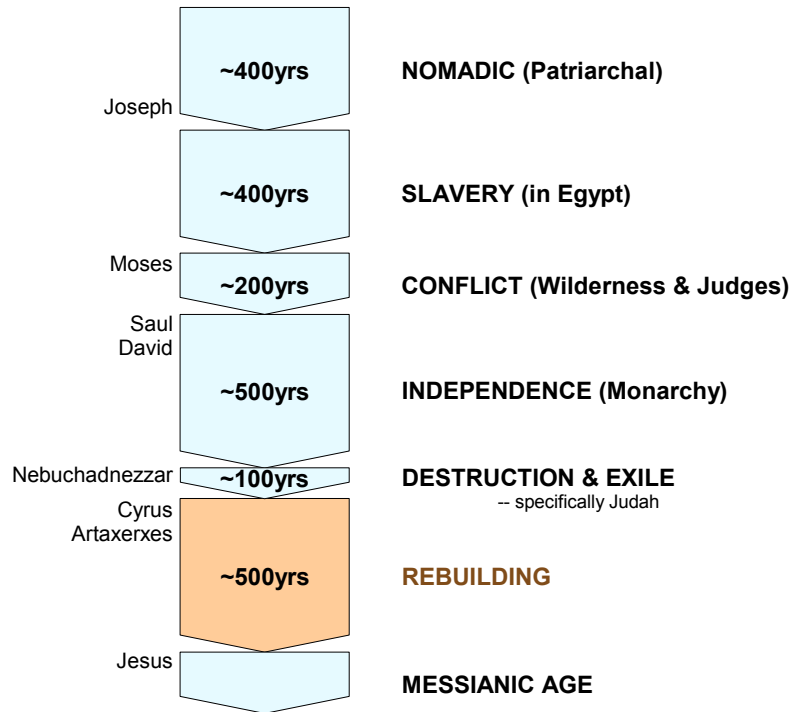


# Exile and Return

## Brief History of Israel



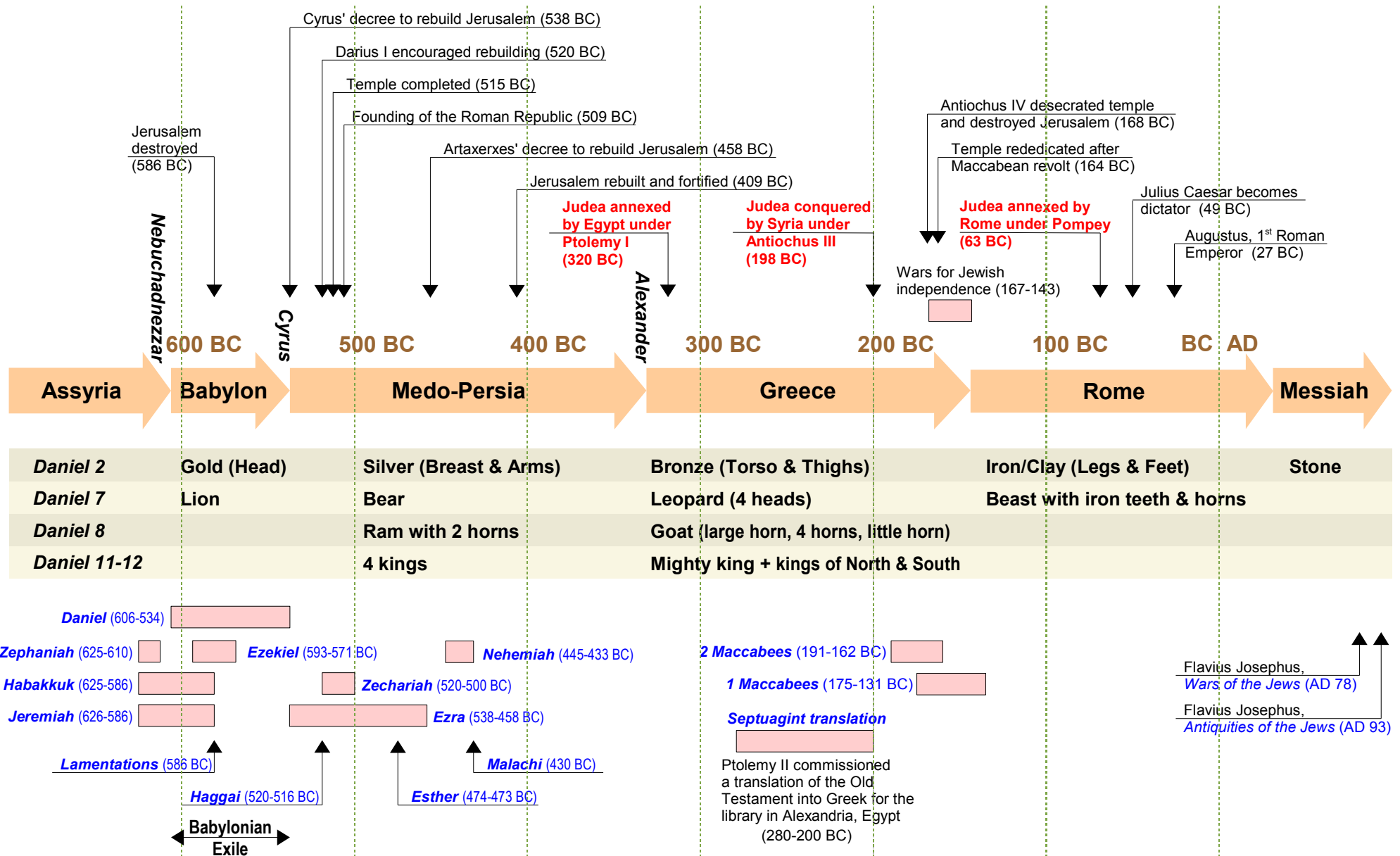
## Biblical References

	Captivity		Conditions of Exile	Return from Exile	Messianic Restoration
	Israel (10 tribes)	Judah (2 tribes)			
<b>2 Kings</b>	17-18	24-25			
<b>2 Chronicles</b>	32	36		36	
<b>Ezra</b> 538-458 BC				1-10	
<b>Nehemiah</b> 445-433 BC				1-13	
<b>Esther</b> 474-473 BC			1-10		
<b>Psalms</b>			137		
<b>Isaiah</b> 750-680 BC	7-10	1-5, 22, 39	43, 52	44-45	2, 11, 35, 40-66
<b>Jeremiah</b> 626-586 BC		1-28, 32-46, 52	29	25, 30, 50-51	31
<b>Lamentations</b> 586 BC			1-5		
<b>Ezekiel</b> 593-571 BC		4-7, 21-24		34-48	37
<b>Daniel</b> 606-534 BC		1	1-8	9-10	2
<b>Hosea</b> 755-715 BC	3	3			1
<b>Amos</b> 765-750 BC	2	2			9
<b>Micah</b> 740-690 BC	1-3	1-3			4-5
<b>Habakkuk</b> 625-586 BC		1-3			
<b>Zephaniah</b> 625-610 BC		1		3	
<b>Haggai</b> 520-516 BC				1-2	2
<b>Zechariah</b> 520-500 BC				1-8	9-14
<b>Malachi</b> 430 BC				1-3	3-4

