

BETWEEN THE TESTAMENTS

2024 COMMUNITY INSTITUTE
INSTRUCTOR: DR. WILLIAM COMBS



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BETWEEN THE TESTAMENTS

I. INTRODUCTION

- A. For someone who has read and is familiar with the Old Testament and then begins reading the New Testament, it soon becomes obvious that the historical, political, and religious situation has changed from the close of the Old Testament in around 400 B.C. The book of Nehemiah records the last narrative events of the Old Testament, which took place during the reign of the Persian emperor Artaxerxes I, who died in about 424 B.C. A remnant of the Jewish people had been allowed to return to Jerusalem, and then silence, before the curtain rises on the birth of Jesus. Two chapters into the New Testament we find a Roman citizen (Herod) appointed king in Judea. Three chapters in and we encounter Pharisees and Sadducees. Chapter four finds Jesus preaching in synagogues.
- B. Differences
1. Religious parties of the Pharisees and Sadducees and political parties of the Zealots and Herodians
 2. Synagogues
 3. Rabbis and rabbinic schools (Hillel and Shammai)
 4. Prominence of the Greek culture rather than Canaanite religion (Baal and Molech)
 5. Prominence of Aramaic rather than Hebrew among Jews with Greek as the *lingua franca* in the Roman Empire.
 6. The High Priest (along with the chief priests) have taken on political functions as well as ceremonial.
 7. Rome, not Persia, is in control of Palestine. Palestine is divided into Judea, Galilee, Samaria; on the east side of the Jordan River are Perea and the Decapolis. I am using the name *Palestine* in a geographical sense. It has nothing to do with modern day "Palestinians."
 8. Jews are no longer confined to Palestine, but now there are Jewish communities in most major cities of the Roman Empire with their own synagogues. This is known as the *diaspora*, or dispersion.
- C. The intertestamental period provides some answers. However, we might ask ourselves: Does one need extrabiblical sources to understand the Bible?

II. HISTORY OF THE INTERTESTAMENTAL PERIOD

A. Kingdom of Israel

1. David (1010–970 B.C.) — David became king over Judah in 1010 B.C. After Saul's death, he reigned for 7 ½ years in Hebron over Judah alone (2 Sam 2:10–11). Hebron was the chief city of Judah. After the murder of Saul's son Ish-bosheth, the elders of Israel asked David to also become king over Israel (2 Sam 5:1–3). David reigned over united Israel for 33 years.

2. Solomon (970–930 B.C.) — Solomon continued to expand his father David’s kingdom. His building projects included a temple for the LORD. However, his administrative and financial policies, coupled with major flaws in his personal and religious life, led the country to the brink of ruin. During the united monarchy the Hebrews were a major superpower in the ancient Near East as other nations were weak (e.g., Egypt, Assyria).
- B. Divided Kingdom (930–586 B.C.) — The division of the kingdom came at the coronation of Solomon’s son Rehoboam. The northern tribes rebelled against the house of David and made Jeroboam their king because Rehoboam would not reduce the load of labor conscription and heavy tax burden (1 Kings 12). The southern tribes remained under the rule of the Davidic kings with Solomon’s son Rehoboam as king.

RULERS OF THE DIVIDED KINGDOMS OF ISRAEL AND JUDAH

ISRAEL			JUDAH		
King	Overlapping Reigns	Reign (BC)	King	Coregency	Reign (BC)
Jeroboam I		931/30–910/9	Rehoboam		931/30–913
Nadab		910/9–909/8	Abijah		913–911/10
Baasha		909/8–886/85	Asa		911/10–870/69
Elah		886/85–885/84	Jehoshaphat	872/71–870/69	870/69–848
Zimri		885/84	Jehoram	853–848	848–841
Tibni		885/84–880	Ahaziah		841
Omri	885/84–880	880–874/73	Athaliah		841–835
Ahab		874/73–853	Joash		835–796
Ahaziah		853–852	Amaziah		796–767
Joram		852–841	Azariah (Uzziah)	792/91–767	767–740/39
Jehu		841–814/13	Jotham	750–740/39	740/39–732/31
Jehoahaz		814/13–798	Ahaz	735–732/31	732/31–716/15
Jehoash		798–782/81	Hezekiah	729–716/15	716/15–687/86
Jeroboam II	793/92–782/81	782/81–753	Manasseh	697/96–687/86	687/86–643/42
Zechariah		753–752	Amon		643/42–641/40
Shallum		752	Josiah		641/40–609
Menahem		752–742/41	Jehoahaz		609
Pekahiah		742/41–740/39	Jehoiakim		609–598
Pekah	752–740/39	740/39–732/31	Jehoiachin		598–597
Hoshea		732/31–723/22	Zedekiah		597–586

1. Israel (10 tribes) — The northern kingdom, called Israel (sometimes Ephraim or Samaria), was composed of approximately ten of the Hebrew tribes and occupied the larger portion of the geographical area. Eventually Samaria was built as its capital. Various forms of idolatry or paganism mixed with the worship of the LORD prevailed as the popular and sometimes official religion of Israel.
2. Judah (2 tribes) — The southern kingdom, called Judah, occupied the area held by approximately two tribes. Its population was enlarged by numbers of the priestly tribe of Levi who moved into the area after the political division. Jerusalem, the city established as the capital by David and the location of the temple erected by Solomon, remained the political, religious, and cultural center in Judah. Although the influence of idolatry and pagan religions was felt with increasing strength in Judah, its progress was much slower than in Israel.

FOREIGN DOMINATION OF ISRAEL (722 BC-AD 135)

OLD TESTAMENT PERIOD	The Assyrian Empire (722-605 BC)
	The Babylonian Empire (605-539 BC)
	The Persian Empire (539-333 BC)
INTERTESTAMENTAL PERIOD	The Macedonian-Greek Empire (333-166 BC) <ul style="list-style-type: none"> • Alexander the Great (334-323 BC) • Ptolemaic domination (323-198 BC) • Seleucid domination (198-166 BC)
	Jewish Independence (166-63 BC) <ul style="list-style-type: none"> • The Maccabees • The Hasmonean Dynasty
NEW TESTAMENT PERIOD	The Roman Empire (63 BC-AD 135) <ul style="list-style-type: none"> • The Herodian Dynasty • Roman governors • Destruction of Jerusalem (AD 70) • Second revolt ends the Jewish state (AD 135)
Adapted from <i>Four Portraits, One Jesus</i> by MARK L. STRAUSS. Copyright © 2007 by Mark L. Strauss, p. 113. Used by permission of Zondervan.	

C. Assyrian Captivity

1. From 730 B.C. onward, Assyria, for all practical purposes, was master over the eastern Mediterranean seaboard and thus over the kingdoms of Israel and Judah. Both Israel and Judah were vassal states of Assyria. Eventually the Assyrians completely destroyed Israel in 722 B.C. when it rebelled. The Assyrians deported 27,000 of the people of Israel and repopulated the area with foreigners (2 Kings 17:24). These foreigners intermarried with the surviving native Hebrews. The Samaritans of the New Testament were their descendants.
2. Assyria made the Aramaic language the *lingua franca* of the ancient Near East. This is important because Aramaic continued to be the *lingua franca* of the ancient Near East until the conquests of Alexander the Great (336-323 B.C.). Aramaic is a member of the Semitic family of languages like Hebrew, to which it is similar.

D. Babylonian Captivity

1. The Assyrian Empire weakened in the 7th century and by 624 B.C. Judah came under Egyptian control. The Babylonian king Nabopolassar conquered the Assyrian capital Nineveh in 612 B.C., which at that time was the largest city in the ancient Near East. Nabopolassar's son Nebuchadnezzar II set about to conquer all the ancient Near East. After a decisive defeat of Egypt at Carchemish in 605 B.C., Nebuchadnezzar took Jerusalem and captured the best of the sons of royalty and the nobles, including Daniel, Shadrach, Meshach, and Abednego, among others. Judah became a vassal of Babylon.

Rulers During the Time of Daniel

Babylon	Nebuchadnezzar	605–562 B.C.
	Nabonidus	556–539
	Co-regent Belshazzar	550–539
Persia	Cyrus	539–530
	Darius I	522–486

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- Judah soon rebelled against Babylon, but Nebuchadnezzar attacked again in 597 B.C. King Jehoiachin, the queen mother, the princes, and 10,000 leading citizens, smiths, and craftsmen were taken captive to Babylon along with servants and plunder—a devastating blow for Judah as a nation. The prophet Ezekiel was taken off to Babylon as well (Ezek 1:1–3). Nebuchadnezzar also stripped the temple and the king’s house of its valuables, taking them to Babylon (2 Kings 24:13; 2 Chron 36:6–7). Zedekiah was installed as a puppet ruler, but he rebelled also. Nebuchadnezzar began an eighteen-month siege that finally led to the downfall of the city and the end of the Judean monarchy in July 586 B.C. (2 Kings 25:1–7).
- Anyone who was rich, of noble birth, who owned land, or was a skilled artisan was taken to Babylon. This left behind only the poor and uneducated to care for the vineyards and crops. Instead of being dispersed throughout the country, the exiles were transported to ruined cities near the city of Babylon (Tel Abib, Ezek 3:15; Tel-melah, Tel-harsha, Cherub, Addan, and Immer, Ezra 2:59; Cassiphia, Ezra 8:17). There they were essentially allowed to govern their own cities under the sovereign authority of the Babylonian Empire.
- While in Babylon, the Jews adopted a calendar that remains the basis for the Jewish calendar today. The Babylonians utilized a twelve-month lunar calendar of thirty days, each with an intercalary month (a second Adar) every six years. The names of the months in this Babylonian revision of calendar appear in the postexilic books (Nisan in Neh 2:1; Esth 3:7; and Adar in Ezra 6:15).
- The exiles switched from speaking Hebrew to Aramaic, which was, as we noted earlier, the *lingua franca* of the ancient Near East. The Jews spoke and wrote in Hebrew until they were taken into captivity. Upon their return to Palestine, Aramaic remained their first language though Hebrew never died out and was, of course, the language of the Old Testament Scriptures. But the Jews did change the form of their Hebrew alphabet, what we now call paleo-Hebrew, to the Aramaic square script. 268 verses in the Old Testament are written in Aramaic (Jer 10:11; Ezra 4:8–6:18; 7:12–26; Dan 2:4b–7:28). Eventually, after the conquests of Alexander the Great in the 4th

century B.C., Greek became the *lingua franca* of the ancient Near East. However, among the Jews in Israel, Aramaic remained the main spoken language. Aramaic was probably Jesus's first language. Greek, however, was the most common language throughout most of the ancient world in Jesus's day, including the city of Rome itself.

