

ANCIENT ISRAEL: PERSIAN, HELLENISTIC & ROMAN PERIODS

PURPOSE OF THE COURSE: To draw upon relevant information from the fields of geography, archaeology, philology and related disciplines in order to increase our understanding of biblical events of the Persian period, the Inter-Testamental Period and the early New Testament Period. A special focus of the course is the attempt to better understand the religious teachings of Jesus in the light of the political, religious and social setting of Roman-ruled Judea.

CONDUCT OF THE COURSE: Lecture-discussion. Analysis of scriptures, the works of ancient and modern historians and material from scholarly and popular journals relevant to lecture topics.

TEXTBOOKS: Required: The Holy Bible
The New Testament Era by Bo Reicke

Recommended: The Macmillan Bible Atlas
(Revised Edition) by Yohanan Aharoni and Michael Avi-Yonah

CLASS EXAMINATIONS: There will be four class examinations. Questions will involve the analysis of key scriptures, interpretation/completion of charts, multiple-choice items, identification items and short discussion items.

MAKE-UP EXAMINATIONS: A make-up examination will be given ONLY if both of the following conditions are met:

1. A student has been absent for two class examinations
2. Documentation of a valid excuse (serious personal illness, family emergency or institutional need) for BOTH absences was submitted within two weeks after the student has returned to class.

Even if both conditions are fulfilled, a student may complete only ONE make-up examination.

(OVER)

FINAL EXAMINATION:

The final examination will consist of multiple-choice items.

All students will be expected to be present for the final examination at the time printed in the Schedule of Classes. Exceptions will be made ONLY in cases of serious personal illness, family emergency or institutional need. ALL SUCH EXCEPTIONS MUST BE APPROVED BY THE DEAN OF STUDENTS IN ADVANCE.

SEMESTER GRADE:

The semester grade will be determined in the following manner:

(3 Highest Class Exam Scores + Final Exam Score + Discussion Score)

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(Total Possible Points)

Spring Semester 1986

1. Jan. 20	Introduction
2. Jan. 22	The Return to Judea
3. Jan. 24	The Judean Community: Early Problems <i>Look at Prophecies about Zerubbabel</i>
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4. Jan. 27	The Judean Community: Chronology of Ezra 4
5. Jan. 29	The Return to Judea: A Chronological Reconstruction
6. Jan. 31	Ezra: The Spiritual Reconstruction of Judea
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7. Feb. 3	The Nature and Role of the Oral Law
8. Feb. 5	Ezra: His Spiritual Legacy
9. Feb. 7	Nehemiah: The Political Reconstruction of Judea
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10. Feb. 10	Ezra & Nehemiah: Chronological Problems
11. Feb. 12	Ezra & Nehemiah: A Chronological Reconstruction
12. Feb. 14	EXAMINATION I
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Feb. 17	PRESIDENTS DAY
13. Feb. 19	The Hellenistic Background
14. Feb. 21	Judea Under the Ptolemies
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15. Feb. 24	The Transition from Ptolemaic to Seleucid Rule
16. Feb. 26	The Hellenistic Movement in Judea
17. Feb. 28	The Seleucid Persecution
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18. Mar. 3	The Book of Daniel: Criticisms
19. Mar. 5	The Book of Daniel: Traditional Views
20. Mar. 7	The Identity of Darius the Mede: A Theory

21. Mar. 10	EXAMINATION II
22. Mar. 12	The Hasmonean State: Institutions & Policies
23. Mar. 14	The Hasmonean State: Political Conflict & Civil War
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24. Mar. 17	The Decline of the Hasmonean State I
25. Mar. 19	The Decline of the Hasmonean State II
27. Mar. 21	Herod the Great
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28. Mar. 24	Judea in the Time of Jesus: Political Conditions
29. Mar. 26	EXAMINATION III
30. Mar. 28	Judea in the Time of Jesus: Sects & Parties
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31. Mar. 31	Jesus and the Religious Teachings of His Age I
32. Apr. 2	Jesus and the Religious Teachings of His Age II
33. Apr. 4	The Arrest and Trial of Jesus I
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34. Apr. 7	The Arrest and Trial of Jesus II
35. Apr. 9	The Arrest and Trial of Jesus III
36. Apr. 11	Review of Judea in the Time of Jesus
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37. Apr. 14	EXAMINATION IV
38. Apr. 16	Judea from the Death of Jesus to 66 A.D.
39. Apr. 18	Josephus: Eyewitness to History
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SPRING FESTIVAL RECESS: APRIL 19 - MAY 4	
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40. May 5	The Early Church I
41. May 7	The Early Church II
42. May 9	Jews and Christians: Sources of Conflict

43. May 12

General Summary & Review

May 14

FINAL EXAMINATION: 8 A.M. - 10 A.M.

ANCIENT ISRAEL: PERSIAN, HELLENISTIC & ROMAN PERIODS

Reading Assignments

Spring 1986

TEXTBOOK: The New Testament Era by Bo Reicke

<u>LECTURE</u>	<u>PAGES</u>	<u>SCRIPTURES</u>
Jan. 22	8-13	Ezra 1-2
Jan. 24	---- <i>What did these prophecies mean about Zerubbabel?</i>	Ezra 3-6 Haggai Zechariah 1-8
Jan. 27	*Chart of Persian Kings*	Ezra 4
Jan. 31	----	Ezra 7-10 Nehemiah 8-10
Feb. 3	----	Deuteronomy 24:1-4 Exodus 29:38-42 Jeremiah 17:21-24 Nehemiah 8:14-15 Deuteronomy 17:8-13 II Samuel 8:15 Haggai 2:11-14 Amos 8:5 ORAL LAW --Nehemiah 10:29-39 (31-32) BEING CREATED
Feb. 7	18-23	Nehemiah 1-7, 11, 13
Feb. 10	13-18	-----
Feb. 14	EXAMINATION I	
Feb. 19	35-42	-----
Feb. 21	42-48	-----
Feb. 24	48-49	-----
Feb. 28	49-62	*I Maccabees 1:1-4:61 *II Maccabees 3:1-10:8

<u>LECTURE</u>	<u>PAGES</u>	<u>SCRIPTURES</u>
Mar. 3	-----	Daniel 2:31-45 Daniel 7:3-11; 17-27 Daniel 8:3-25 Daniel 7:13-14 Daniel 9:24-27
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Mar. 10	EXAMINATION II	
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Mar. 12	63-66	-----
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Mar. 14	66-74	-----
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Mar. 17	74-75; 77-84	-----
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Mar. 19	84-90	-----
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Mar. 21	90-105	-----
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Mar. 24	111-119; 126-152	-----
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Mar. 26	EXAMINATION III	
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Mar. 28	152-174	-----
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Mar. 31	-----	Mark 12:18-28 (Luke 20:39) Mark 12:28-34 Matthew 19:3-9 Luke 18:9-14 Matthew 6:2-5 Mark 12:38-40 Mark 2:13-17 Mark 3:1-5 (Luke 13:10-17) Matthew 24:23-27 (Acts 5:35-37) Matthew 22:15-22
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Apr. 4	174-176	*Handout*
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Apr. 9	184-188	*Handout*

<u>LECTURE</u>	<u>PAGES</u>	<u>SCRIPTURES</u>
Apr. 14	EXAMINATION IV	
Apr. 16	190-191 (middle) 195-197; 198-200 201-210	-----
Apr. 18	256-267; 283-291	-----
SPRING FESTIVAL RECESS: APRIL 19 - MAY 4		
May 5	188-194; 200-201; 210-217	Acts 1 - 12
May 7	217-224	Acts 13 - 28
May 14	FINAL EXAMINATION 8 A.M. - 10 A.M.	