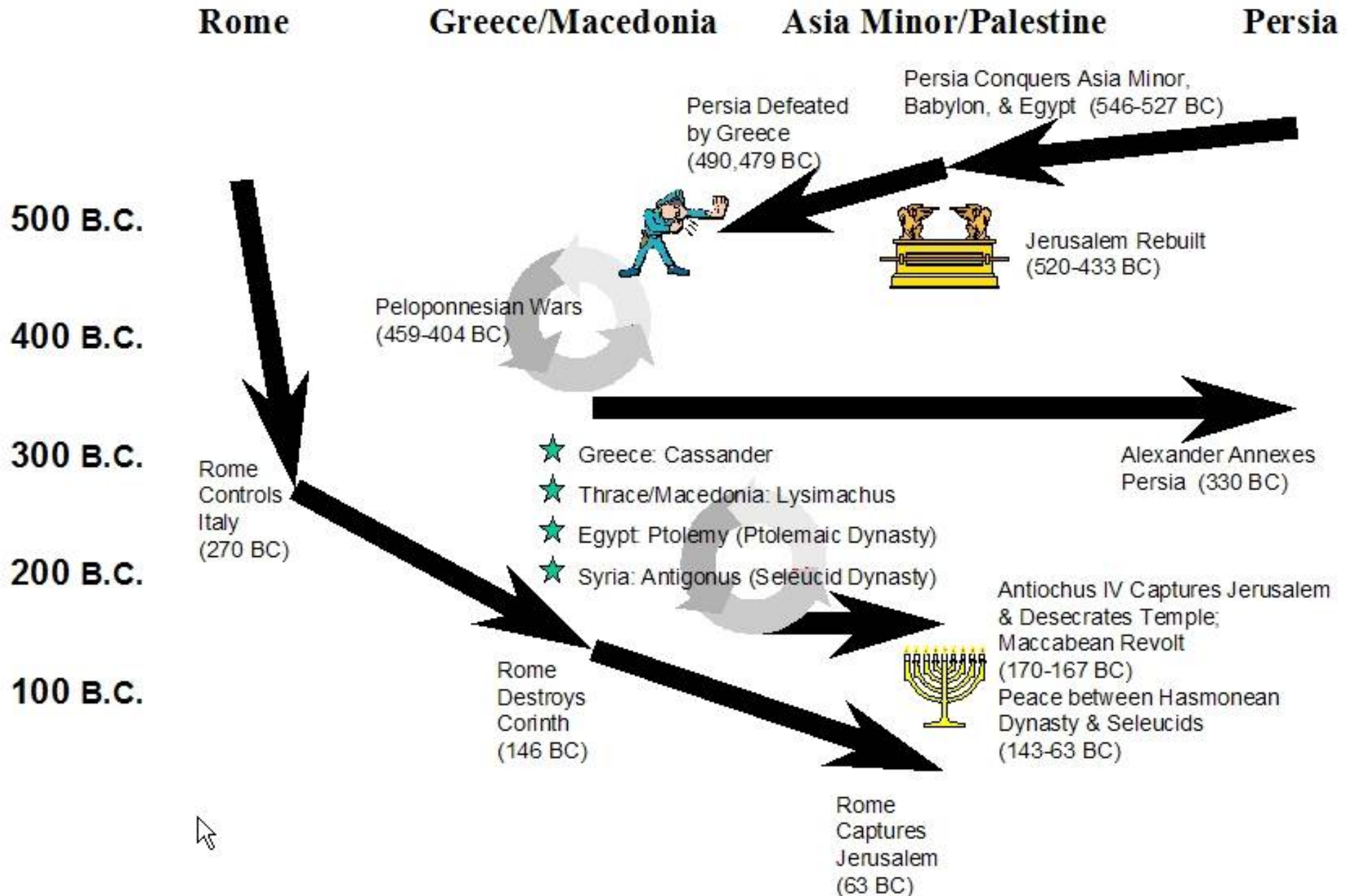
## Class Overview

- God Is Not Silent *God speaks through history (Daniel)*
- God Has a Plan *The purpose of events (Daniel, Jeremiah)*
- Choosing to Return *Israel's identity (Esther, Zech., Ezra)*
- Choosing the Reward *Expectations for the return (Ezekiel)*
- Choosing the Risk *Building for the future (Haggai, Ezra, Neh.)*
- Approaching God *Persian influence: Law vs. sacrifice*
- Serving God *Greek influence: New sects & leadership (Septuagint)*
- Freedom & Purity *Maccabean revolt & Dead Sea Scrolls (1 & 2 Maccabees)*
- Authority & Righteousness *Herod, high priests, & Roman rule (Josephus)*
- The Unexpected Messiah *Christ fulfills God's purposes (Gospels)*

# Israel's Period of Returning and Rebuilding



# Background of Events during Persian, Greek, and Roman Rule



# “Caught in the Middle”

## Daniel 11-12

The Kingdom of the **North** is **Syria**, ruled by the Greek “Seleucid” dynasty – Each king is typically named “Seleucus” or “Antiochus”