Major Periods within Second Temple Judaism

Second Temple Judaism developed as political authority changed hands from the Persians to the Greeks, to the Jewish Hasmoneans, and finally to the Romans.

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

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E. Persian Period, 539–331 B.C.

The Return from Exile

Year	Number of People Returned	Persian King	Jewish Leader	Main Accomplishment
538 B.C.	50,000	Cyrus	Zerubbabel	They rebuilt the Temple, but only after a 20-year struggle. The work was halted for several years but was finally finished.
458 B.C.	2,000 men and their families	Artaxerxes	Ezra	Ezra confronted the spiritual disobedience of the people, and they repented and established worship at the Temple. But the walls of Jerusalem remained in ruins.
445 B.C.	Small group	Artaxerxes	Nehemiah	The city was rebuilt, and a spiritual awakening followed. But the people still struggled with ongoing disobedience.

1. Cyrus II (the Great), 539–530 B.C. — In 559 B.C. Cyrus, at the age of 40, inherited the small kingdom of Anshan (near Susa), a tributary to Media, which was a rival to Babylon. In 549 he revolted and overthrew the Median monarchy in Ecbatana. In 547 he defeated Croesus, King of Lydia. Finally, in 539 he took Babylon. The vast area of the Babylonian Empire was quickly incorporated into the Persian Empire and Cyrus allowed the dispersed conquered nations, including the Jews, to return to their homeland (2 Chron 36:22–23; Ezra 1:1–4; 6:3–5). Cyrus supported their recognition and even their restoration, where necessary. The Jews returned under Zerubbabel in 538/539 B.C. (Ezra 2–6). The rebuilding began in 536 B.C. but ceased in 530 B.C. and did not begin again until 520 B.C.
2. Cambyses II, 530–522 B.C. — After his father Cyrus's death, Cambyses took control of the Persian Empire. He conquered Egypt. He had to return home when an impostor

named Gaumata took the name of his dead brother Bardiya and tried to usurp the throne. Cambyses died returning from Egypt.

3. Darius I, 522–486 B.C. — One of Cambyses’s officers, Darius, took control of the army and marched them home to deal with the insurrection. He put down the revolt, seized the throne for himself, and executed Gaumata. He permitted the Jews to finish rebuilding the Temple in 516 B.C. (Ezra 6:1–15). Darius failed in two expeditions to conquer Greece in 492 and 490.
 4. Xerxes I, 486–465 B.C. — He was the son of Darius who is mentioned in some Bible translations (Hebrew, KJV, NASB) as Ahasuerus (Ezra 4:6), the husband of Esther (Esth 2:1). He attempted to conquer Greece and actually captured Athens but was later decisively defeated by the Greeks at Salamis (naval battle) in 480. He was murdered by Artabanus, a usurper.
 5. Artaxerxes I, 465–424 B.C. — He, as the son of Xerxes and rightful heir, killed Artabanus and assumed the throne. He allowed Ezra, who was essentially the minister of all Jewish affairs in the region, to return in 458 (Ezra 7–10). Nehemiah returned in 445 (Neh 1–2) to rebuild the walls of Jerusalem as governor of Judah.
 6. Period of Persian Decline, 424–330 B.C.
 - a. A series of weaker rulers followed in this period that was uneventful for the Jews. The Empire weakened and local regions began to rebel. Egypt rebelled and was lost during the reign of Artaxerxes II (404–358 B.C.).
 - b. The last ruler of the Persian Empire was Darius III (336–330 B.C.), who was defeated by Alexander the Great in 330 B.C.
- F. Grecian Period, 330–143 B.C.
1. Alexander the Great, 336–323 B.C.
 - a. About 350 B.C. Philip II came to the throne of Macedonia, a territory in what is now largely northern Greece. At that time Greece was made up of independent city states (e.g., Athens, Sparta, Thebes, Corinth). Philip brought the entire Greek peninsula under his control, only to be assassinated in 336 B.C. He was succeeded by his twenty-year-old son, Alexander, whose schoolmaster had been the great philosopher Aristotle. Within two years Alexander set out to conquer the far-reaching Persian Empire.
 - b. According to the Jewish historian Josephus, Alexander apparently went to Jerusalem (332 B.C.), offered sacrifices to God in the temple under the direction of the high priest Jaddua and was shown from the book of Daniel that he was predicted to destroy the Persian Empire (cf. Dan 8:5–7, 20, 21). He accepted this interpretation, granted the Jews’ request that Jews in Palestine, Babylonia, and Media be allowed to live according to their ancestral laws and be exempt from tribute every sabbatical year.

- c. Alexander conquered most of the known world and at thirty-three died of a fever. He made Greek the *lingua franca* of the known world, replacing Aramaic. He introduced Greek ideas and culture, called Hellenism (“Greek” = *Hellēn*), into the conquered territories.
- d. When Alexander died in 323 B.C., power struggles among his generals ensued. Each general took a portion of the vast empire. Over nearly half a century numerous battles were fought between Alexander’s successors, each seeking to gain a larger share of the empire. Finally, in 301 the empire was divided four ways: Egypt and Palestine went to Ptolemy, Phrygia as far as the Indus (including Syria) to Seleucus, Thrace and Bithynia to Lysimachus, and Macedonia and Greece to Cassander.
2. Ptolemaic rule, 323–198 B.C. — Ptolemy, a Macedonian companion of Alexander, ruled Egypt. With the passing of time, he designated himself pharaoh of Egypt—Ptolemy I Soter. He established the Ptolemaic line, founded the great library of Alexandria, and resettled many Jews in Alexandria. Ptolemy I and his successors ruled Palestine until 198 B.C.

THE MACCABEAN-HASMONEAN PERIOD

SELEUCID KINGS	JEWISH LEADERS	PTOLEMAIC KINGS
Seleucus I (Nicator): 321–280		Ptolemy I (Soter): 322–285
Antiochus I (Soter): 280–261		
Antiochus II (Theos): 261–246		Ptolemy II (Philadelphus): 285–246
Seleucus II (Callinicus): 246–226		Ptolemy III (Euergetes): 246–221
Seleucus III (Soter): 226–223		Ptolemy IV (Philopator): 221–205
Antiochus III (the Great): 223–187		Ptolemy V (Epiphanes): 204–180
Seleucus IV (Philopator): 187–175		Ptolemy VI (Philometor): 180–145
Antiochus IV (Epiphanes): 175–164	Mattathias: 166 Judas: 166–160	
Antiochus V (Eupator): 164–162		
Demetrius I (Soter): 162–150	Jonathan: 160–143	
Alexander Balas: 150–145		Ptolemy VII (Neos Philopator): 145
Demetrius II (Nicator): 145–139	Simon: 143–135	Ptolemy VII (Neos Philopator): 145
(Antiochus VI [Epiphanes Dionysus]): 145–142		Ptolemy VIII (Euergetes II or Physcon): 145–116
Antiochus VII (Sidetes): 139–129	John Hyrcanus I: 135–104	
Demetrius II (Nicator): 129–125		
Antiochus VIII (Grypus): 125/4–113		Ptolemy IX (Soter II or Lathyrus): 116–110
Antiochus IX (Philopator Cyzicenus): 113–111		
Antiochus VIII (Grypus): 111–95	Aristobulus: 104–103	Ptolemy X (Alexander): 110–109; 108–88
Seleucus VI: 95–54	Alexander Jannaeus: 103–76	
Antiochus X (Eusebes): 94–83		Ptolemy IX (Soter II or Lathyrus): 88–80
Tigranes, King of Armenia: 83–69	Salome Alexandra: 76–67	Ptolemy XI (Alexander II): 80 (20 days)
		Ptolemy XII (Philopator Philadelphus Neos Dionysus or Auletes): 80–51
Antiochus XIII (Asiaticus): 69–65	Hyrcanus II: 67 (3 months) Aristobulus: 67–63	Cleopatra VII: 51–30

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3. Seleucid rule, 198–143 B.C.
 - a. Seleucid control, 198–168 B.C.
 - (1) The Seleucids (or Syrians) tried to gain control of Palestine by marriage alliances and invasions. All these failed until the Seleucid ruler Antiochus III defeated Egypt in 198 B.C. The Jews fared well under Antiochus III. When his son Antiochus IV came to the throne, he was determined to consolidate his diverse territories by pursuing a policy of Hellenization, particularly in Israel.
 - (2) Up to this time, the office of high priest had been hereditary and held for life. But Antiochus replaced the orthodox high priest, Onias III, with his brother Jason (174 B.C.), who was more favorable to Greek culture and paid Antiochus more money. Jason planned to make Jerusalem into a Greek city. Hellenization also included attendance at Greek theaters, adoption of Greek dress, surgery to remove the marks of circumcision, and exchange of Hebrew for Greek names. Jews opposed to the paganization of their culture were called the Hasidim, meaning “the holy/pious ones.” Antiochus next sold the high priesthood to another Jew named Menelaus, who was a thoroughgoing Hellenist. Pious Jews naturally resented the selling of the sacred office of High Priest to the highest bidder, especially since Menelaus was not of the priestly family. In 170 Jason seized control of Jerusalem from Menelaus.
 - b. Antiochus’ vengeance, 168–167 B.C.
 - (1) To keep the Ptolemies in check, in 168 B.C. Antiochus led a second attack on Egypt and also sent a fleet to capture Cyprus. He took control of most of the country with the exception of Alexandria, the capital. This action displeased the Roman Senate, which dispatched a single elderly ambassador, Gaius Popillius Laenas, to confront Antiochus before he entered Alexandria, directing him to withdraw his armies from Egypt and Cyprus or consider himself in a state of war with the Roman Republic.
 - (2) When Antiochus reached Jerusalem in 167 B.C. from his embarrassment in Egypt, he found that Jason had driven Menelaus out of the city. Antiochus viewed this as full revolt. He invaded the city and allowed his troops to kill many of its residents. Antiochus ordered a cultic Hellenization in Palestine and forbade the Jews to keep their ancestral laws and to observe the Sabbath, customary festivals, traditional sacrifices, and the circumcision of their children. On Chislev (= December) 25, 167, the temple of Jerusalem became the place of worship of the Olympian Zeus, with swine’s flesh offered on the altar of Zeus erected on the altar of burnt offering (Dan 11:31–32; 1 Macc 1:41–64; 2 Macc 6:1–11).