A BIRD'S-EYE VIEW OF HISTORICAL
PERIODS IN PALESTINE

Persian	539 B.C. - 333 B.C.
Hellenistic	333 B.C. - 63 B.C.
Roman	63 B.C. - 324 A.D.
Byzantine	324 A.D. - 636 A.D.
Arabic	636 A.D. - 1516 A.D.
Turkish	1516 A.D. - 1917 A.D.

INTERTESTAMENTAL PERIOD -- IMPORTANT DATES

B.C.

334-323	Alexander's conquest of Persian Empire (Asia Minor to borders of India)
331	Battle of Arbela (Gaugamela); decisive defeat of Persia
323	Alexander's death at Babylon
301	Division of Alexander's Empire into 4 parts (after Battle of Ipsus)
281	Four divisions reduced to 3 (Lysimachus conquered by Seleucus I)
200	Palestine transferred from Ptolemics to Seleucids (after Battle of Panium)
168	Antiochus Epiphanes persecutes Jews, desecrates Temple
165	Maccabees restore Temple after 3 years profanation
143- 63	Jews independent under Maccabean rulers
63	Syria (Seleucid Kingdom) and Palestine annexed by Rome
40	Herod appointed king of Judea in Rome
37	Herod takes Jerusalem from last Maccabean king

SOME RULERS OF PALESTINE IN THE TIME
OF CHRIST AND PAUL

Caesar Augustus, Roman Emperor	27 B.C. - A.D. 14
Tiberius, Emperor	A.D. 14 - 37
Herod the Great, Idumaeen King of Judaea under the Romans	37 - 4 B.C.
Herod Antipas, Tetrarch Galilee and Peraea	4 B.C. - A.D. 39
Herod Agrippa II	A.D. 50 - 93
Roman Procurators ruling Palestine for the Romans:	
Pontius Pilate	A.D. 27 - 37
Felix	A.D. 52 - 60
Festus	A.D. 60 - 62

SUGGESTIONS FOR ADDITIONAL READINGWorks With Material Relating to the Hellenistic Period:

Bentwich, Norman. Hellenism.

Bevan, E. A History of Egypt Under the Ptolemaic Dynasty.

_____. The House of Seleucus. Vol. 2

Bruce, F. F. New Testament History.

Eddy. The King Is Dead: Studies in the Near Eastern Resistance to Hellenism, 334-331 B.C. Chapters 8-9: "The Jews".

Hadas. Hellenistic Culture: Fusion and Diffusion.

Hoening, Sidney B. The Great Sanhedrin. Vol. 1.

Lieberman, Saul. Hellenism in Jewish Palestine.

Marcus, Ralph, "The Hellenistic Age," in Great Ages and Ideas of the Jewish People by Salo W. Baron.

Pfeiffer, R. H. History of New Testament Times with an Introduction to the Apocrypha.

Radin, Max. The Jews Among the Greeks and the Romans.

Russell, D. S. The Jews from Alexander to Herod.

Tcherikover, V. Hellenistic Civilization and the Jews.

Zeitlin, Solomon. The Rise of the Judean State.

Development of Judaism in the Hellenistic Period:

Barrett, C. K. The New Testament Background.

Bentwich, Norman. Philo Judaeus of Alexandria.

Charles, R. H. Eschatology: The Doctrine of a Future Life in Israel, Judaism, and Christianity.

_____. Religious Development Between the Old and the New Testament.

Finkelstein, Louis. "Hellenistic Jewish Literature," in The Jews: Their Religion and Culture.

_____. The Pharisees.

Works With Material Relating to the Maccabean (Hasmonean) Period:

I Maccabees.

II Maccabees.

Riggs, J. S. A History of the Jewish People During the Maccabean and Roman Periods.

Russell, D. S. The Jews from Alexander to Herod.

Tcherikover, V. Hellenistic Civilization and the Jews.

Zeitlin, Solomon. The Rise and Fall of the Judean State. Vol. 1.

Works With Material Relating to the Roman Period:

Furneaux, Rupert. The Roman Siege of Jerusalem.

Grant, Michael. The Jews in the Roman World.

Guignebert, Charles. The Jewish World in the Time of Jesus.

Hoening, Sidney B. The Great Sanhedrin. Vol. I.

Jeremias, J. Jerusalem in the Time of Jesus.

Jones, A. H. M. The Herods of Judea.

Klausner, Joseph. From Jesus to Paul.

_____. Jesus of Nazareth.

MacGregor, G. H. C. Jew and Greek: Tutors Unto Christ.

Minkin, Jacob S. Herod.

Oesterley, W. O. E. The Gospel Parables in the Light of Their Jewish Background.

Parkes, James. The Foundations of Judaism and Christianity.

_____. Jesus, Paul and the Jews.

Perowne, Stewart. The Later Herods.

Sandmel. Herod: Profile of a Tyrant.

Zeitlin, Solomon. The Rise and Fall of the Judean State.

_____. Who Crucified Jesus?

[Big cattle he slaughtered with the a]xe,¹⁵ he slaughtered many *aslu*-sheep¹⁶
 [Incense he put] on the censer, the regular offerings for the Lord of Lords he ordered increased,
 [He constantly prayed to] the gods, prostrated on his face,
 [To be/do . . .] is dear to his heart.

[To build up/repair the town of Babylon] he conceived the idea
 [And he himself took up hoe, spade and] earth basket and began to complete the wall of Babylon!
 [The original plan of] Nebuchadnezzar they (the inhabitants) executed with a willing heart,
 [. . .] . . . he built fortifications on the *Imgur-Enlil*-wall.

[The images of Babyl]on(ia), male and female, he returned to their cellas,
 [The . . . who] had abandoned their [cha]pels he returned to their mansions,
 [Their wrath] he appeased, their mind he put at rest, [. . . those whose power was] at a low he brought back to life
 [Because] their food is served (to them) [regular]ly.

[. . .] (these) deeds he effaced,
 [. . . which] he has constructed, all the sanctuaries [. . .] of his [royal ru]le . . . he has eradicated,
 [. . .] of his [. . .] the wind carried away.