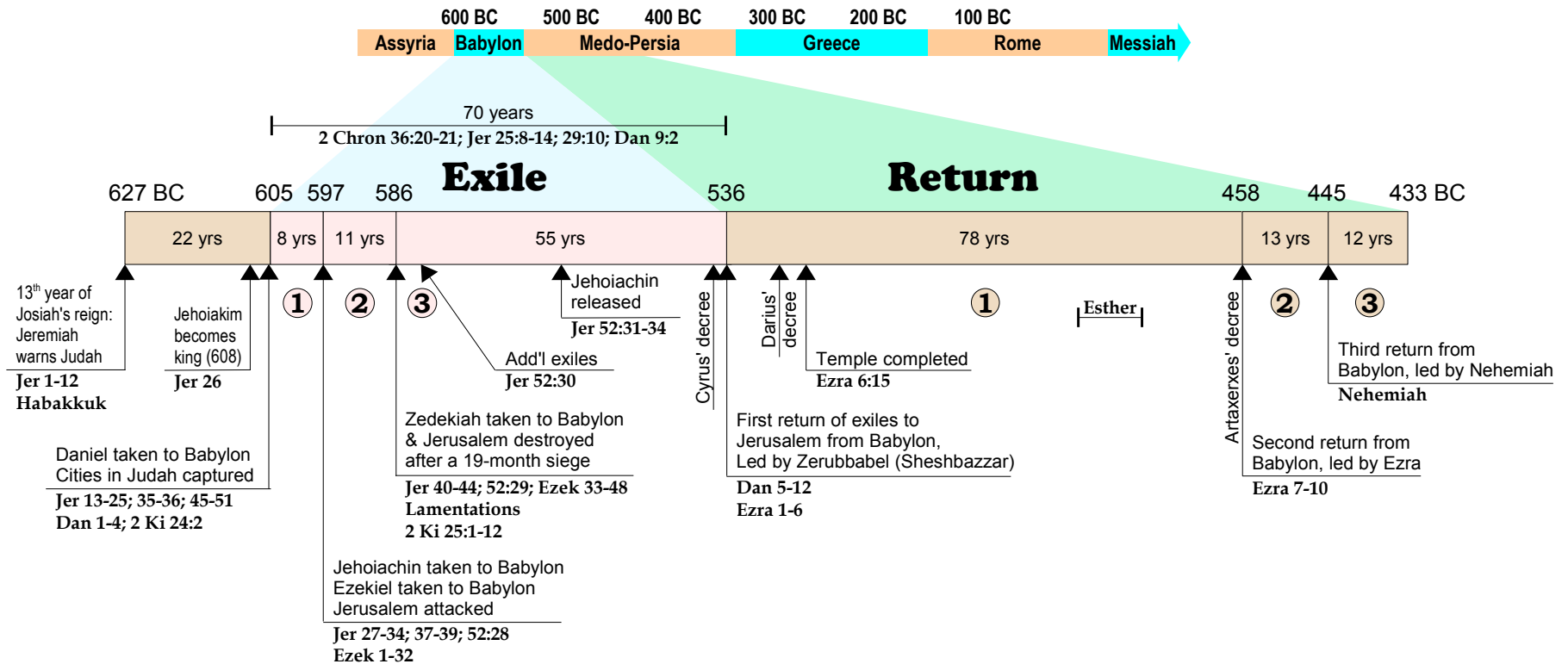
The Kingdom of the **South** is **Egypt**, ruled by the Greek “Ptolemaic” dynasty – Each king is typically named “Ptolemy”

The Jews enter this conflict by way of the **Maccabeus** family (later regarded as the “Hasmonean” dynasty)

DANIEL	DESCRIPTION	YEAR	ACTUAL EVENTS
11:6	Alliance by marriage fails	246 BC	Antiochus II and the daughter of Ptolemy II murdered by Antiochus II's first wife
11:7-8	One of her descendants will attack the North	245 BC	Ptolemy III attacks Seleucus II (son of the murderess)
11:9	The king of the North will attack the South	245 BC	Seleucus II attacks Ptolemy III in revenge
11:10-11	The sons attack the South, but end up losing	217 BC	Antiochus III, one of Seleucus II's sons, attacks Egypt and is defeated by Ptolemy IV
11:13-14	The Northern king attacks again later	203 BC	Antiochus III (the Great) attacked Egypt again later, and Jerusalem sided with him
11:14	Jews will help the North, but fail	203 BC	Antiochus III captured Jerusalem anyway
11:17	Marriage could not successfully seal the peace	198 BC	Antiochus III married his daughter to Ptolemy V, but she sided with her husband
11:18-19	The Northern king will try to attack coastal cities	188 BC	Antiochus III tried to expand into Thracia and Greece, but lost Asia Minor to the Romans
11:19	The Northern king's reign will end	187 BC	Antiochus III was assassinated
11:20	Another king will send out an “exactor” but will fall	175 BC	His son Seleucus IV succeeded him and imposed heavy taxes, then was assassinated
11:21-22	Another person will seize the Northern kingdom	175 BC	Another of Antiochus III's sons, Antiochus IV, seized the throne from the expected heir
11:25-27	After an attack, the Southern king falls via deceit	170 BC	Antiochus IV defeated Ptolemy VI with great intrigue
11:29-30	The North again attacks but is stopped by ships	168 BC	Antiochus IV attacked Egypt again, but was stopped by Romans
11:29-35	The king of the North rages against the faithful	168 BC	Antiochus IV vented his rage upon Jerusalem, desecrating the temple
12:1-3	The righteous will shine and be rescued	167 BC	The Maccabeus family led a successful revolt
11:40-41	The Northern king will prevail against the South	165 BC	Antiochus IV defeated Ptolemy VI again
12:11-12	Sacrifices inhibited 1290 days by an abomination	164 BC	Burnt offerings in the temple discontinued about 3.5 yrs (1290 days)
11:42-45	He will be defeated in the “land between the seas”	163 BC	Antiochus IV marched East toward Persia, where he was defeated and exiled