- c. Maccabean revolt, 167–143 B.C.
- (1) Mattathias, 167–166 B.C. — Every village in Palestine was ordered to set up its heathen altar, and imperial delegates saw to it that the citizens offered the heathen sacrifices. In the obscure village of Modein, an aged priest named Mattathias refused to offer a heathen sacrifice when asked to do so by Antiochus IV’s agent. When another Jew volunteered to offer the sacrifice, Mattathias killed him and the agent. He then tore down the altar and proclaimed, “Let everyone who is zealous for the law and supports the covenant come out with me” (1 Macc 2:15–27; Dan 11:32–35). Mattathias, his five sons (John, Simon, Judas, Eleazar, and Jonathan) and many followers fled to the mountains. This marked the beginning of the Maccabean revolt. The Hasidim, a religious group within Judaism with a great passion for the law of God, joined Mattathias in his struggle against Hellenization.
 - (2) Judas Maccabeus, 166–160 B.C. — Judas was called Maccabeus from the Hebrew meaning “hammer.” Judas won more volunteers to fight for freedom when he defeated various Syrian governors (1 Macc 3:10–26). In 164 he captured Jerusalem, restored the Temple, selected priests who had remained faithful, destroyed the altar of the Olympian Zeus, and built a new one. Exactly three years after its desecration, the Temple was rededicated on the twenty-fifth of Kislev 164 (December 14) with an eight-day feast known as Hanukkah (“dedication”)—also known as the Feast of Dedication or Lights.
 - (3) Jonathan, 160–143 B.C.
After the death of Judas, his brother Jonathan, the youngest son, became leader. The Hellenists, who supported Syria, had regained temporary control after Judas’s death, but Jonathan gained increasing power by diplomacy. He played Syria and Rome against each other until he was named high priest and governor of Judea.

G. Hasmonean Period, 142–63 B.C.

1. Simon, 143–135 B.C. — Simon, the second oldest son of Mattathias, succeeded his younger brother Jonathan in 143 B.C. and gained independence from Syria in 142. The yoke of the Gentiles over Israel had then been removed for the first time since the Babylonian captivity, and Judea’s political independence meant that they could write their own documents and treaties (1 Macc 13:33–42). Simon made a peace treaty with Rome and Sparta, which guaranteed freedom of worship. Commemorating Simon’s achievement, the Jews in 140 B.C. made him leader and high priest forever. The high priesthood was made hereditary with him and his descendants, thus establishing a new dynasty known as the Hasmoneans, a name thought to be derived from an ancestor of the Maccabeans.
2. John Hyrcanus, 135–104 B.C. — John Hyrcanus succeeded his father as high priest and ruler of the people. Before long he had trouble because Antiochus VII, the Syrian ruler, asserted his claim over Judea and seized Joppa, ravaging the land and besieging Jerusalem for more than a year. Judea was once again under foreign control.

Eventually Antiochus died in a battle against the Parthians in 128 B.C. The Syrian Empire went into decline and Hyrcanus regained his independence. Hyrcanus renewed the alliance with Rome whereby Rome confirmed his independence and warned Syria against any intervention into Hyrcanus's territory. He was able to expand his territory to include Samaria and Idumea (Greek name for Edom).

3. Aristobulus I, 104–103 B.C. — He was the oldest son of Hyrcanus and a ruthless Hellenist, who preferred his Greek name to his Hebrew one, Judah. Hyrcanus had wanted his wife to head the civil government while his oldest son, Aristobulus I, would be high priest. Disagreeing, Aristobulus imprisoned his mother, who died of starvation, and imprisoned all his brothers except Antigonus, who shared his rule until Aristobulus had him killed. Aristobulus conquered Galilee and compelled the inhabitants to be circumcised.
4. Alexander Jannaeus, 103–76 B.C. — When Aristobulus died, his widow, Salome Alexandra, released his three brothers from prison. One of them, thirteen years younger than her, she appointed as king and high priest and subsequently married him. His Hebrew name was Jonathan, but he went by his Greek name, Alexander Jannaeus, as he was a thorough going Hellenist. He expanded his kingdom until it was nearly the size of David and Solomon's. Jannaeus continued his father's opposition to the Pharisees.
5. Alexandra, 76–67 B.C. — On his deathbed, Alexander Janneus appointed his wife Salome Alexandra as his successor. She selected their eldest son Hyrcanus II as high priest and his brother Aristobulus II as military commander. Alexander Janneus had advised Alexandra to make peace with the Pharisees, since they controlled the mass of the people. She did so—her brother Simeon Ben Shetach was the Pharisees' leader. This marked the revival of the Pharisaic influence. Aristobulus, however, sided with the Sadducees. Alexandra did her best to keep both brothers at bay, so that they did not come into open conflict with each other.
6. Hyrcanus II, 67–66 B.C. — Upon the death of Alexandra, Hyrcanus became king and high priest, as she had named him her successor.
7. Aristobulus II, 66–63 B.C.
 - a. Just three months into Hyrcanus's reign, Aristobulus declared war on his brother. Hyrcanus surrendered and was forced to relinquish his positions as king and high priest to Aristobulus and to retire from public life.
 - b. Hyrcanus was willing to accept this, but Antipater (father of Herod the Great), appointed governor of Idumea by Alexander Janneus, had other plans for him. He himself could not be high priest because he was an Idumean. Antipater convinced Hyrcanus that Aristobulus unlawfully took the throne, that Hyrcanus was the legitimate king, and that Hyrcanus's life was in danger. Antipater persuaded Hyrcanus to seek the help of Aretas III of Nabatea to regain his position. Aretas

and his Nabatean Arabs invaded Palestine and besieged Jerusalem with Aristobulus inside.

- c. Pompey entered the Holy of Holies, but did not disturb it; in fact, he ordered its cleansing. He also ordered the resumption of sacrifices. Hyrcanus was reinstated as high priest. Aristobulus resisted but was easily defeated. Aristobulus, his two daughters and two sons were taken to Rome as prisoners of war.

Excursus on Rome

1. **Beginning** — According to the legend retold by the Roman historian Livy, Rome was founded by twins named Romulus and Remus. The Romans counted their years “from the founding of the city” (in Latin AUC, for *ab urbe condita*), which corresponds to 753 B.C. Archaeologists have discovered evidence which confirms this traditional date for Rome’s foundation. Virgil’s epic poem the *Aeneid* (29 B.C.–19 B.C.) traced the ancestors of Romulus and Remus back to Aeneas, the hero of Troy—a Trojan who escaped and came to settle in Rome.
2. **The Republic** — In 509 B.C. the last king was expelled from Rome. A republic was set up, a form of government which lasted until 27 B.C. Under the republic the chief executive officers were the two consuls, who were elected annually and were advised by the Senate. In 449 B.C. the Law of the Twelve Tables, which every Roman boy memorized, was drawn up and published.
3. **Expansion and conquest** — During the fourth and third centuries B.C. the Romans gradually expanded their territories to include all of Italy. The Romans gave many of their defeated foes Latin rights. These gave them the private privileges of citizenship, including the rights of marriage and trade. In the third century B.C. the Romans launched wars of aggression, though they claimed they were for defensive purposes. In a series of three wars the Romans defeated their chief rival in the western Mediterranean, Carthage. These are called the Punic Wars, because Punic is Latin for “Carthaginian” or “Phoenician.” Carthage was originally a Phoenician port, which by the fifth century was the capital of a large empire. In the first Punic War (264–241 B.C.), Rome built her first navy to defeat Carthage’s naval power and win their first overseas territories—the islands of Sicily, Corsica, and Sardinia. Upset by this humiliating defeat and the heavy war payments imposed by Rome, the great Carthaginian general Hannibal launched the Second Punic War (218–201 B.C.) by crossing the Alps into northern Italy with his troops and elephants. Although he won a number of victories and ravaged Italy for 14 years, he was forced to return to Carthage, which was being threatened by the Roman general Scipio Africanus, who defeated Hannibal at Zama in 202 B.C. In the Third Punic War (149–146 B.C.), Carthage was completely destroyed. After the defeat of Hannibal, the Romans turned to deal with King Philip V of Macedon who had allied himself with Carthage. In a series of Macedonian Wars (214–205, 200–196, 171–167, 150–148 B.C.) Macedonia was defeated and made a Roman province (148 B.C.). The Greek city-states (Achaean

League) were defeated, and the city of Corinth destroyed as an object lesson in 146 B.C.

4. Internal unrest— The last century of the republic was marked by inter-factional violence. Roman generals, following the example of the Roman general Sulla (138–78 B.C.), who first marched his army against Rome, used their own followers to try to enforce their policies. Sulla had made himself dictator to bring order. He restored the republic and then retired. However, the struggle for power continued. Three ambitious politicians formed the secret agreement known as the “First Triumvirate” in 60 B.C. The three men were Pompey, Caesar, and Crassus. Pompey was himself a famous general who had annexed Palestine and other eastern territories to Rome’s empire. After Crassus death in 53 B.C. and Pompey’s defeat by Caesar in 48 B.C., Julius Caesar took up the powers of dictator. He was assassinated in 44 B.C. Octavian, nephew of Caesar and adopted by the latter in his will, Mark Antony, Caesar’s chief lieutenant, and Lepidus, former consul and governor of Gaul and Spain, formed a “Second Triumvirate.” Lepidus was removed and Octavian defeated Anthony and Cleopatra (queen of Egypt) at Actium (on west coast of Greece) in 31 B.C.