[. . .] his picture/symbol he effaced,
 [. . . in all] the sanctuaries the inscriptions of his name are erased,
 [. . . whatever he (Nabonidus) had cre]ated, he (Cyrus) let fire burn up
 [. . . what he (Nabonidus) had cre]ated, he (Cyrus) fed to the flames!

[To the inhabitants of] Babylon a (joyful) heart is given now
 [They are like prisoners when] the prisons are opened [Liberty is restored to] those who were surrounded by oppression
 [All rejoice] to look upon him as king!
 (broken)

¹⁵ Text: [*ú-pal*]-*liq* from *palāqu* "to slaughter with the *pilaqu*-axe" attested, e.g., in Thureau-Dangin, *Rituels accadiens*, p. 14 (text p. 4) 11:16; also, C. Mullo-Weir, in *JRAS* (1929), 554 (*KAR*, 360), line 14 (in parallelism to *tabahu*). For the pertinent tool, cf., e.g. urudu-*naplaqtum*² on the Obelisk of Man-īstusu (V. Scheil, *Délégation en Perse, Mém.*, Vol. II, face c VIII:12).

¹⁶ For this animal, cf. L. F. Hartman-A. L. Oppenheim, *The Domestic Animals of Ancient Mesopotamia (JNES, iv [1945])*, 156, line 12.

3. CYRUS (557-529)

'CYRUS CYLINDER'

Inscription on a clay barrel, published in Rawlinson, v, 35. Transliteration and translation: F. H. Weissbach, in *Die Keilschriften der Achämeniden (VAB, III)*, 2 ff. Translations: Ebeling, in *AOT*, 368 ff., and R. W. Rogers, *Cuneiform Parallels to the Old Testament* (New York, 1926), pp. 380 ff.

(one line destroyed)

. . . [r]ims (of the world) . . . a weakling has been installed as the *enú*² of his country; [the correct images of the gods he removed from their thrones, imi]tations he ordered to place upon them. A replica of the temple Esagila he has² . . . for Ur and the other sacred cities inappropriate rituals . . . daily he did blabber [inappropriate prayers]. He (furthermore) interrupted in a fiendish way the regular offerings, he did . . . he established within the sacred cities. The worship of Marduk, the king of the gods, he [chang]ed into abomination, daily he used to do evil against his (i.e. Marduk's) city. . . . He [tormented] its [inhabitant]s with corvée-work (lit.: a yoke) without relief, he ruined them all.

Upon their complaints the lord of the gods became terribly angry and [he departed from] their region, (also) the (other) gods living among them left their mansions, wroth that he had brought (them) into Babylon (*Šu.a.n.n.a*³). (But) Marduk [who does care for] . . . on account of (the fact that) the sanctuaries of all their settlements were in ruins and the inhabitants of Sumer and Akkad had become like (living) dead, turned back (his countenance) [his] an[ger] [abated] and he had mercy (upon them). He scanned and looked (through) all the countries, searching for a righteous ruler willing to lead him (i.e. Marduk) (in the annual procession).³ (Then) he pronounced the name of Cyrus (*Ku-ra-aš*), king of Anshan, declared him (lit.: pronounced [his] name) to be(come) the ruler of all the world. He made the Gutti country and all the Manda-hordes bow in submission to his (i.e. Cyrus') feet. And he (Cyrus) did always endeavour to treat according to justice the black-headed whom he (Marduk) has made him conquer. Marduk, the great lord, a protector of his people/worshippers, beheld with pleasure his (i.e. Cyrus') good deeds and his upright mind (lit.: heart) (and therefore) ordered him to march against his city Babylon (*Ká.dingir.ra*). He made him set out on the road to Babylon (*DIN.TIR*⁴) going at his side like a real friend. His widespread troops—their number, like that of the water of a river, could not be established—strolled along, their weapons packed away.⁴ Without any battle, he made him enter his town Babylon (*Šu.a.n.n.a*), sparing Babylon (*Ká.dingir.ra*⁴) any calamity. He delivered into his (i.e. Cyrus') hands Nabonidus, the king who did not

¹ The old Sumerian title appears here in a context which seems to indicate that the primitive concept concerning the intimate connection between the physical vitality of the ruler and the prosperity of the country, was still valid in the political speculations of the Babylonian clergy.

² Text: *i-te*-[. . .] which could also mean "bes[ide . . .]."

³ For this meaning of the idiomatic phrase: *qātē NN šabātu*, cf. my remarks in *JAOs*, LXII (1941), 270.

⁴ Text: ¹⁶*kaḫḫē*²¹-*šú-nu ša-an-du-ma*.

worship him (i.e. Marduk). All the inhabitants of Babylon (DIN.TIR^{kt}) as well as of the entire country of Sumer and Akkad, princes and governors (included), bowed to him (Cyrus) and kissed his feet, jubilant that he (had received) the kingship, and with shining faces. Happily they greeted him as a master through whose help they had come (again) to life from death (and) had all been spared damage and disaster,⁵ and they worshiped his (very) name.

I am Cyrus, king of the world, great king, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four rims (of the earth), son of Cambyses (*Ka-am-bu-zi-ia*), great king, king of Anshan, grandson of Cyrus, great king, king of Anshan, descendant of Teispes (*Ši-iš-pi-iš*), great king, king of Anshan, of a family (which) always (exercised) kingship; whose rule Bel and Nebo love, whom they want as king to please their hearts.

When I entered Babylon (DIN.TIR^{kt}) as a friend and (when) I established the seat of the government in the palace of the ruler under jubilation and rejoicing, Marduk, the great lord, [induced] the magnanimous inhabitants of Babylon (DIN.TIR^{kt}) [to love me], and I was daily endeavouring to worship him. My numerous troops walked around in Babylon (DIN.TIR^{kt}) in peace, I did not allow anybody to terrorize (any place) of the [country of Sumer] and Akkad. I strove for peace in Babylon (K á . d i n g i r . r a^{kt}) and in all his (other) sacred cities. As to the inhabitants of Babylon (DIN.TIR^{kt}), [who] against the will of the gods [had/were . . . , I abolished] the corvée (lit.: yoke) which was against their (social) standing. I brought relief to their dilapidated housing, putting (thus) an end to their (main) complaints. Marduk, the great lord, was well pleased with my deeds and sent friendly blessings to myself, Cyrus, the king who worships him, to Cambyses, my son, the offspring of [my] loins, as well as to all my troops, and we all [praised] his great [godhead] joyously, standing before him in peace.

All the kings of the entire world from the Upper to the Lower Sea, those who are seated in throne rooms, (those who) live in other [types of buildings as well as] all the kings of the West land living in tents,⁶ brought their heavy tributes and kissed my feet in Babylon (Š u . a . n . n a). (As to the region) from . . . as far as Ashur and Susa, Agade, Eshnunna, the towns Zamban, Me-Turnu,⁷ Der as well as the region of the Gutians, I returned to (these) sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time, the images which (used) to live therein and established for them permanent sanc-

E2. 1: 7-11

⁵ Text: *pa-ki-e*. Meaning unknown.