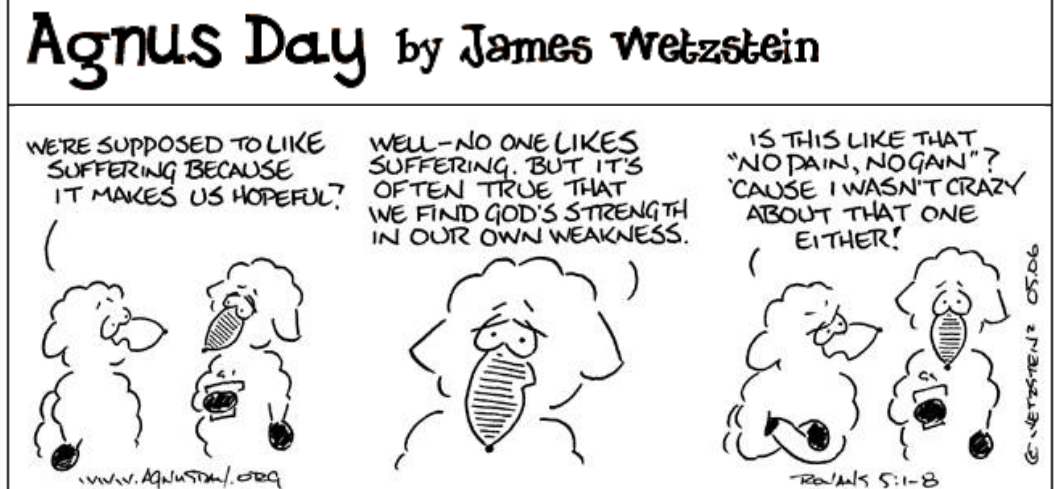


# Phases of Judah's Exile and Return

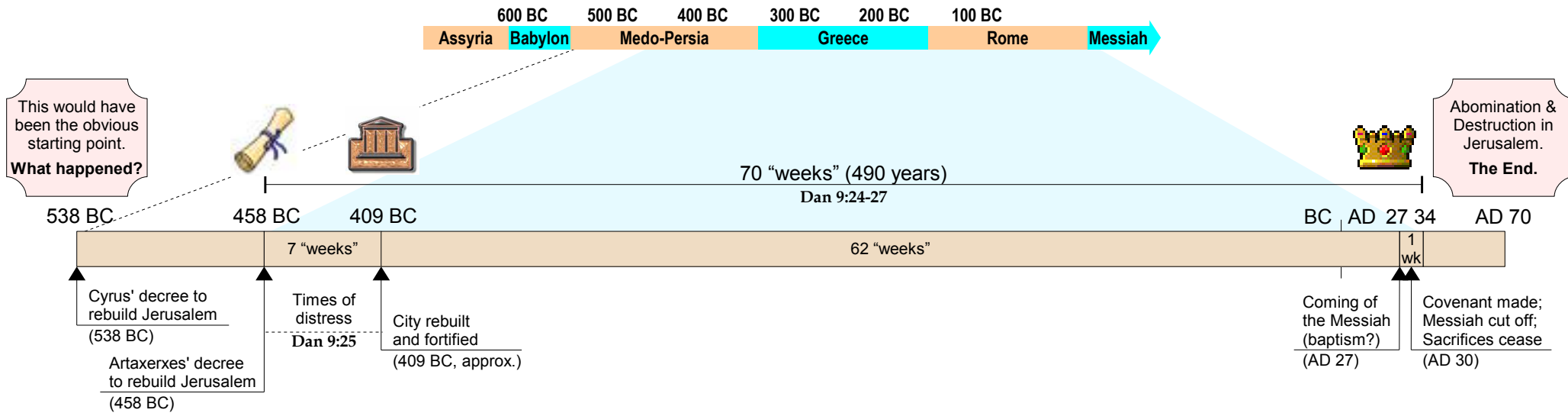


## God's Short-Term Plan (Jer 29)

- ◆ Look **Inward** (Jer 29:5-6)
  - ➔ Settle down, plant food, marry, & increase
- ◆ Look **Outward** (Jer 29:7)
  - ➔ Seek peace & prosperity for your community
- ◆ Look **Upward** (Jer 29:8-9)
  - ➔ Do not be deceived by falsehood
- ◆ Look **Forward** (Jer 29:10-14)
  - ➔ The exile will last 70 years