H. Roman Period, 63 B.C.—

1. Hyrcanus II, 63–40 B.C.
 - a. Because of his support of the Roman general Pompey, Hyrcanus was again made High Priest but not king. Political authority rested with the Romans, whose interests were represented by Antipater. He primarily promoted the interests of his own house, which was the beginning of the Herodian dynasty. Antipater and his Arabian wife Cypros had four sons: Phasael, Herod, Joseph, Pheroras, and a daughter—Salome.
 - b. When Julius Caesar defeated Pompey in Egypt in 48 B.C. Hyrcanus and Antipater joined him. Caesar made Antipater a tax-exempt Roman citizen (which meant his sons enjoyed citizenship), appointed him procurator of Judea, and reconfirmed Hyrcanus’s high priesthood with the title of Ethnarch of the Jews. The real ruler was Antipater, who appointed his son Phasael governor of Jerusalem and his second son Herod, at age 25, governor of Galilee in 47 B.C. Herod became betrothed to Mariamne, granddaughter of Hyrcanus II.
2. Antigonus, 40–37 B.C. — He was the son of Aristobulus II, who had been carried off to Rome by Pompey. Antigonus eventually escaped and worked to overthrow his uncle, Hyrcanus. When the Parthians, a powerful nation that at this time vied with Rome for control of the East, invaded Syria, Antigonus got their help in deposing Hyrcanus. Herod had to flee.
3. Herod the Great, 37–4 B.C.
 - a. Herod went to Rome where he was designated king of Judea by the Roman Senate. He returned to Palestine and recaptured it by A.D. 37. Antigonus was beheaded, ending Hasmonean rule.

- b. Herod's jealousy and paranoia led him to execute several members of his own family, including his wife Mariamne and three of his sons. He changed his will six times. Shortly before Herod's death, there occurred the well-known incident of the magi; the divine instruction that took Joseph, Mary, and Jesus to Egypt, and Herod's massacre of all the male children of Bethlehem who were two years and under (Matt 2:1–16).
 - c. Herod had an impressive building program, which he used to introduce western architectural elements across his kingdom. He constructed fortresses, palaces, aqueducts, stadiums, amphitheaters, and even entire urban areas. Of note are the Antonia Fortress, Masada, the Herodium, and the port city of Caesarea. His most impressive construction, however, was the renovation of the Temple Mount and the Jerusalem Temple in 20 B.C., which was not finished until about A.D. 63. Jesus was born before Herod's death in 4 B.C., probably around 5 B.C.
 4. Herod's Sons — After Herod's death, Palestine was divided among three of his sons.
 - a. Archelaus, 4 B.C.–A.D. 6 — He became ethnarch of Judea, Samaria, and Idumea. His first official act was the slaughtering of 3,000 of his enemies. When Joseph and Mary returned from Egypt, they wisely avoided his territory and settled in Galilee (Matt 2:22). Archelaus's rule was so oppressive that Jews and Samaritans united in successfully requesting his removal by Rome. He was banished for misrule by Augustus in A.D. 6. Except for the period from 41–44, when Herod Agrippa I was king of all Palestine, Judea was governed by Roman governors (prefects, later called procurators after the time of Emperor Claudius). Pontius Pilate (26–36) was Jesus's judge. Antonius Felix (52–59) and Porcius Festus (59–61) heard Paul's case (Acts 23–26).
 - b. Philip, 4 B.C.–A.D. 34 — He became tetrarch of northern Transjordan including Iturea, Trachonitis, Gaulanitis, Auranitis, and Batanea (Luke 3:1). He was a just and conscientious ruler. After his death in A.D. 34, his territory was briefly added to the province of Syria and then given to Herod Agrippa I, grandson of Herod the Great.
 - c. Herod Antipas, 4 B.C.–A.D. 39 — He became tetrarch of Galilee and Perea (Mark 6:14–29; Luke 3:1; 13:31–35; 23:7–12). John the Baptist rebuked Antipas for divorcing his wife to marry Herodias, the wife of his half-brother. When Herodias induced her dancing daughter to demand the head of John the Baptist, Antipas yielded to the grisly request (Matt 14:3–12; Mark 6:17–29). Jesus called Antipas "that fox" (Luke 13:32) and later stood trial before him (Luke 23:7–12).
 5. Herod Agrippa I, A.D. 37–44 — He was the grandson of Herod the Great and eventually became king over all Palestine. He was brought up in Rome in close contact with the imperial family. As a personal friend of Emperor Caligula, he was given first the territories of Philip, then, after A.D. 39, Galilee and Perea. When Caligula was assassinated in 41, Agrippa helped in the selection of Claudius as emperor. As a reward, Agrippa was made king over Judea and Samaria.

6. Herod Agrippa II, A.D. 53–70 — He was the son of Herod Agrippa I. He received only the land of the tetrarch Philip, which was really not Jewish territory. Paul made a defense before him and his sister Bernice (Acts 25:13–26:32). He sided with the Romans in the first Jewish war (A.D. 66–70). He retired to Rome in A.D. 75 and died in 100.
7. Early Jewish Revolts
 - a. Judas of Galilee — He led an unsuccessful revolt against the Romans (Acts 5:37). It was precipitated by a second census ordered by Quirinius in A.D. 6, which was a precursor to taxation. This marked the birth of the resistance movement of nationalists, later called the Zealots.
 - b. Theudas — Around the year A.D. 45 he assembled some followers to rebel against the Romans. He led his followers to the Jordan river, which he claimed he could cause to part, allowing them to cross over. Roman governor of Judea, Fadus, sent troops to overtake them, killing many and beheading Theudas.
 - c. Sons of Judas of Galilee — Two of his sons attempted a rebellion (A.D. 46–48) but were crucified by the Roman procurator of Judea, Tiberius Alexander.
 - d. *Sicarii* — Beginning in A.D. 54, radical Zealots, called *Sicarii* from the concealed daggers they used to assassinate their victims (Latin *sica*, “dagger”), made their appearance. In A.D. 55, thousands of *Sicarii* led by an “Egyptian” encamped on the Mount of Olives and sought to take Jerusalem. They were dispersed by the Romans, but belief in the return of the “Egyptian” persisted.
8. First Jewish War, A.D. 66–70
 - a. The growth of the Zealot nationalist movement, together with the increasingly hardline policy of the Roman governors Albinus (62–64) and Florus (64–65), led to the outbreak of this war. Florus, for example, raided the temple treasury on the pretext that money was required for the imperial service.
 - b. The Jews were successful at first, so Nero sent his best general, Vespasian, from Britain. Along with his son Titus, he first subdued Galilee. The Christians in Jerusalem fled and went to Pella, just south of the Sea of Galilee.
 - c. Nero died in A.D. 68, and one year later Vespasian was hailed as emperor by his troops. He departed for Rome and left his son Titus in charge. After a siege of five months, the walls of Jerusalem were breached, and the temple destroyed in A.D. 70.
 - d. The last rebels were crushed in A.D. 73 when the Romans took the fortress of Masada. The 960 defenders agreed to kill themselves rather than be taken by the Romans.

9. Second Jewish War, A.D. 132–135
 - a. The Jews rebelled again when the Emperor Hadrian forbade the Jewish rite of circumcision and planned to rebuild Jerusalem as a Hellenistic city. He wanted to build a temple to the god Jupiter.
 - b. The Jews were led by a Jew named Simon, who was given the title Bar Kochba (“son of a star”) by Rabbi Akiba.
 - c. The revolt was put down in 135. Hadrian’s temple was built on the site of the destroyed Jewish temple, dedicated to Jupiter (Jupiter Capitolinus). The official name of the city became Colonia Aelia Capitolina (Aelia = Hadrian’s nomen), and the Jews were forbidden to enter the city.

III. THE PARTIES: JEWISH DIVERSITY

During the intertestamental period, a split of Mosaic religion manifested itself into two varieties: Samaritanism and Judaism.

A. Samaritans

1. Following the fall of the northern kingdom in 722 B.C., the largely depopulated region was resettled by colonists brought in by the Assyrians from various parts of their empire (2 Kings 17:24). They adopted a syncretistic form of religion that combined the worship of Yahweh with the gods of the pagan religions they brought with them (2 Kings 17:33). They intermarried with the Jews who had been left behind, and the Samaritans were their descendants. It is uncertain when the split from Judaism took place, but the Samaritans were not allowed to help in building of the temple by Zerubbabel because of their deviations from Judaism (Ezra 4). Thereafter, they opposed the building of the temple and the walls of the city under Nehemiah in the fifth century B.C. They eventually built their own temple on Mount Gerizim in the time of Alexander the Great.
2. Samaritans believe that they are the direct descendants of a faithful nucleus of ancient Israel—the ten northern tribes. The Samaritans accepted only the Pentateuch as their Bible and preserved their own text independent of the Jews. Some changes were made to support Samaritan theology and Mt. Gerizim as the proper place of worship (e.g., Mt. Gerizim is substituted for Mt. Ebal in Deut 27:4). The Samaritans looked for a Messiah called the *Taheb*, meaning “The Restorer,” who would fulfill Deuteronomy 18:18. Jews were so separated and intolerant of each other that the Samaritan woman in John 4:9 could say, “Jews do not associate with Samaritans.” The Samaritans were greatly despised by the Jews because of their impure bloodlines and their religious deviations from orthodox Judaism.

B. Jewish Sects

1. Sadducees
 - a. The Sadducees were so named because they claimed to be descended from Zadok (Greek *Saddouk*), the high priest at the time of King David and King Solomon.