⁶ This phrase refers either to the way of life of a nomadic or a primitive society in contradistinction to that of an urban. cf. A. Poebel, in *JNES*, 1 (1942), 252 f., and also the passage *Ah-la-me-i iu-ut kuš-ta-ri* "Ahlamū peoples (living) in tents" (Craig, *Ass. and Babyl. Religious Texts*, 1, 81 f., text K 8608 + 2623 + 3016 + 3435, obv. line 4).

⁷ *Me-tur-nu* (instead of the usual *Me-tur-nat*) appears also as *Me-e-tur-ni* (cf. Deimel, *ŠL*, 381/197). For this name of a river, the literature quoted by A. Falkenstein and L. Matous, *ZA*, XLII (NF VIII), 151, and A. Falkenstein, *ZA*, XLV (NF XI), 69 f.

tuaries. I (also) gathered all their (former) inhabitants and returned (to them) their habitations. Furthermore, I resettled upon the command of Marduk, the great lord, all the gods of Sumer and Akkad whom Nabonidus has brought into Babylon (Š u . a . n . n a^{kt}) to the anger of the lord of the gods, unharmed, in their (former) chapels, the places which make them happy.

May all the gods whom I have resettled in their sacred cities ask daily Bel and Nebo for a long life for me and may they recommend me (to him); to Marduk, my lord, they may say this: "Cyrus, the king who worships you, and Cambyses, his son, . . ." . . . all of them I settled in a peaceful place . . . ducks and doves, . . . I endeavoured to fortify/repair their dwelling places. . . (six lines destroyed)

4. XERXES (485-465)

Akkadian version of a foundation tablet from Persepolis; SE corner of the *terrace*. Text: E. Herzfeld, *Archaeologische Mitteilungen aus dem Iran*, VIII (1937), 56 ff.; transliteration and translation with extensive annotations by E. Herzfeld, *Altpersische Inschriften* (Berlin, 1938), No. 14, pp. 27 ff.¹

Ahuramazda is the great god who gave (us) this earth, who gave (us) that sky, who gave (us) mankind, who gave to his worshipers² prosperity,³ who made Xerxes, the king, (rule) the multitudes (as) only king, give alone orders to the other (kings).⁴

I am Xerxes, the great king, the only king (lit.: king of kings), the king of (all) countries (which speak) all kinds of languages, the king of this (entire) big and far(-reaching) earth,—the son of king Darius, the Achaemenian, a Persian, son of a Persian, an Aryan (*ar-ri-i*) of Aryan descent (lit.: seed).⁵

Thus speaks king Xerxes: These are the countries—in addition to Persia—over which I am king under the "shadow" of Ahuramazda, over which I hold sway, which are bringing their tribute to me—whatever is commanded them by me, that they do and they abide by my law(s)—: Media, Elam, Arachosia, Urartu (Pers. version: Armenia), Drangiana, Parthia, (H)aria, Bactria, Sogdia, Chorasmia, Babylonia, Assyria, Satagydia, Sardis, Egypt (*Mi-šir*), the Ionians who live on the salty sea and (those) who live beyond (lit.: on the other shore of) the salty sea, Maka, Arabia, Gandara, India, Cappadocia, Da'an, the Amyrgian Cimmerians (Pers. and Elam. versions: Sakans), the Cimmerians (wearing) pointed caps, the Skudra, the Akupish, Libya,⁶ Banneshu (Carians) (and) Kush.

¹ Dr. G. G. Cameron is to be thanked for his expert assistance in translating certain difficult passages of this text.

² The Persian and Elamite versions do not differentiate between the term which the Akkadian version renders respectively as "mankind" (*amēlūtu*) and "worshipers" (*niš*).

³ The Persian word is connected etymologically with Latin *quies* (cf. also, Herzfeld, *Altpersische Inschriften*, pp. 318 ff.), but refers there—as Dr. Cameron pointed out to me—to "earthly affairs."

⁴ This renders the Akk. *ma'dātu*, the Persian text means literally: one of many kings or *framatars*.

⁵ The Akk. text—unable to render the foreign concept—uses here a transliteration of the Old Persian original: *ar-ri-i-si-tir* for *ar'yačith'a*.

⁶ cf. for this translation (of Akk. *ṢPu-ū-ju*), G. G. Cameron, in *JNES*, II (1943), 308 f.

- Goodenough, Erwin R. Jewish Symbols in the Greco-Roman Period. 3 vol.
- Goodspeed, Edgar J. The Story of the Apocrypha.
- Greenstone, Julius. The Messiah Idea in Jewish History.
- Guignebert, Charles. The Jewish World in the Time of Jesus.
- Herford, R. Travers. The Pharisees.
- Hoenig, Sidney B. The Great Sanhedrin.
- Klausner, Joseph. The Messianic Idea in Israel.
- Lauterbach, J. Z. "The Pharisees and Their Teachings," in Rabbinic Essays.
- Lewy, Hans. Philo.
- Marcus, Ralph. "The Hellenistic Age," in Great Ages and Ideas of the Jewish People by Salo W. Baron.
- Metzger, Bruce M. An Introduction to the Apocrypha.
- Oesterley, W. O. E. Jews and Judaism During the Greek Period.
- Pfeiffer, R. H. History of New Testament Times with an Introduction to the Apocrypha.
- Russell, D. S. Between the Testaments.
- _____. The Method and Message of Jewish Apocalyptic.
- Sandmel, Samuel. Philo's Place in Judaism.
- Tcherikover, V. Hellenistic Civilization and the Jews.
- Wolfson, H. A. Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam.
- Zeitlin, Solomon, "The Origin of the Idea of Messiah," in Essays Silver (1963), pp. 447-459.
- _____. The Rise and Fall of the Judean State. Vol. I.

PERIOD OF THE MACCABEES

(HASMONEANS)

B.C.

Revolt of Palestine against Syria	167
Judas Maccabaeus	166(165)-160
Jonathan	160
Simon	142-134
John Hyrcanus	134-104
Aristobulus I	104-103
Alexander Jannaeus	103-76
Alexandra	76-67
Aristobulus II	66-63

Pompey established Roman control of Palestine. 63

Note: Mariamne, wife of Herod the Great (37-34),
was a Maccabee.