# Prophecy of 70 Weeks



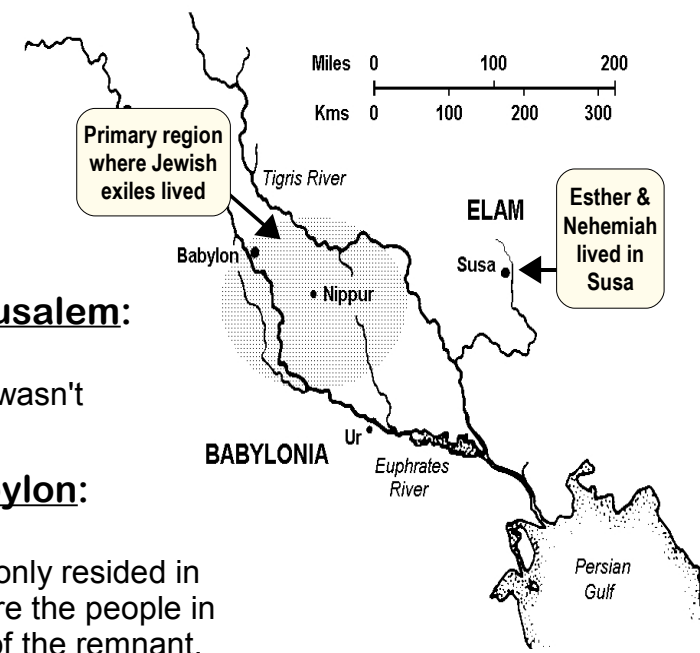
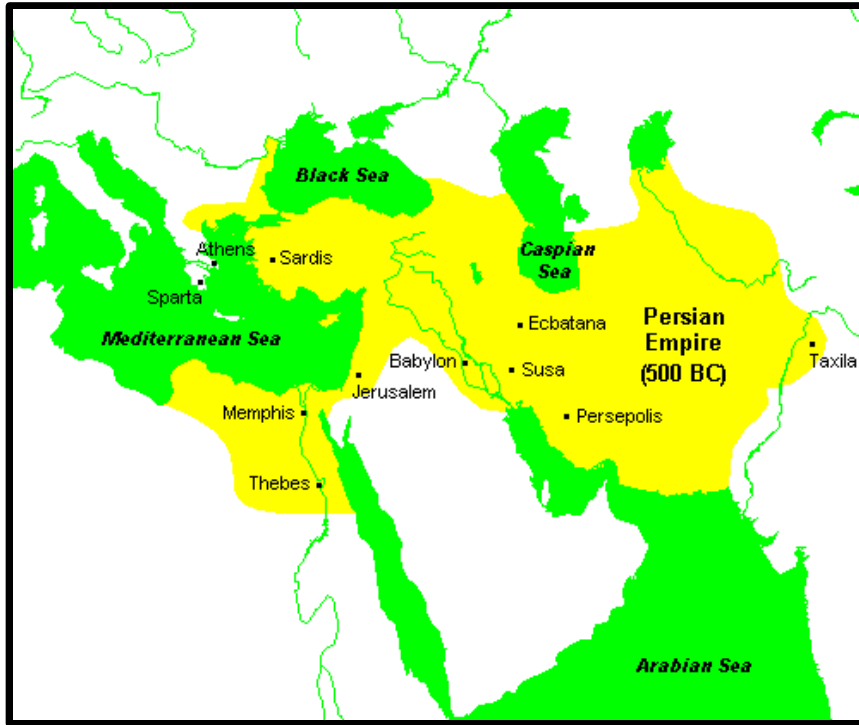
## God's Long-Term Plan (Dan 9:24-27)

- ◆ To finish the transgression
- ◆ To make an end of sin
- ◆ To make atonement for iniquity
- ◆ To bring in everlasting righteousness
- ◆ To seal up vision and prophecy
- ◆ To anoint "the most holy" (ASV)

## Starts & Stops

Persian Rulers	References	Events
Cyrus (539-530)	Ezra 4:1-5	Cyrus' decree (538 BC); Temple started but halted by opposition
Cambyses (530-522)		
Darius I (522-486)	Ezra 5-6	Darius' decree (520 BC); Temple resumed
Xerxes I (486-465) (Ahasuerus)	Ezra 4:6	Accusations against Jews
Artaxerxes I (465-424)	Ezra 4:7-23	Artaxerxes' decree (458 BC); Wall started and halted; Artaxerxes' sends Nehemiah (445 BC)
	Ezra 7-10 Neh./Mal.	

# Effects of the Exile on the Jews



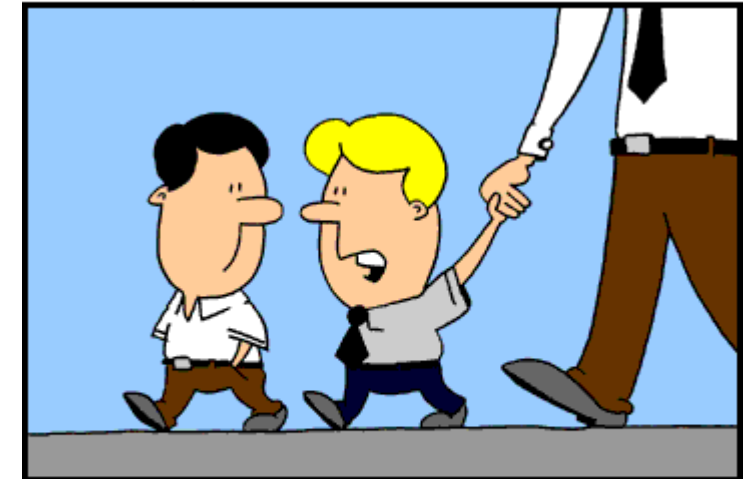
## Where Is God?

