarchy reestablished. The zealots were wiped out at Masada. They brought about the fall of Judea from their uprisings in 42 AD and 60 AD. They were also known as the Sicarri.

Herodians - They were named such because they supported the family of Herod. They were somewhat given to Hellenism.

Haberim - They were referred to as the "table fellowship group." They were totally conservative when it came to the oral law.

Shammi - This was a conservative rabbi school. They was concerned about the binding and the loosing of the law.

Hillel - This was a liberal school.

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April 22, 1990

How Was Jesus Christ Perceived

I. What office did He fulfill?

A. A Prophet.

1. He pointed out their sins.
2. He called the people to repentance.
- 3.

a. Deut 8:5

b. They never perceived Elijah to be that fulfillment. Moses gave the physical law. Jesus Christ came to give the spiritual intent of the law. Jesus Christ fulfills prophecy because He was the lawgiver.

c. Did they believe Jesus Christ was a prophet?

- (1) Jn. 4 The woman at the well.
- (2) Mt. 16 His Disciples.

■ They were aware of the authority of John the Baptist and even more so Jesus Christ.

d. Jn. 7:37-40

- (1) Zech. 14 They wanted rain for keeping the Feast.
- (2) They had the drawing water and pouring it around the alter. This took place on the seventh or eighth day of the Feast.
- (3) This is in reference to Deut. 18 - "This is the prophet."

e. Is. 44:2-3

-
- (1) Isaiah was prophesying the fact that someone would supply the Holy spirit.
- f. Is. 55:1-2
- This was something offered without pay.
- g. Is. 12:3
- (1) People could appreciate what Christ was talking about. This helped make the transition to what Jesus Christ said. this is why they saw Him as a prophet.
- (2) This was the evening of the Last Great Day. This is when in symbol all man will be offered the Holy spirit (The Millenium). All those that are sick will be healed at that time also.
- h. Mk. 2:15-16
- (1) The **Haberim** took exception to this especially. They thought meals were fellowship and should be clean. Publicans and sinners were impure.
- (2) They insisted upon aslt with their meals. They saw salt as sacrifice and they did this with their meal. Thei meals became a minature representation of what happened in the temple.
- Uninality - This wasy everyone could be involved, not just the priests.
 - You had to be clean to go in the temple. You had to be clean to go eat.
- i. Mk. 2:17
- It was His duty to show how they were to live.
- j. Mk. 12:38 (Mt. 23)
-

- The "scribes" were part of the Pharisees. They could also be a part of different groups, but all be Pharisees.
 - The **Haberim** would tithe on purchased items if they felt the grower didn't tithe on it (binding heavy burdens).
- k. Mk. 7:1-7
- The Haberim were all Pharisees and some of them scribes. They were overconcerned on the physical aspect of the physical washing.
- l. Lk. 18:12
- They fasted on Mondays and Thursdays (Market Days).
- Mt. 6:2
- Doing alms and praying before men.

Difference in the schools of Hillel and Shammai

Mt. 19:3

Hillel - They believed you could put away a wife for any reason.

Shammai - They believed in a bill of divorcement.

This was a burning issue among the Pharisees. They wanted to create division among them.

Cleave - This means to stick to like glue.

Cleaver - This means to cut in half.

Moses put a writing of divorcement because of the hardness of their hearts. He told both schools that they were wrong.

Talking to the Pharisees and Herodians. Herodians would be the ones to support the King because they were looking for the man of treason to turn over to Rome.

The Zealots were politically motivated and wanted Rome dispatched and the new Kingdom setup. Why side up with the Herodians? Either side Jesus Christ came down

on - He would be turned over to Rome for treason.

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April 25, 1990

Origin of the Pharisees and Sadducees

I. Sadducees

A. Derived from ZADOK. (The family of the High Priest line)

- Onis III was the last of the Zadok High Priest line.

B. The name Sadducee was used by the third century at the latest.

II. Pharisees

A. Derived from PERUSHIM.

- It means separated ones.

B. There are three possible meanings

1. Separated from others by reliance on the oral law.
2. They separated themselves from the Hellenization.
3. They were separated from all ritual purity.

Two general views of the Jews today concerning fighting

1. Masada

- Retreat into a stronghold.

2. Samson

- If you want to destroy us, then you're going to go with us. You will die too. We'll take everyone out. This is why the Israelites have nuclear weapons today.
-

Mark 12:18-25

This is one of their favorite things to ask the Pharisees. The Sadducees didn't come to Christ with many questions because he wasn't challenging their positions. The Pharisees asked him most of the questions to trap him.

Mark 12:25-

All offering can never make up for obedience.

SHEMA - Deut. 6:4-9

All Jews would say this three times a day. This tells Israel to obey.

Mark 12:35

He was playing upon two perceived words.

1. Messiah (Hebrew) = Christ (Greek). How did they perceive him? As a human being king who would oust the Romans.

Jesus said, if David is going to call him Lord (Ps. 110:1), then how can Christ be of the line of David?

2. Son of Man.

Dan. 7:13 - This speaks of a supernatural preexisting being.

The Jews didn't see this as one individual. They wanted to separate the two individuals. Christ said the two are the same.

Mark 14:61-62

"son of blessed" - This is a reference to David.

Mark 14:63

The High Priest ripped his garments (something the High Priest was instructed not to do) as a statement for what he thought was a blasphemous statement.

"witnesses" - They had heard the blasphemy, he should be killed.

Christ butted heads most with the Pharisees.