CHRONOLOGY OF POSTEXILIC PERIOD

<u>Restoration From Captivity</u>		<u>Kings of Persia</u>	
B.C.			B.C.
539	Fall of Babylon to Cyrus (October, Cyrus' accession year)	Cyrus	539-530
538/37	Decree for return of Jews (Cyrus' 1st year)		
536	Return of Jews under Zerubbabel (probable; 70 years, inclusive, from 1st phase of captivity in 605)		
		Cambyses	530-522
		Smerdis	522
		Darius I (the Great)	522-486
520/19	Temple building resumed (in 2nd year of Darius I)		
520-518	Ministry of Haggai and Zechariah		
515	Completion of Temple (in spring of 6th year of Darius)		
		Xerxes	486-465
479/78	Esther made queen (7th year of Xerxes)		
473	Jews delivered from death		
		Artaxerxes I	465-423
457	Return of Ezra to Jerusalem, spring and summer		
444	Return of Nehemiah, spring; building of wall of Jerusalem		
432	End of Nehemiah's first term as governor		
		Darius II	423-405/04
		Artaxerxes II	405/04-359/58
		Artaxerxes III	359/58-338/37
		Darius III	336/35-331
		Alexander the Great (from his recognition in Babylonia)	331-323

STUDY QUESTIONS FOR THE LECTURE ON THE ORAL LAW

- I How do each of the following suggest the existence of an Oral Law in Old Testament times?
- A. Exodus 29:38-42
 - B. Deuteronomy 24:1-4
 - C. Deuteronomy 17:8-13
 - D. II Samuel 8:15
 - E. Nehemiah 10:29-39 (31-32) *Temple tax instituted.*
 - F. Jeremiah 17:21-24
 - G. Amos 8:5
 - H. Haggai 2:11-14
- Mal. 2:4*
- II What is the meaning of the phrase, "Hebrew slave" in Exodus 21:2?
- III Can a man take a cookstove in pledge for a debt? See Deuteronomy 24:6.
- IV If a man cuts off the finger of his slave, does he have to set him free? See Exodus 21:26-27.
- V Does Leviticus 18:6 exclude marriage to all aunts?
- VI Do the provisions of Exodus 22:9 apply to a goat?

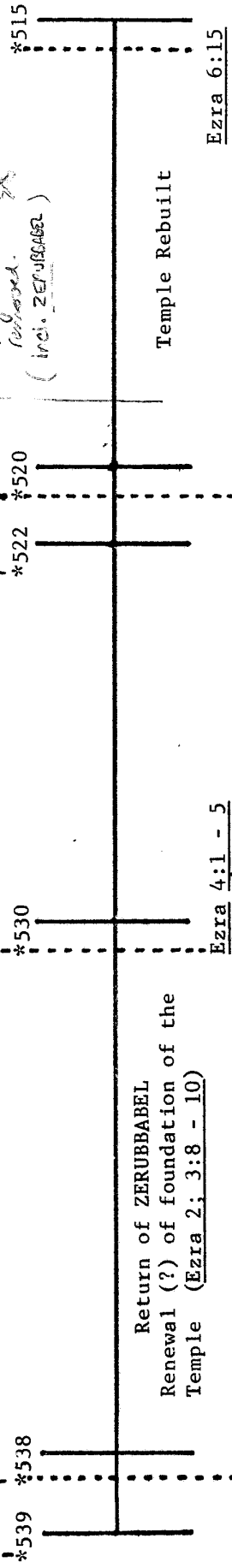
Death of Cambyses
Outbreak of Civil War
Sardians invade Persia & Darius I

2nd year of Darius I
(Ez. 4:1-23)
Hq. 1:1

Temple begins stabilized
under rule of Darius I
519 - 518 BC
(see Ezra 3:1-10)
restarted.
(incl. Zerubbabel)

Death of Cyrus
Ez. 4:1-2

Death of Cyrus
(possibly Cyrus the Great)



Return of ZERUBBABEL
Renewal (?) of foundation of the
Temple (Ezra 2; 3:8 - 10)

Jews allowed to Return and rebuild the
Temple (Ezra 1:2 - 4; 5:13 - 15)
1st Return under SHESHBAZZAR and foundation
laid for Temple (Ezra 1:8 - 11; 5:14 - 16)

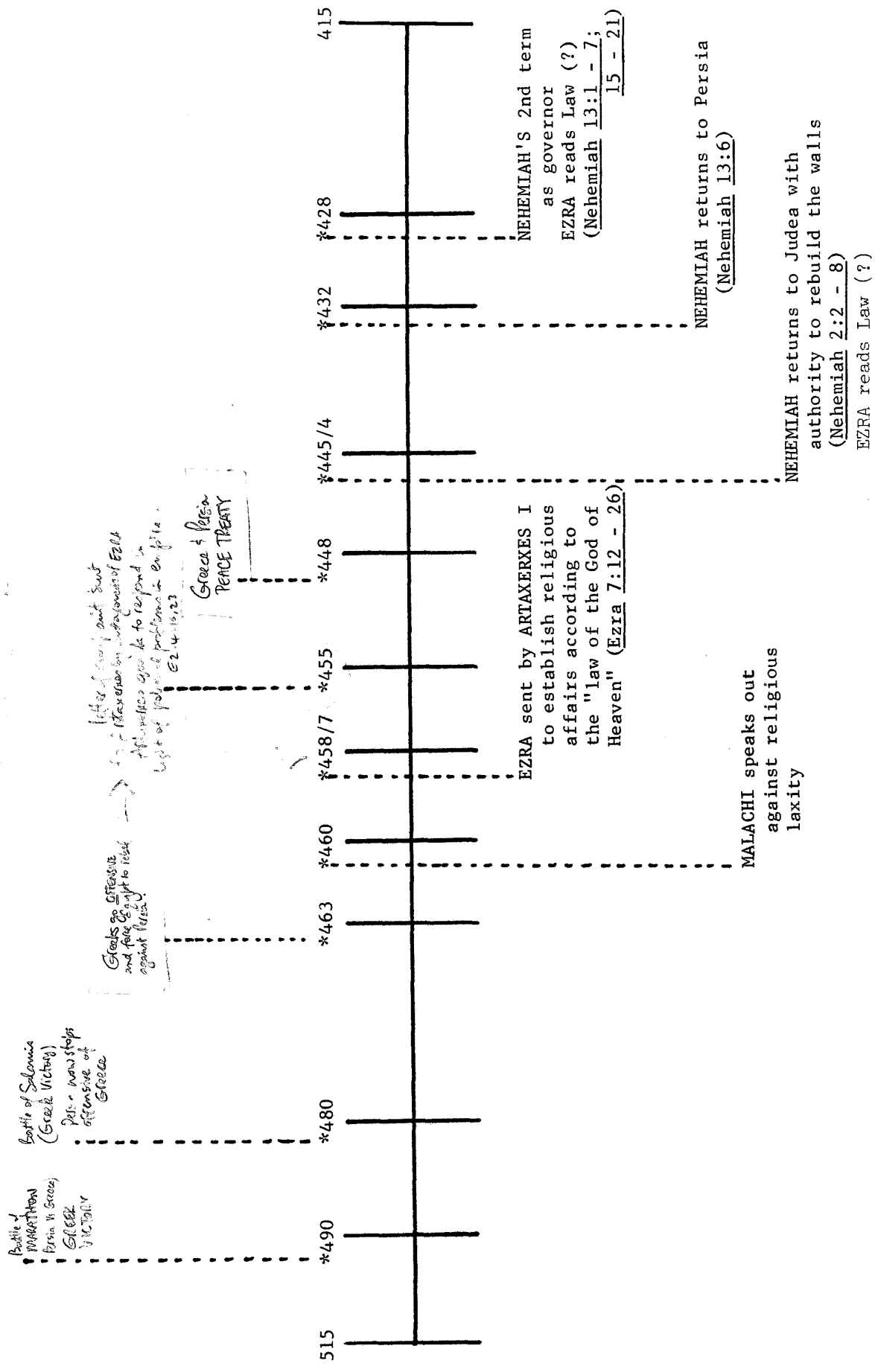
Temple Rebuilt
Ezra 6:15

Prophecies of HAGGAI & ZECHARIAH
Work on Temple begins in earnest
under ZERUBBABEL & JESHUA
(Ezra 5:1 - 2)