- ◆ **The view from Jerusalem:**  
*"God is far away"*  
 They thought that God wasn't paying attention.
- ◆ **The view from Babylon:**  
*"God is in His city"*  
 They thought that God only resided in Jerusalem, and therefore the people in Babylon were not part of the remnant.
- ◆ *Neither group called upon the Lord because neither of them thought that He was present.*

## Israel's Post-Exile Scorecard (recall Jer 29)

- ◆ **Inward**    👍 **Community strength** (Ezra 2:64-65, Est 9:1-4)
- ◆ **Outward**    👍 **Loyalty** (Est 2:22, Dan 1:19-21; 2:48-49, Neh 1:11), **Industry, & Language** (Dan 2-7, Ezra 4-7)
- ◆ **Upward**    👍 **Separation** (Ezra 9-10) & **Devotion** (Dan 3)
- ◆ **Forward**    👎 **Not calling on the Lord** (Ezek 8:12; 9:13, Hag 1-2, Zech 7-8)

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Thanks to A Joke A Day Ministries 03-26-1998  
 I THINK THAT WE PRAY MORE ON SUNDAY  
 BECAUSE THE RATES ARE CHEAPER THEN

# *Events in the Lives of the Exiles*

	Year	Exiles	Jewish Leader	Foreign King	Events near Jerusalem	Events elsewhere
<b>Babylonian Empire</b>	605 BC	Daniel and other nobility	King Jehoiakim (609-597)	Nebuchadnezzar (605-562)	Cities captured; Jeremiah & Habakkuk warn the people	Daniel interprets dreams; survives furnace, gains position
	597 BC	10,000 exiles <sup>1</sup> incl. Ezekiel	King Jehoiachin (597)	Nebuchadnezzar (605-562)	Jerusalem attacked; Zedekiah appointed as king	Some time later, the exiles received a letter from Jeremiah
	586 BC	832 people <sup>2</sup>	King Zedekiah (597-586)	Nebuchadnezzar (605-562)	19-mo. siege of Jerusalem; Gedaliah made governor	
	582 BC	745 people <sup>2</sup>		Nebuchadnezzar (605-562)	Additional captives taken	
	561 BC			Amel-Marduk (562-560) "Evil-Merodach"		Jehoiachin released
	539 BC			Belshazzar, crown prince to Nabonidus (556-539)		Daniel predicts that Darius the Mede will capture Babylon
<b>Medo-Persian Empire</b>	539 BC			Darius the Mede		Daniel in lion's den; Daniel's vision of "70 weeks"
	538 BC	Approx 50,000 people return <sup>3</sup>	Zerubbabel (Sheshbazzar)	Cyrus (539-530)		Decree to rebuild temple
	520 BC		Zerubbabel & Jeshua	Darius I Hystaspis (522-486)	Haggai & Zechariah encouraged the people to work	New decree to rebuild temple
	516 BC		Zerubbabel & Jeshua	Darius I Hystaspis (522-486)	Temple rebuilt	Greeks defeated Persians at Marathon (490) & Salamis (479)
	473 BC			Xerxes I (486-465) "Ahasuerus"		Jews saved by Esther; Purim established
	458 BC	1,700 families return <sup>4</sup>	Ezra	Artaxerxes I (465-424)	Temple worship reestablished	Golden age of Greece (461-431)
	445 BC	small group returns	Nehemiah	Artaxerxes I (465-424)	Jerusalem rebuilt	Nehemiah was the king's cup bearer
	433 - 430 BC			Artaxerxes I (465-424)	Malachi warns people about complacency in worship	Nehemiah returned to Susa for a while

<sup>1</sup> As reported in 2 Kings 24:14 (only 3,023 are mentioned in Jer 52:28)

<sup>2</sup> As reported in Jer 52:29-30. These numbers refer to families rather than individuals.

<sup>3</sup> As reported in Ezra 2:64-65

<sup>4</sup> As reported in Ezra 8:1-20..