They consisted of the wealthy aristocratic families who controlled the office of high priest and controlled the temple. Josephus, the Jewish historian, claims they were unfriendly—even to one another.

- b. They rejected belief in angels and the resurrection (Acts 26:8), but they were not liberal rationalists. Rather, they were in one sense conservatives since they rejected the oral law of the Pharisees (“the tradition of the elders,” Mark 7:3). The Sadducees rejected predestination in order to dissociate God from evil and to assert the human free choice of good or evil.
- c. By the time of the New Testament the high-priestly family and their Sadducean supporters appear to be the majority in the Sanhedrin. The Sadducees were angered at Jesus’ cleansing the temple and at his teaching on the resurrection. It was Sadducean chief priests who condemned Jesus at a nighttime trial and handed him over to Pilate. The Sadducees were primarily responsible for trying to suppress the preaching of Peter and the other apostles when they proclaimed that Jesus had risen from the dead.

2. Pharisees

- a. The name of the Pharisees literally means “separated ones.” Their roots go back to the movement of Hasidim, who, with the Maccabees, opposed attempts to introduce Hellenism into Jewish culture in the second century B.C. Later they opposed the Maccabees when they combined secular and religious offices.
- b. The Pharisees believed in both divine sovereignty and the human will as well as their belief in the immortality of both good and evil persons. They firmly believed in the resurrection and thus clashed with the Sadducees. The Sadducees were mainly priests, concerned with the temple worship practices; the Pharisees were mostly laymen, but their leaders were primarily scribes, who interpreted the Scriptures according to the oral law, “tradition of the elders,” or Halakah, which they held was as ancient as the written Law. Their concern in interpreting the Law (the Torah) was first to apply the eternal Law to the changing circumstances of their day, by means of elaborate arguments. Second, they sought to make a hedge about the Law, that is, to take added precautions to prevent the breaking of the Law.
- c. One of the most famous Pharisees was a scribe named Hillel (ca. 60 B.C.–20 A.D.). Hillel’s son (or grandson), Gamaliel, was the most famous rabbi of his day. The apostle Paul studied under him and was, until his conversion to Christianity, a zealously sincere Pharisee. The Pharisees were opposed to the revolutionary policy of the Zealots. The Pharisee leader Johanan ben Zakkai secured permission just before A.D. 70 from the emperor Vespasian to open a rabbinical school at Jamnia near Jaffa, which enabled Pharisaism to survive the Jewish-Roman War. After the failed revolution of Bar Kochba (A.D. 132–35) the Romans recognized the Pharisees as the governing body for Jewish life.

3. Essenes — The Essenes are not mentioned by name in the New Testament but are known from the writings of Josephus and others, including Christian and secular writers. The meaning of the term *Essene* is unclear. Although the Qumran documents (Dead Sea Scrolls) never use the word *Essene*, most scholars identify them with the monastic community at Qumran that produced the Dead Sea Scrolls, first discovered in 1947. The Essenes are first mentioned by Josephus (along with the Pharisees and Sadducees) during the time of Jonathan (160–143 B.C.). The Essenes, like the Pharisees, probably have their origins with the Hasidim or possibly as a split from the Pharisees themselves. The Essenes, who numbered about 4,000, left the cities of Palestine and lived in towns and villages west of the Dead Sea. They lived in a communal lifestyle and sought to refrain from marriage.
4. Zealots — Religiously, the Zealots were in agreement with Pharisees. However, they added a violent, revolutionary nationalism to the Pharisees, who seem to have been somewhat semi-pacifist themselves. The Zealots embraced violence against the Romans as a way of purifying Israel from foreign influence. They sparked the rebellion against Rome that brought the first Jewish revolt in A.D. 66.
5. Herodians — Nothing is known about the Herodians except that, judging from their name, they were members of the household of the Herods or supporters of the dynasty and thus indirectly the rule of Rome. They joined the Pharisees in their opposition to Jesus (Matthew 22:16; Mark 3:6; 12:13) even though religiously they were inclined to the religious position of the Sadducees.

IV. CULTURAL AND RELIGIOUS DEVELOPMENTS

A. The Diaspora

1. *Diaspora* comes from the Greek for “scatter.” It refers to the “scattering” of Jews throughout the world, initially through exile and later through emigration as well. More Jews lived in the Diaspora than in the Holy Land during the New Testament period. The dispersion of Jews from Palestine occurred in several stages. The first great dispersions took place in 722 B.C. in the north, under the Assyrians, and in 586 B.C. in the south, under the Babylonians. The majority of Israelites did not return to Judea after the exile and so became colonists, no longer captives, in the Persian Empire. Ptolemy I of Egypt (322–285 B.C.) took many Jews in captivity to Alexandria during his invasion of Palestine. Alexandria’s importance as a Jewish center dates to this time. Antiochus III of Syria (223–187 B.C.) forced about two thousand Jewish families to move from Babylon to Phrygia and Lydia in western Asia Minor (cf. 1 Pet 1:1).
2. By the time of Christ, Jews were widely dispersed throughout the cities and countryside of the Empire and beyond. From the time of the Babylonian captivity, Jews outside Palestine greatly outnumbered those in the land. In New Testament times, only about 2.5 million Jews lived in Palestine, while 4 to 6 million lived outside of Palestine. The regions of Mesopotamia, Syria/Asia Minor and Egypt each had more than 1 million Jewish residents, while Italy and North Africa each had around 100,000 Jews.

3. Most Jews in the Diaspora lived in cities, where they could pursue a variety of trades and could often find fellow Jews with whom to associate. Jews in much of Europe would continue to be city dwellers for many centuries. Jews were represented in nearly every social class. Jewish soldiers served in the armies of the Hellenistic kings, and some of them rose to the highest ranks. Hellenistic rulers found it to their advantage to have communities of Jews in their realms since they usually represented a stabilizing influence. The Jews also frequently made themselves an invaluable part of the business community. The customs of the Jews were widely known if poorly understood. The contrast between the pagan culture in which Diaspora Jews were immersed and their Jewish faith created special challenges for them. Many undoubtedly assimilated their Judaism to their Hellenistic surroundings.
4. This difference between Jews from the Diaspora and those living in Palestine brought them into conflict, a situation that shows up in the early church. In Acts 6 we read of a dispute between the “Grecian Jews” and the “Hebraic Jews” over the care of widows in the church. The “Grecian” or Hellenistic Jews were those who had returned from the Diaspora to Palestine. They spoke only Greek and had adopted many aspects of the Hellenistic culture. The “Hebraic” Jews spoke mainly Aramaic and preserved traditional Jewish culture.

B. Sanhedrin

1. The Sanhedrin was the supreme Jewish council, the body which governed the Jews after the monarchy had been destroyed. The idea for the Sanhedrin is sometimes traced back to the seventy elders appointed to assist Moses during the Exodus (Num 11:10–17). After the exile, the elders of the Jews seem to have gained more and more influence in all areas of Jewish life (e.g., Ezra 5:5, 9; 6:7–8, 14; 10:8, 14). The rulers of the Hasmonean dynasty enlisted the support of experts in the interpretation of the law, including priests. This group developed into the Sanhedrin as we know it in the New Testament.
2. The Sanhedrin consisted of seventy members plus the high priest, who was the president of the council. The membership of the Sanhedrin was drawn primarily from the priestly nobility; the Sadducees were in the majority and most influential. Later, as Pharisees became increasingly popular among the people, they too were included in the number of the council. The presence of the Pharisees is evidenced by the New Testament references to Nicodemus (John 3:1) and Gamaliel (Acts 5:34; cf. 22:3) as members of the Sanhedrin, and by the conflict recorded in Acts 23:6–10.
3. The Sanhedrin had authority over both religions and civil affairs. During the Roman period, the internal government of Palestine was largely in the hands of the Sanhedrin, and its authority was even recognized in the Diaspora (Acts 9:2; 22:5; 26:12). Certainly, in matters of interpretation of religious law, it had the final say. The Sanhedrin supervised the established national religion, had oversight of the temple, and carried out such religious duties as fixing the date of the new moon and inserting

an extra month into the lunar year. It had legislative duties as well as executive-administrative and judiciary.

C. Scribes (Teachers of the Law in modern translations)

1. Scribes were experts in the study of the law of Moses. At first this occupation belonged to the priests. Ezra was both priest and scribe (Neh 8:9), and so the offices were not necessarily separate. The chief activity of the scribe was undistracted study (Sir 38:24). The rise of the scribes may be dated after the Babylonian Exile. 1 Chronicles 2:55 suggests that the scribes were banded together into families and guilds. As far as we know, they mainly belonged to the party of the Pharisees, but as a body were distinct from them.
2. The scribes were the originators of the synagogue service. Some of them sat as members of the Sanhedrin (Matt 16:21; 26:3). After A.D. 70 the importance of the scribes was enhanced. They preserved in written form the oral law and faithfully handed down the Hebrew Scriptures. They transmitted unwritten legal decisions which had come into existence in their efforts to apply the Mosaic law to daily life. They claimed this oral law was more important than the written law (Mark 7:5ff.). In their zeal to protect the Law, they actually added to its requirements—they “built a fence around the Law” of detailed, specific commandments that would keep the people from coming even close to breaking the Law. For example, the “Sabbath journey”—a specific distance one was allowed to walk on the Sabbath—was instituted to make sure that the people would not break the commandment to rest on the Sabbath. But as Jesus pointed out, they were so anxious to keep the letter of the Law that they failed to either understand or implement its spirit.