Haggai 2:20 - 23
Zechariah 3:8; 6:12 - 13

DARIUS issues decree allowing work
on Temple to continue and threatens
opponents with punishment
(Ezra 6:6 - 12)

CHRONOLOGY OF THE RETURN: A RECONSTRUCTION

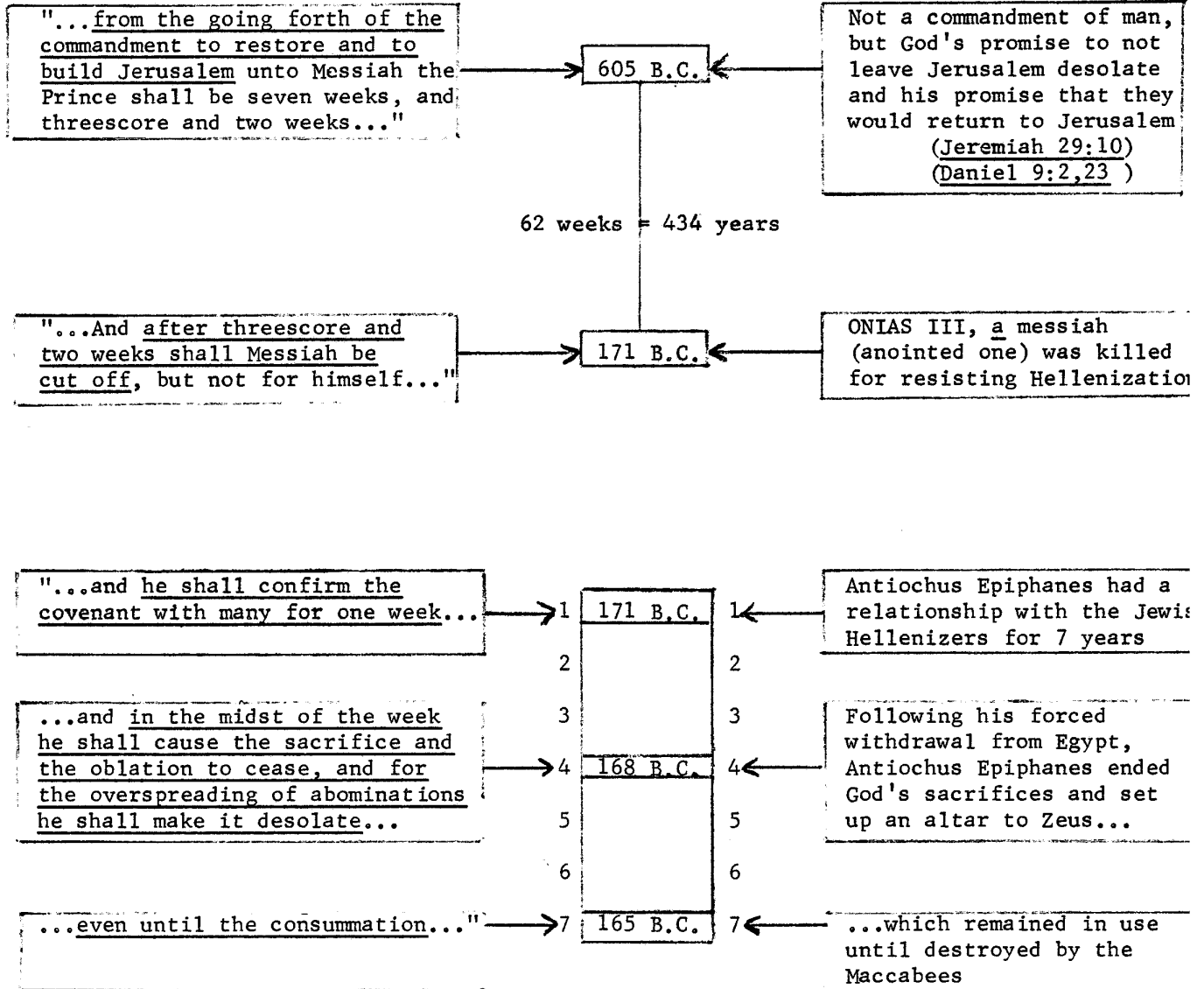


CHRONOLOGY OF THE RETURN: A RECONSTRUCTION

THE 70 WEEKS PROPHECY
Modern-Critical View

Scripture

Interpretation



THE BOOK OF DANIEL

Views of Modern-Critical Scholars

- * DANIEL is a PSEUDO-PROPHETIC work; a "pious fraud".
- * Written 2nd century B.C. at time of Antiochus Epiphanes to encourage Jews to withstand trials until God's deliverance.

Views of Conservative Scholars

- * DANIEL is a GENUINE prophetic work; not a "pious fraud".
- * Written 6th century B.C. by Daniel in Babylon to record history of the period and prophecies of future events.

1. Position in the Canon

Claims and Criticisms

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

Responses

- * OT Prophets primarily used to call people to repentance. Daniel didn't do this, thus DANIEL not in the "Prophets".

2. Historical Inaccuracies

Claims and Criticisms

- a) 1st year of Nebuchadnezzar called the 3rd year of Jehoiakim in Daniel 1:1. Yet, Jer. 25:1 calls it the 4th year of Jehoiakim. If Daniel was alive at this time, why the contradiction?
- b) Last King of Babylon is known to have been Nabonidus. Daniel 5:30-31 identifies him as Belshazzar. How could Daniel err?
- c) 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) Babylonians counted king's first year as his accession year, while Jews called it the first year. Daniel used the Babylonian method and Jeremiah the Jewish method.
- b) Now known that Belshazzar was Nabonidus' co-ruler.
- c) It is possible to associate the name, Darius the Mede, with a known historical personality.

3. Linguistic Evidence

Claims and Criticisms

- a) Persian terms used instead of proper Babylonian ones.
- b) Greek terms used for musical instruments, not Persian ones. Persian governors called "satraps". Term is Greek not Persian.
- c) Aramaic of DANIEL, a late form and a western (Palestinian) one.
- d) Combination of Hebrew & Aramaic proves DANIEL the work of more than one author. Various materials later combined and edited.