- The Sadducees kept to the temple
- Pharisees were the teachers and in their eyes he was a teacher also.
- "heavy burdens" - Christ took exception to the way they interpreted and imposed the oral law.

Mark. 3:4-6

They just wanted to justify their own position.

Luke 13:10-

Three aspects of the Oral law

1. Law required more detail of instruction that hadn't been given.
2. Making judgments on precedents of oral law.
3. Things imposed on themselves

Methods of Oral Law

1. MIDRASH - "from the scripture" You take something from the law which is truly in it.

Deut. 14:25-27 - Tithing of the Tithing
2. MISHNAH - "teach" This is the backward reasoning process.

MIDRASH

1. Problem
2. Judgment
3. Find the solution in scripture

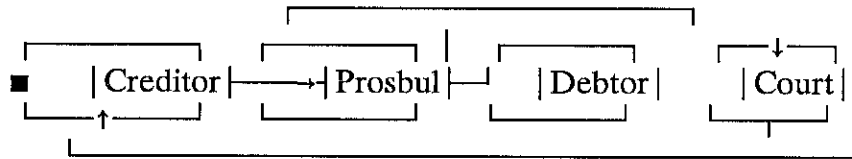
MISHNAH

1. Problem
 2. Solution
 3. Find a scripture to justify the solution.
-

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April 27, 1990

- Mishnah led to abuse.
 - a. Corbin is something that could be given to the temple as a means of avoiding giving to the poor.
 - b. Deut. 15:1-10
 - (1)
 - (2) Continued hardness of heart.
 - (3) Wanted them to give cheerfully.
 - c. They avoided their problems by using the Mishnah approach. How did they avoid giving money away?
 - (1) The creditor had to get a Prosbul (certificate) from the debtor.



- The creditor would let the court hold the Prosbul during the "Year of Release." When it was over, they returned it to the creditor.
- (2) Ps. 119:126 They used this scripture to justify their actions. They felt they had to give social justice to the poor.

THE ARREST AND TRIAL OF CHRIST

- A. The gospel provides numerous accounts of Christ's trial, death, burial and resurrection.
 - 1. Mt. 27:25

- Much blood has been spilled because of this. But God did not bind this upon them. Christ asked forgiveness for them.

2. Ez. 18:19-23

- The Jews didn't carry out the Crucifixion, the Romans did.

He was:

- Pierced
- Beaten
- Spit upon
- Hands and feet pierced
- Poured himself out to death
- No bones broken

B. The Jews forced Pilate to be fearful because He would be tried of treason if he didn't turn Jesus over.

- He would be tried for treason because he would be keeping silence about a rising King (to Ceaser).

C. Who are responsible for the arrest of Jesus?

1. Mk. 14

2. Lk. 22:52

- The Synhedrin was the group involved majorly. Jesus was taken to the High Priest.

3. Jn. 18:3

- The Pharisees were also involved.

4. Jn. 18:12

- This was the tribune and his offices and was responsible to the High Priest.

THE TRIAL OF JESUS

- A. Nearly all the laws of the talmud were broken in the trial of Christ. (The Talmud was compiled two centuries after this).
- B. Mark 15:1
- The Synhedrin was conducting the trial of Jesus.
- C. Mark 14:53-57
1. There is no way they could get everyone together at this time. The Sanhedrin wasn't there.
 2. They were working on blasphemy and not treason because the more conservative of society would back it up (the Zealots and Pharisees).
 3. If He was accused of treason, the Zealots would rally around Jesus. The Zealots would want their King. The Synhedrin didn't want to look bad.
-

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April 30, 1990

- I. The Jews charged Christ with blasphemy.
 - A. Why did the Jews charge Jesus Christ with blasphemy?
 1. It would negate his power from the people.
 2. It would squelch those that would follow him after their death.
 - a. This would eliminate the necessity of going to Pilate.
 - b. It would destroy the influence of Jesus Christ's followers.
 3. The High Priest could stone Jesus under their own system.
 - B. The Jews didn't want to charge Jesus with treason because He was perceived as the Messiah.
 1. The Messiah was perceived as a military man, but He never showed any sign of being a military man.
 2. Mark 14:60-62
 - The Messiah was seen as a man and Jesus called Himself the son of man (a supernatural man).
 - C. Jesus would have to do one of two things to be charged for blasphemy.
 1. Curse the name of God.
 2. Make a false statement linking it with God.
 - Christ never said the name of God. Today, the Jews never use the name of God because they think it's too holy.
 - II. Christ contended with the Pharisees more than anyone else. Why?
 - A. They were involved in the oral law and Christ took issue with their religious teaching.
-

- B. Christ was teaching the people and the Pharisees saw themselves as the teachers of the people.
- III. What responsibility did the Saducees have in the Roman government?
- A. Keep the peace.
 - B. Spot and identify potential troublemakers.
 - 1. Jn. 12:12-13
 - 2. Mark 11:10
 - 3. The leaders were shocked that Jesus Christ proclaimed Himself King. Jesus never denied it and He found Himself in enemy territory.
 - 4. The Saducees were concerned about this when the people started calling Jesus Christ King. They were afraid the people might revolt against them.
- IV. Jesus Christ took a direct position against the High Priest.
- 1. Mark 11:17
 - 2. Mark 11:27-28
 - The leaders feared the people, so they found a reason to eliminate Christ.
 - 3. John 11:47
 - The High Priest was just concerned about filling his job of keeping the peace.
-