D. Rabbis

1. *Rabbi* means “my master,” “my lord.” It was used as a general term of respect. John the Baptist’s disciples referred to John as *rabbi*, and Jesus was called *rabbi* by his disciples. John explains the term *rabbi* as meaning teacher (John 1:38; 20:16). Jesus warns His disciples that they should not be like the professional scribes in their desire to be called *rabbi* (Matt 23:2–12).
2. Although not designated rabbis in their time, the line of scholars whom history designates Rabbis is usually traced to two Pharisees: Hillel and Shammai. Hillel (ca. 110 B.C.–A.D. 10) was born in Babylon. At the age of forty Hillel came to Palestine, and, because of his poverty, hired himself out as a day laborer. He spent forty years in study, and in the last third of his life he was the spiritual head of the Jewish people as President of the Sanhedrin. His school of interpretation was more liberal in its interpretation of the law than Shammai.
3. Shammai (50 B.C.–A.D. 30) was born in Judea. After Hillel died in A.D. 10, he took over as President of the Sanhedrin. His school of interpretation was stricter in its interpretation of the law. For instance, the school of Shammai held that divorce was only allowed for adultery, whereas the school of Hillel allowed for divorce for a variety of reasons, including, we are told, something as carnal as the husband finding

a better-looking woman or as trivial as the wife burning a meal. After the destruction of the temple in A.D. 70, the school of Hillel became dominant and the basis for the rabbinic Judaism of the Middle Ages.

E. Synagogue

1. In the New Testament we encounter synagogues everywhere, both in Palestine and throughout the Roman Empire. Wherever the apostle Paul went to preach, he first went to the synagogue in that city. The word *synagogue* is Greek in origin and means “a gathering of people” or “a congregation.” The Hebrew word for such an assembly is *keneset*, the word used for the parliament in the modern state of Israel. The name *synagogue* came to be used for the local congregation of Jews and also for the building in which they met.
2. The synagogue has its origin during the Babylonian exile. The temple in Jerusalem—the central place of worship for all Jews—had been destroyed in 586 B.C. The synagogue became the place of education and worship for the Jews in exile. Since the majority of Jews did not return to Israel after the Exile, synagogues continued to function in the Diaspora and also became established in Israel, even after the reconstruction of the temple by Zerubbabel in 516 B.C.
3. In larger towns a body of twenty-three elders formed what was called the “Sanhedrin,” the governing body of the synagogue community. Presiding over these elders (sometimes called “rulers”) was the “chief ruler.” The Sanhedrin served as a court in Judea, taking up civil as well as religious matters. They had the power to punish with scourging (“forty lashes minus one,” 2 Cor 11:24), to excommunicate, and to issue the death penalty. (The latter required permission from the Roman procurator.) While each community had its own Sanhedrin, the Sanhedrin in Jerusalem attained eminence as the highest Jewish judicatory, becoming known eventually as the “Great Sanhedrin.” It was presided over by the high priest and seventy other members.
4. Worship in the synagogue was simple. Any Israelite was allowed to officiate, as did the apostle Paul when he visited cities throughout the Roman world. This is why Jesus could preach in the synagogue (Luke 4:16–30). The ruler of the synagogue supervised the services and oversaw the care and upkeep of the building. The synagogue service was simple and consisted mainly of prayers, the reading of the Scriptures, and an explanation of a section of the biblical text. Later, in the times of the Mishnah (about the second and third centuries A.D.), the service had grown to five distinctive parts: the Shema (meaning “hear,” from the famous passage in Deut 6:4–9; 11:13–21); prayer; the reading of the Law from the Torah; the reading of the Prophets with the benediction; and the explanation of the Scripture lesson.

V. LITERATURE OF THE INTERTESTAMENTAL PERIOD

A. The Septuagint (LXX)

1. We have previously noted that when Israel and Judah were taken into captivity, they were transplanted to regions where Aramaic was the *lingua franca*. When the Jews

returned during the reign of Cyrus and later Persian kings, they brought Aramaic back with them, and it probably became their language of everyday speech.

2. We have also noted that with the conquests of Alexander the Great, the Greek language replaced Aramaic as the *lingua franca* in the Ancient Near East. With the emphasis placed on using the Greek language from ca. 330 B.C. on, the Jews of the Diaspora became predominately Greek speakers. This use of Greek continued even after Rome ruled the Mediterranean world.
3. Jews were exposed to Greek as their land was first under the control of the Ptolemies and then the Seleucids with their policy of forced Hellenization. Antiochus III of Syria (223–187 B.C.) forced about two thousand Jewish families to move from Babylon to Phrygia and Lydia in western Asia Minor (cf. 1 Pet 1:1). Ptolemy I of Egypt (322–285 B.C.) took many Jews in captivity to Alexandria during his invasion of Palestine. Alexandria's importance as a Jewish center dates to this time.
4. As generations of Jewish people lived outside of Palestine, their ability to understand Hebrew was diminished. In order to understand the Old Testament, they needed a translation into Greek, now their native tongue, for both the synagogue services and for private reading. That translation is the Septuagint. *Septuagint* comes from the Latin word for "seventy"—the name suggesting the number of translators who produced it.
5. We have no certain information as to the origin of the Septuagint beyond the fact that it was translated in Alexandria during the reign of Ptolemy II Philadelphus (285–247 B.C.). Jewish legend mentions seventy or seventy-two translators (*Letter of Aristeas*). The Torah (the Pentateuch) was translated first and the rest of the Old Testament added over time. Septuagint is commonly abbreviated LXX (Roman numerals for 70). When Christianity came along, it adopted the LXX as its Bible, since the early church was primarily Greek speaking.
6. The LXX was of great importance in the history of both Judaism and the Church. It brought the Old Testament revelation to both Greek speaking Jews and Gentiles. The Church adopted the LXX as its Old Testament. It is clear that early Christians had little interest in the Hebrew OT but were content with their Greek Bible. When Jerome (ca. A.D. 400) was commissioned to make a Latin version of the Scriptures, the greatest theologian of the early church, Augustine, initially wanted him to translate from the LXX rather than going back to the Hebrew.
7. The LXX was a great missionary tool in the early days of the church. Before the formation of the New Testament canon, the LXX was the Bible which missionaries like Paul appealed to for the basis of their teachings. The fact that Paul often found acquaintance with Old Testament ideas among the people of his day was due primarily to the influence of the LXX (cf. Bereans in Acts 17:11).

8. The importance of the LXX to the New Testament cannot be underestimated. First, to the writers themselves it provided a Greek theological vocabulary for the recording of the gospel. The general religious vocabulary of the Greek language was pagan in character, but many elements of that pagan vocabulary had lost their original significance and acquired the meaning of the Hebrew vocabulary by being used in LXX translation of the Old Testament. For instance, the common Greek word for “sin” in the NT (*hamartia*) originally meant a “missing of the mark,” a “defaulting from a standard,” an error of the intellect only. The idea of incurring guilt before God comes mainly from its use to translate such concepts in Hebrew. The common Greek word for “messenger” is *angelos*. But in the LXX it was used to translate the Hebrew word *mal’ak*, which is the word for super-human beings, angels, like those who visited Abraham in Genesis 19. Thus, *angelos* is used for angels in the New Testament.
9. The LXX, being translated in the 3rd century B.C., is based on very early manuscripts of the Old Testament—as old or possibly older than manuscripts in our possession today. It may then, on rare occasion preserve the original Old Testament text.

B. The Dead Sea Scrolls

1. Definition — Dead Sea Scrolls is the name given to an amazing find of ancient manuscripts discovered in caves near the northwestern end of the Dead Sea between 1947 and 1956. The scrolls are known by other names, such as the Scrolls from the Judean Desert and the Qumran Library.
2. The Finds
 - a. In late 1947 and early 1948, the world was informed of the discovery of ancient manuscripts resulting from a chance find by three Bedouins who were chasing a straying goat. Throwing a rock into what we now call Cave 1, they heard something shatter. Eventually the Bedouin found seven scrolls. The scrolls were first brought to an antiquities dealer, and then four of the scrolls (the larger Isaiah scroll, the Manual of Discipline, the commentary on Habakkuk, and the Genesis Apocryphon) were purchased for about \$100 by a metropolitan (archbishop) associated with St. Mark’s Monastery in Jerusalem, though he had no idea what they were.
 - b. Learning of the scrolls, Professor Eliezer Sukenik (1889–1953) of Hebrew University of Jerusalem purchased the other three scrolls (the Hymn Scroll, the War Scroll, and the second Isaiah scroll) from an Arab antiquities dealer in Bethlehem.
 - c. In February 1948, the metropolitan made contact with the American School of Oriental Research in Jerusalem. His four scrolls were determined to be quite ancient. A leading expert in America, William F. Albright, dated the Isaiah scroll to about 150 B.C., a thousand years older than any copy of Isaiah known to exist before then. The existence of the scrolls was officially announced to the world on April 11, 1948, via a press release that suggested that the scrolls were connected

with “some comparatively little-known sect or monastic order, possibly the Essenes.”

- d. The metropolitan attempted to sell his four scrolls in the United States, but people were reluctant to invest considerable money in scrolls whose ownership was not clear—Israel and Jordan both claimed them. In a secret deal they were sold to Sukenik’s son for \$250,000. The scrolls were then presented to the state of Israel where they were reunited with the three purchased by Sukenik.

The St. Mark’s Monastery Isaiah Scroll (1QIsa^a) — 2nd century B.C.

The Habakkuk Commentary (1QpHab) — 1st century B.C.

The Manual of Discipline (1QS) — Rules of the community, 1st century B.C.

The Genesis Apocryphon (1QApGen) — Stories based on some Genesis narratives

The Hebrew University Isaiah Scroll (1QIsa^b) — 1st century B.C. or A.D.

The Thanksgiving Hymns (1QH) — Collection of psalms or hymns

The Order of Warfare (1QM) — Eschatological battle between “sons of light” and “sons of darkness”



Qumran and the Dead Sea



The Caves of Qumran

- e. The most significant scrolls were the St. Mark’s Isaiah Scroll (1QIsa^a), a complete scroll of Isaiah estimated to be about 1,000 years older than any other known manuscript of Isaiah; and the Manual of Discipline, a handbook setting forth

regulations for admission to the Qumran community and details of life in the Community. Over two hundred caves have been found in the general vicinity of the first cave. Twenty-five of these contained pottery similar to that found in the first cave, and eleven contained scrolls or fragments of scrolls. The most important caves are Cave One, Cave Four (where more than 15,000 thousand fragments, pieced together, proved to be fragments of approximately 600 manuscripts, 150 of which were biblical manuscripts including all the OT books except Esther), and Cave Eleven (where an Aramaic translation of Job, a manuscript of Psalms, and a copy of Leviticus in paleo-Hebrew script were found; the “Temple Scroll” also came from this cave).