Responses

- a) Daniel lived under both empires; used latest terminology.
- b) Greek mercenaries in Near East as early as 609 B.C. Musical terms are often borrowed from other cultures (i.e, piano, guitar). "Satrap" really a Persian word.
- c) Aramaic really early form; not distinguishably western.
- d) All ancient copies have same Hebrew & Aramaic portions. True of copies found among Dead Sea Scrolls. Some of these copies of DANIEL date to c.150 B.C., only 18 years after the "earliest" portions of DANIEL were supposedly written.

4. Heavy Use of "Symbols"

Claims and Criticisms

Responses

- | | |
|--|---|
| a) Not typical of OT books. | a) <u>ZECARIAH</u> written during the early Persian period. It makes heavy use of "symbols". |
| b) Very typical of apocalyptic works written in 2nd century B.C. | b) Since ZECARIAH makes heavy use of "symbols", why should we be surprised to find heavy use of "symbols" in DANIEL, another 6th century B.C. book? |

5. Angels Named and Depicted with Specific Responsibilities

Claims and Criticisms

Responses

- | | |
|--|--|
| a) Not typical of OT books. | a) <u>Ezekiel</u> , a contemporary of Daniel, presented detailed descriptions of angels. Refers to Lucifer by name. |
| b) Very typical of apocalyptic works written in 2nd century B.C. | b) The author of an apocalyptic book consciously imitated a specific OT book. The fact that so many apocalyptic books could only have been modeled after DANIEL lends support to the authenticity of DANIEL. |

6. Use of the term, "Son of Man"

Claims and Criticisms

Responses

- | | |
|--|--|
| a) The term, "Son of Man", as used in DANIEL, is not found in any other OT book. | a) Ezekiel employed new concepts; why not his contemporary, Daniel? |
| b) Very typical of apocalyptic works written in 2nd century B.C. | b) Since many apocalyptic books imitate DANIEL in other respects, why shouldn't they also use this term? |

7. The Evidence of ECCLESIASTICUS

Claims and Criticisms

Responses

- | | |
|--|--|
| a) Hebrew of DANIEL most closely resembles that of ECCLESIASTICUS which was written c.180 B.C. | a) Hebrew actually closest to the Hebrew of EZRA, NEHEMIAH and II CHRONICLES (all written in early Persian period). |
| b) ECCLESIASTICUS omits Daniel in a list of Israel's major heroes, thus demonstrating that he was unknown as late as c.180 B.C. | b) This list also omits Samuel and Ezra. Does this prove that they were also unknown as late as c.180 B.C.? |
| c) Comment, "No man like Joseph has been born" implies author was unfamiliar with Daniel since both men became rulers in Gentile kingdoms after interpreting dreams. | c) When comment is read in context, it is clear it is not referring to how he came to power, but rather, how his body was faithfully cared for by later generations. |

8. Prophecy

Claims and Criticisms

Responses

- a) The descriptions of the "Ram" and the "He-goat" (Dan. 8) and the symbols of Daniel 11 are too specific to have been written in advance. They must have been written "after the fact".
- b) Daniel 11 has a pattern of detailed predictions up to the time of Antiochus, then the predictions become very generalized. This pattern of detailed "predictions" up to the time period of the writer, followed by very generalized "predictions" for "later" events is a common feature of apocalyptic works.
- c) The final phase of Image of Daniel 2 is fulfilled in the time of Antiochus Epiphanes:

Head of Gold	-	Babylon
Arms/Breast of Silver	-	Persia
Belly/Thighs of Bronze	-	Alexander
Legs of Iron	-	Ptolemaic & Seleucid Empires
10 Toes	-	Five successive Ptolemaic kings
	-	Five successive Seleucid kings (culminating w/Antiochus)

This would bring culmination of the prophecy to the general time period of the "author" of Daniel.

- a) If one believes in the inspiration of scripture, no explanation is necessary. If one does not believe in the inspiration of scripture, no explanation is possible.
- b) This is only a coincidental similarity, due to the fact that God didn't inspire Daniel to record specific details after that point in time.
- c) The final phase of Image of Daniel 2 is fulfilled in the time of the last phase of the Roman Empire:

Head of Gold	-	Babylon
Arms/Breast of Silver	-	Persia
Belly/Thighs of Bronze	-	Hellenistic Kingdoms
Legs of Iron	-	Roman Empire
10 Toes	-	Last Phase/Roman Empire.

The Belly/Thighs of Bronze must involve BOTH Alexander and the succeeding Hellenistic Kingdoms of the Ptolemies and the Seleucids, since there was no qualitative change which would require the use of a new metal as a symbol. Only when you go on to the Roman Empire do you have a qualitative change which necessitates a change in metal.

The 10 Toes CANNOT be fulfilled by the successive kings because they are ALL RULING AT THE TIME OF CHRIST'S RETURN (symbolized by the stone which destroys the toes).

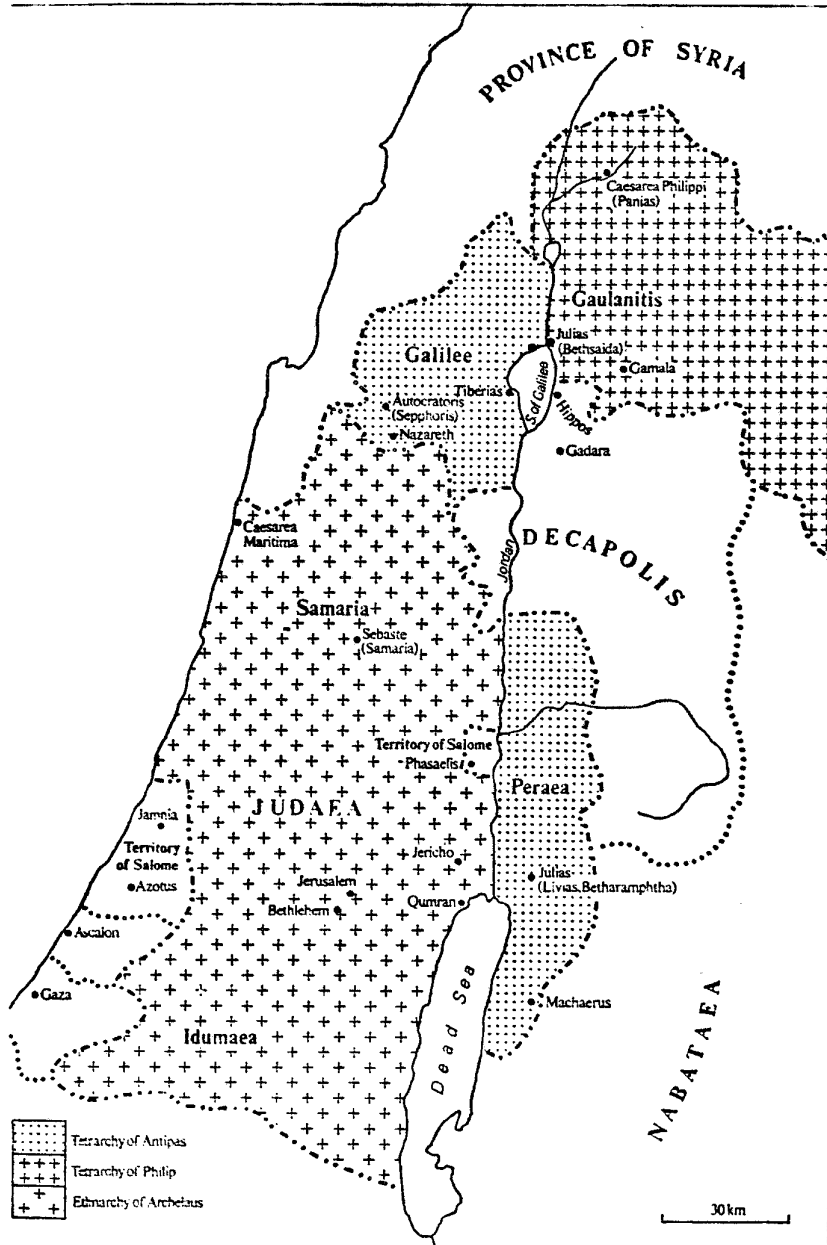
9. Other Factors

- * Dead Sea sect clearly accepted DANIEL as a genuine prophetic book:

- A scroll of messianic prophecies (c.150 B.C. includes quotes from the "Book of the Prophet Daniel")
- Although many copies of DANIEL were used by the sect, they did not use any of the CLEARLY APOCALYPTIC ADDITIONS to DANIEL

- * Christ referred to Daniel as "Daniel the Prophet" (Matt. 24:15)

JUDEA AFTER HEROD THE GREAT



I. Identity of the Rebels

Followers of the "resistance movement" to preserve Judaism became known as "Hasidim" (pious ones).

Leadership provided by Mattathias and his five sons--"Maccabees".

Significant leaders: 1. Judah 2. Jonathan 3. Simeon

Sources: 1. I Maccabees 2. II Maccabees 3. Josephus (plagiarized I Maccabees)

II. Why Was the Revolt Successful?

A. God

B. Physical Factors

1. Seleucids unwilling to commit large number of troops (concerns in east--Parthians)
2. Geography aided rebels
3. Divisions among Seleucids
 - Attack following death of Antiochus IV (164) would have destroyed them.
 - Instead religious freedom guaranteed (162) as a result of struggle for control of Seleucid throne.

III. Rise of Hasmoneans to Political Leadership of the Nation

A. Judah

1. Led successful revolt for religious freedom 168-162 B.C.
2. Sought to expand this to political independence.
Died 160 B.C.

B. Jonathan

1. Succeeded Judah as rebel military leader
2. Appointed high priest (152)
3. Expanded Judean territory

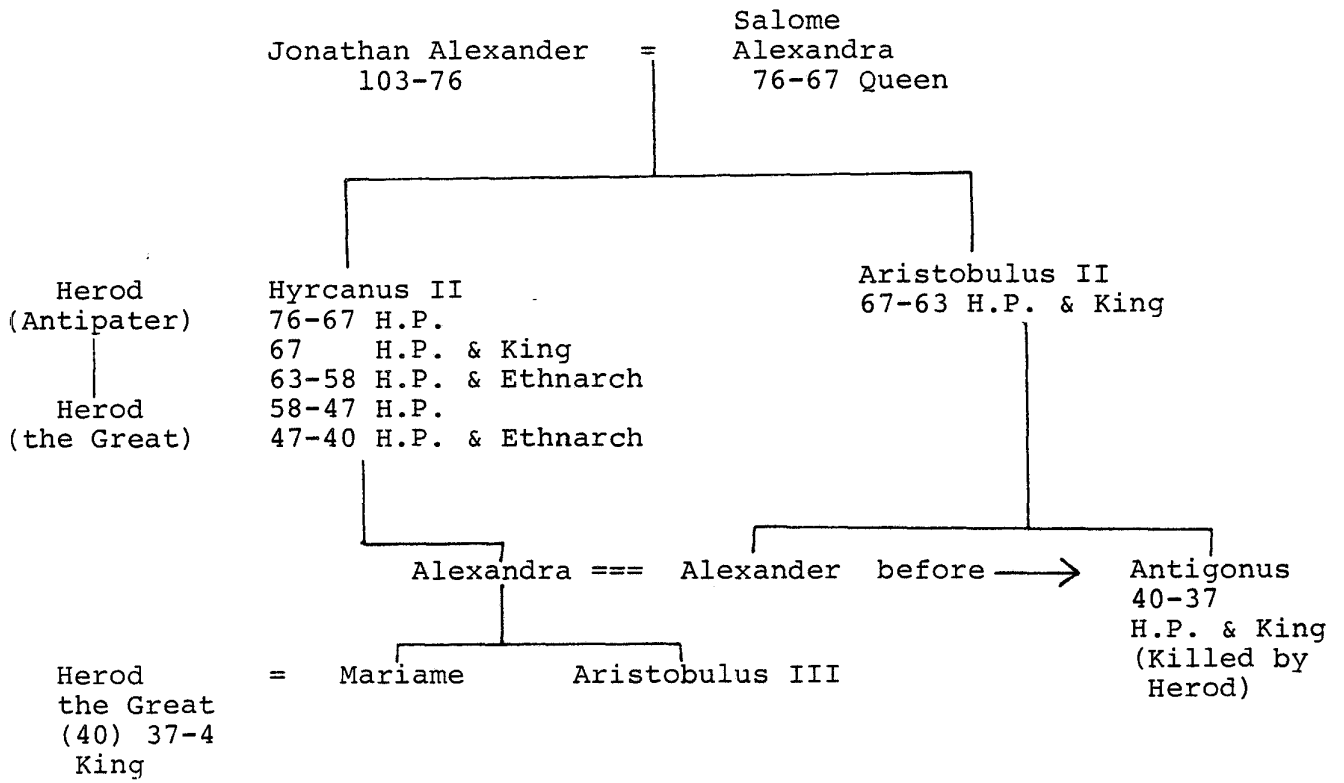
C. Simeon

1. Succeeded Jonathan as rebel leader
2. Secured tax exemption from Seleucids (142) due to Roman support and inter-Seleucid rivalries
3. Recognized by Seleucids as high Priest and ethnarch (140)

D. Summary

1. Judah--military leader
2. Jonathan a) military leader b) high priest
3. Simeon a) military leader and high priest (religious leader) b) ethnarch (political leader)

DECLINE OF THE HASMONEAN STATE



INFLUENTIAL JEWISH GROUPS
IN THE TIME OF JESUS