3. Biblical Texts — Books of the OT represented in the Dead Sea Scrolls:

Genesis (20 or 21)*	Minor Prophets (8 to 9)
Exodus (17)	Psalms (36)
Leviticus (12 or 13)	Job (4)
Numbers (6 or 7)	Proverbs (2)
Deuteronomy (30 to 32)	Ruth (4)
Joshua (3)	Song of Songs (4)
Judges (4)	Ecclesiastes (2)
Ruth (4)	Lamentations (4)
1–2 Samuel (4)	Esther (0)
1–2 Kings (3)	Daniel (8)
Isaiah (21)	Ezra (1)
Jeremiah (6)	Nehemiah (1)
Ezekiel (6)	1–2 Chronicles (1)

Cave 1 (16 or 17)	Cave 7 (1?)
Cave 2 (16 or 17)	Cave 8 (2)
Cave 3 (3)	Cave 9 (0)
Cave 4 (148 or 149)	Cave 10 (0)
Cave 5 (7)	Cave 11 (8 or 9)
Cave 6 (6 to 9)	

* Numbers in parentheses indicate how many texts of the book have been found.

4. The Ruins of Qumran — The name *Qumran* comes from the Arabic name of the location of Cave One and its vicinity. Not far from Cave One—south of it and on a plateau below the cave—are ruins known by the Arabic name of Khirbet Qumran (“the ruins of Qumran”). This site was long known to archaeologists.
5. Dating the Finds — The dates assigned to the scrolls have been determined by several means. The first dates, in the case of the Qumran writings, came from paleographers, scholars who specialize in types of ancient handwriting. Using this method, the dates for the scrolls range from the third century B.C. to around A.D. 50. These dates have

been generally confirmed by the type of pottery and coins found in the Qumran caves as well as carbon-14 dating of linen from the scroll coverings.

6. The Qumran Community

- a. The Qumran community's library consisted mainly of the OT writings and their sectarian documents make it clear that they were Jewish in faith and liturgy. But they were sectarian Jews, who had clearly repudiated the Jewish leadership at Jerusalem and had gone out to found a community of God, probably between 150–100 B.C. Sprinkled through their literature are pejorative terms for the Jerusalem leadership. They called themselves "sons of light," while the others were "sons of darkness."
- b. To enter the Qumran community, a Jew had to undergo a period of rigorous testing, a kind of apprenticeship. He was indoctrinated in the laws of the Community (1QS 6:15). At the end of a year, he was examined by the "Many" (probably the entire Community). If he was accepted, he turned over his wealth to the "custodian of the property of the Many" (1QS 6:20)—obviously the Community practiced community of goods. But the candidate still faced a second year of testing, during which he could not "touch the drink of the Many" (1QS 6:20–21)—a reference, it seems, to a sacred religious item. Meanwhile, his property, which had been turned over to the custodian, could not be spent for the Many; in other words, it was held in trust. If at the end of the second year, the novice was approved by the Many, he was given a rank in the Community, and his property, counsel, and judgment belonged to the Community (1QS 6:22–23).
- c. The Qumran community was early identified as a "baptist" sect because of the references to various ritual washings, and liberal scholars have connected John the Baptist with it. However, unlike the NT the "baptism" at Qumran was not an initiatory rite, but was reserved for those who had passed all other tests. Qumran baptism was a sacred ritual reserved for those who were "pure," or who had purified themselves (cf. 1QS 3:6–9; 5:13–14). It was not a rite by which a person was admitted to the Community. The life of the Community was highly legalistic. They were committed to study and to the Law. The eschatological ideas of Qumran are particularly significant. The Qumranians believed that they were living in the end-time and interpreted OT eschatological passages as applying to themselves. The term Messiah occurs a number of times; however, the Qumran documents speak of two Messiahs—one from Israel or David, a political Messiah, the other from the line of Aaron, a priestly Messiah. God promised to send a "teacher of righteousness" in connection with the end of the age. That teacher is nowhere identified with the Messiah; in fact, he has more the role of one preparing for the Messiah. According to the documents God did send the community a Teacher of Righteousness, who was a priest from Jerusalem (some speculate, a high priest). He did not found the Community. Rather, it was twenty years later that God "raised up for them a teacher of righteousness" who was opposed and persecuted by the "Wicked Priest."

7. The DSS and the New Testament — How, we may ask, could the Qumran community have had any influence on early Christianity? The most common suggestion is that John the Baptist may have grown up as a member of the Community. There are several points of similarity between John's teaching and the Qumran beliefs. He believed as they did that the end of the age was upon them. He quoted from Isaiah 40 as they did. He practiced baptism. But we must look at the complete picture, not only at the similarities. John's parents, Zechariah and Elizabeth, were members of the "establishment"—Zechariah, indeed, was one of those priests at Jerusalem whom the Qumranians labeled "sons of Belial," "men of the pit," etc. Is it likely that these devout people would have entrusted their son to schismatics who would teach him to hate his parents along with all the other "sons of darkness"? Again, John's doctrine of baptism was not the Qumran doctrine. His baptism was a baptism of repentance. It was for sinners. It was an initiatory rite. Also, John's attitude toward the Jerusalem leadership was diametrically opposite to that of Qumran. As far as the Qumranians were concerned, they were the "sons of darkness." John the Baptist, on the other hand, looked on all men as savable. He called on all to repent and be baptized.

C. Old Testament Apocrypha

1. Meaning and Use of the Term *Apocrypha*

- a. The term *Apocrypha* is from a Greek word that had the idea of "hidden" or "concealed." It came to be used in the sense of "false," much like we speak of an "apocryphal story" in our day.
- b. Today *Apocrypha* refers to a group of 15 books related to the canonical 39 Old Testament books, but which were judged by both Jews and the early church not to be inspired and thus rejected as part of the Old Testament.
- c. Though not viewed as inspired Scripture, these religious works were thought to have spiritual value by some in the church and thus were sometimes included in copies of the Bible.
- d. The Old and New Testaments were translated into Latin (Vulgate) around the year A.D. 400 by Jerome, the greatest scholar of his day. He also translated the Apocrypha but made clear their lesser status in prefaces. However, subsequent copyists did not include Jerome's prefaces and the Apocrypha gradually was viewed as Scripture, though not officially so. The Vulgate came to be viewed as inspired.
- e. Distinguishing the Apocrypha from inspired Scripture was not deemed important in the Middle Ages since the Roman Catholic Church does not believe in *Sola Scriptura*.
- f. The Reformation churches emphatically rejected the Apocrypha as Scripture.

2. Books in the Apocrypha

a. Listing:

- | | |
|---------------------------|---|
| (1) 1 Esdras | (9) Letter of Jeremiah |
| (2) 2 Esdras | (10) Prayer of Azariah and Song
of the Three Young Men |
| (3) Tobit | (11) Susanna |
| (4) Judith | (12) Bel and the Dragon |
| (5) Additions to Esther | (13) Prayer of Manasseh |
| (6) Wisdom of Solomon | (14) 1 Maccabees |
| (7) Ecclesiasticus/Sirach | (15) 2 Maccabees |
| (8) Baruch | |

Note: In some listings the Letter of Jeremiah is incorporated into Baruch as the final chapter, thus, giving a total of 14 books.

- b. In 1546, in response to the Reformation churches, the Roman Catholic Church officially declared 12 of the 15 books as canonical (1 & 2 Esdras and the Prayer of Manasseh were rejected). Roman Catholics sometimes use the term *Apocrypha* to apply to these three remaining books as well as what Protestants call the Pseudepigrapha.

c. Statistics (KJV)

	<u>Chapters</u>	<u>Verses</u>	<u>Words</u>
Old Testament	929	23,214	592,439
New Testament	260	7,959	181,253
Apocrypha	183	6,081	152,185

3. Language of the Apocrypha — Most of the books were originally written in Greek except for a few in Hebrew (e.g., Sirach) and Aramaic (e.g., Tobit). Copies of Tobit, Sirach, and the Letter of Jeremiah have been found at Qumran.
4. Authors of the Apocrypha
- a. The writers were mostly Palestinian Jews with the exception of the authors of 2 Maccabees and the Wisdom of Solomon, who were probably Alexandrian Jews.
- b. The identity of the authors is unknown except for Ecclesiasticus, which was written by Jesus the son of Sirach.
5. Date of the Apocrypha — Most scholars would place most books of the Apocrypha within the period from 200 to 50 B.C. All were written before the time of Christ except for 2 Esdras, which was written in the first century A.D.
6. Types of Literature in the Apocrypha
- a. Historical — 1 Esdras; 1 & 2 Maccabees
- b. Wisdom or didactic — Wisdom of Solomon; Ecclesiasticus
- c. Religious romance — Tobit; Judith

- d. Apocalyptic — 2 Esdras
 - e. Prophetic — Baruch; Letter of Jeremiah
 - f. Legendary additions to the OT — Additions to Esther; Prayer of Azariah and Song of the Three Young Men; Susanna; Bel and the Dragon; Prayer of Manasseh
7. Survey of the Books of the Apocrypha
- a. 1 Esdras
 - b. 2 Esdras
 - c. Tobit
 - d. Judith
 - (1) The book is named for its heroine Judith, which means “Jewess.” The name may have been chosen to suggest her as a counterpart to Judas Maccabeus. It was probably written around 150 B.C. during the Maccabean revolt. The book has a clear Pharisaic coloring.
 - (2) In the first part of the book (chpts. 1–7) the war of the Assyrians against the Jews is described. The Assyrian commander, Holofernes, has laid siege to the town of Bethulia and the Jews are ready to give up in five days. In the second part of the book (chpts. 8–16) Judith, a beautiful and pious widow, is able with God’s help to defeat the Assyrians by killing Holofernes through trickery.
 - e. Additions to Esther
 - (1) This separate book is made up of 6 different sections (105 verses) that were added to the Hebrew Esther in the Greek version, produced in either the first or second century B.C. They were originally placed in the book at the appropriate place but were later gathered together at the end of the book by Jerome and since transmitted in that form.
 - (2) The earliest Catholic English Bible, the Douay-Rheims (NT, 1582; OT, 1609–10) placed these additions at the end of the Hebrew Esther, following the example of Jerome. Modern Catholic Bibles (e.g., NAB, JB) incorporate the additional material at the appropriate place in the text.
 - (3) The additions make references to basic religious practices such as prayer, which are missing from Esther. One supplement mentions the name of God nine times.
 - f. Wisdom of Solomon
 - (1) The book claims to have been written by Solomon but this was a device used by many ancient writers to gain a wider audience for their work. The book was probably written between 150 and 50 B.C.

- (2) The author attempts to rekindle a zeal for the Law among his fellow Jews and to prove the truth of Judaism to his Gentile readers.
- g. Ecclesiasticus (or Sirach)
- (1) The more ancient title of the book is the “Wisdom of Jesus the Son of Sirach.” The name “Ecclesiasticus” is Latin, going back to Cyprian, and means “The Church Book.” This title was supposed to suggest that it was the most important, or at least the longest, of the books not recognized as fully canonical and yet read in the Church. The book was written in 180 B.C.
 - (2) The book contains many maxims formulated into 1,600 couplets on such topics as marriage, poverty, wealth, the law, etc.
- h. Baruch
- (1) The book claims to have been written in Babylon by the amanuensis of Jeremiah. It is believed to be a composite work of two or more authors that was brought together in the first century B.C.
 - (2) The book is largely a mosaic of sentences drawn from canonical works such as Jeremiah, Daniel, Isaiah, and Job. It contains prayers acknowledging Israel’s guilt, poems praising wisdom, and poems of comfort for Israel.
- i. Letter of Jeremiah
- (1) The book claims to be a letter written by Jeremiah to the exiles in Judah at the time of their deportation to Babylon. It was actually written around 200 B.C.
 - (2) The letter is a warning to the exiles of a long captivity and exhorting them to beware of idolatry.
- j. Additions to Daniel
- (1) Three books in the Apocrypha are actually additions to the book of Daniel. They are: Prayer of Azariah and the Song of the Three Young Men, Susanna, and Bel and the Dragon. All were written around between 165–100 B.C.
 - (2) Each one of these additions was designed to improve upon the book of Daniel by supplying additional details about the characters.
- k. Prayer of Manasseh
- (1) The book claims to be the repentant prayer of King Manasseh while he was in exile in Babylon. It is based upon 2 Chronicles 33:11–19, which indicates Manasseh did, in fact, make such a prayer.
 - (2) It was probably written between 200 and 150 B.C.

- l. 1 Maccabees
 - (1) Both 1 and 2 Maccabees are named for their most important character, Judas Maccabeus. 1 Maccabees was written about 100 B.C.
 - (2) 1 Maccabees is a generally reliable historical account of the Jewish people between 175 and 134 B.C.
 - m. 2 Maccabees
 - (1) The author claims that this book is a summary of a larger work by a certain Jason of Cyrene. It was written between 100 and 50 B.C.
 - (2) The book is similar to 1 Maccabees except it covers only the period from 175 to 160 B.C. It is not considered as historically accurate as 1 Maccabees.
8. Canonicity of the Apocrypha — Why It Was Not Accepted
- a. The NT never directly quotes or refers to any of the Apocryphal books as authoritative or canonical.
 - b. No council of the entire church during the first 4 centuries favored them. Many church fathers such as Athanasius, Cyril of Jerusalem, Origen, and Jerome vehemently opposed them.
 - c. Some of the books contain unbiblical and heretical teaching such as prayers for the dead and salvation by works (2 Macc 12:44–45; Sir 3:3).
 - d. Some of the teachings fall short of biblical standards and are at times even immoral (e.g., Judith is assisted by God in a deed of falsehood).
 - e. Many of the books contain historical and chronological errors. Judith speaks of Nebuchadnezzar as reigning in Nineveh instead of Babylon.
 - f. Jews never accepted them as part of their Scriptures.
 - g. The Apocrypha (12 of 15) was only accepted in 1546 by the Roman Catholic Church as a reaction against the Protestant Reformation.
9. Doctrine of the Apocrypha
- a. God — Same as the OT
 - b. The Law — As a whole, it represents the Pharisaic view of the Law. The Law is said to be eternal and only for Israel.
 - c. The Scriptures — Highly venerated, especially the Torah.
 - d. Sacrifices — There is developing an emphasis upon spiritual rather than just literal sacrifices.

- e. Sin — Ecclesiasticus traces the origin of sin to Eve (“From a woman sin had its beginning, and because of her we all die,” Sir 25:24), Wisdom of Solomon to the devil, and 2 Esdras to Adam.
 - f. Good Works — Good works, fasting, and one’s own death can atone for sin. Sir 3:3, “Those who honor their father atone for sin” (NRSV).
 - g. Angels — Frequently mentioned as involving themselves in men’s affairs.
 - h. Prayers for the Dead — 2 Macc 12:44–45, “For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin” (NRSV).
10. Value of the Apocrypha
- a. Biblically — Fills the gap between the OT and NT. Shows the development of Judaism in this period (cf. Pharisees and Sadducees).
 - b. Historically — Shows the history of the Jews from the Persian Empire to the birth of Christ.
11. Influence of the Apocrypha
- a. English literature — Chaucer, Shakespeare, and Milton refer to many Apocryphal books.
 - b. Music — According to Metzger, some hymns may have been influenced by the Apocrypha, especially some of Charles Wesley’s.
 - c. Art — Many paintings, especially during the Renaissance gained their inspiration from the Apocrypha (Judith by Rembrandt).
 - d. Misc — Children have been given names of persons in the Apocrypha: Susanna (Susan or Sue), Judith (Judy), and Tobias (Toby). The example of Tobias and Sarah, who spent the first three nights of their marriage in prayer (in the Latin version, 6:21–22), was considered the ideal practice in Medieval Europe.
- D. Old Testament Pseudepigrapha
- 1. Designation
 - a. Pseudepigrapha literally means “false writing,” that is, writings attributed to someone who did not write them.
 - b. Most of the books were never given any serious consideration for inclusion into the canon.

- c. Since the Roman Catholic Church accepts the Apocrypha as canonical, they will sometimes speak of the Pseudepigrapha as the Apocrypha.
 - d. These books were written by Jewish and some Christian writers between 200 B.C. and A.D. 200
2. Number
- a. There is no recognized limit to the number of books in this body of literature.
 - b. About 65 books are commonly put in this category today.

Legendary:	1. The Book of Jubilee 2. The Letter of Aristeas 3. The Book of Adam and Eve 4. The Martyrdom of Isaiah
Apocalyptic:	5. 1 Enoch 6. The Testament of the Twelve Patriarchs 7. The Sibylline Oracles 8. The Assumption of Moses 9. 2 Enoch 10. 2 Baruch, or the Syriac Apocalypse of Baruch 11. 3 Baruch, or the Greek Apocalypse of Baruch
Didactical:	12. 3 Maccabees 13. 4 Maccabees 14. Pirke Aboth 15. The Story of Ahikar
Poetical:	16. The Psalms of Solomon 17. Psalm 151
Historical:	18. The Fragment of a Zadokite Work

- 3. Character — For the most part these books were written in conscious imitation of the Hebrew canonical books.
- 4. Acceptance — Jews and most Christians have rejected these books as non-canonical. However, 3 and 4 Maccabees as well as Psalm 151 are given a semi-canonical status in the Eastern Orthodox churches.

Canons of Scripture that Include the Apocrypha and Pseudepigrapha

	<i>Roman Catholic</i>	<i>Greek Orthodox</i>	<i>Russian Ortho.</i>	<i>Coptic</i>
1 Esdras		1 Esdras	1 Esdras	
2 Esdras			2 Esdras	
Tobit	Tobit	Tobit	Tobit	Tobit
Judith	Judith	Judith	Judith	Judith
Add. Esther	Add. Esther	Add. Esther	Add. Esther	Add. Esther
Wisdom	Wisdom	Wisdom	Wisdom	Wisdom
Ecclesiasticus	Ecclesiasticus	Ecclesiasticus	Ecclesiasticus	Ecclesiasticus
Baruch	Baruch	Baruch	Baruch	Baruch
Ep. Jeremiah	Ep. Jeremiah	Ep. Jeremiah	Ep. Jeremiah	Ep. Jeremiah
Song of the Three	Song of the Three	Song of the Three	Song of the Three	Song of the Three
Susanna	Susanna	Susanna	Susanna	Susanna
Bel	Bel	Bel	Bel	Bel
Pr Manasseh		Pr Manasseh	Pr Manasseh	
1 Macc	1 Macc	1 Macc	1 Macc	1 Macc
2 Macc	2 Macc	2 Macc	2 Macc	2 Macc
3 Macc		3 Macc	3 Macc	
4 Macc		4 Macc*		
Psalm 151		Psalm 151	Psalm 151	

*Contained in an appendix

5. New Testament Usage — It appears that Jude quotes from Enoch 1:9 in Jude 14–15, and Jude 9 relates a story about the archangel Michael contending with the devil over the body of Moses, which Clement of Alexandria and Origen tell us comes from the Assumption of Moses. However, the latter story is not in the incomplete text of that work which we possess today. There is no problem with biblical authors quoting sources that are not inspired (Jude does not quote these sources as Scripture). Inspiration guarantees that the data they may have taken from these sources is true. The Old Testament quotes from a number of non-canonical sources (e.g., the Book of Jasher, Josh 10:13; the Annals of the Kings of Israel, 1 Kgs 14:19; the Annals of the Kings of Judah, 1 Kgs 14:29).