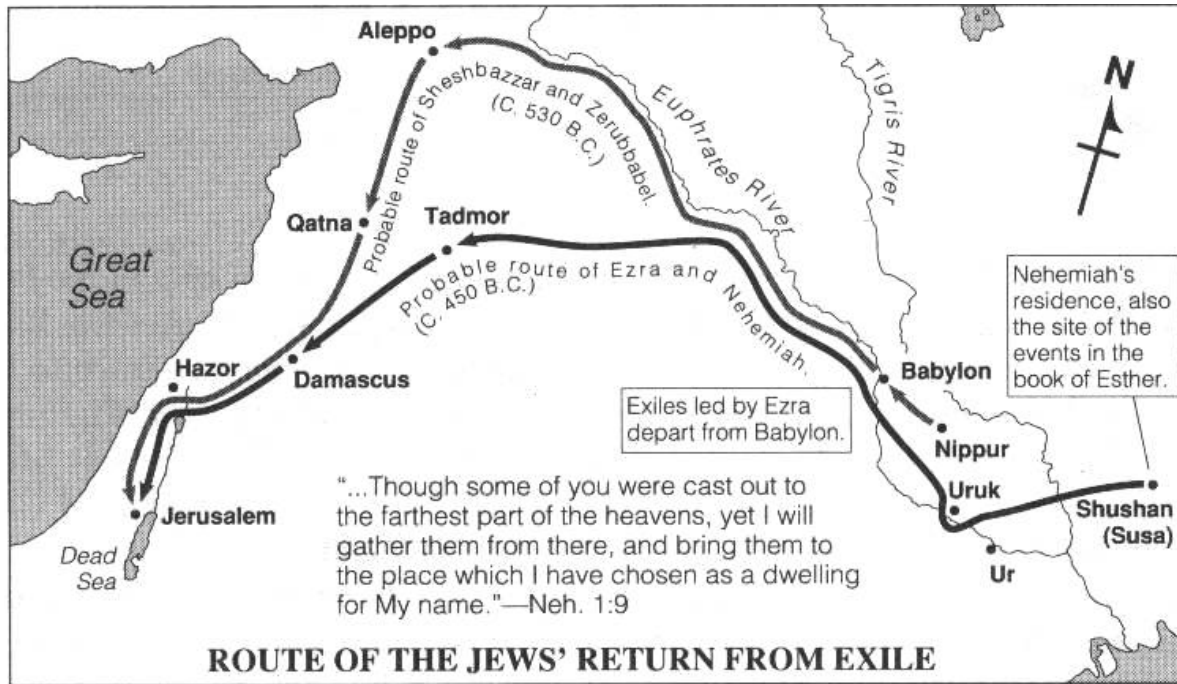
## **The Origin of the Feast of Purim**

Esther tells how the Jewish nation was rescued from extinction. It explains the origin of one of the Jews' most festive holidays, the Feast of Purim. The word "Purim" means "lots," and refers to the casting of lots by Haman to determine the day of the slaughter of the Jews (9:26-31; 3:7). Purim is held the fourteenth and fifteenth days of the last month of the Jewish calendar (our Feb.—March). It is usually preceded by a fast on the thirteenth day in memory of Esther's fast (4:16). That evening the Book of Esther is read publicly in the synagogue. Each time the name of Haman is read, the Jews stamp on the floor, hiss, and cry, "Let his name be blotted out!" The next day, they again meet at the synagogue for prayers and the reading of the Law. The rest of the day and the next day are given over to great rejoicing, feasting, and giving gifts. Although there is no command from God to observe this feast, the Jews have been celebrating it faithfully for centuries.

*Wiersbe, W. W., Expository Outlines on the Old Testament, 1993*



# Returning Home



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Palestine was not only holy, but the *only* holy ground, to the utter exclusion of all other countries, although they marked within its boundaries an ascending scale of ten degrees of sanctity, rising from the bare soil of Palestine to the most holy place in the Temple. But "outside the land" everything was darkness and death. The very dust of a heathen country was unclean, and it defiled by contact. It was regarded like a grave, or like the putrescence of death. If a spot of heathen dust had touched an offering, it must at once be burnt. More than that, if by mischance any heathen dust had been brought into Palestine, it did not and could not mingle with that of "the land," but remained to the end what it had been—unclean, defiled, and defiling everything to which it adhered. This might cast some light upon the meaning conveyed by the symbolical directions of our Lord to His disciples (Matt 10:14) when He sent them forth to mark out the boundary lines of the true Israel—"the kingdom of heaven," that was at hand: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." In other words, they were not only to leave such a city or household, but it was to be considered and treated as if it were heathen.

Edersheim, Alfred, *Sketches of Jewish Social Life*, (London: Hodder and Stoughton, 1904), excerpt adapted from chapter 2.

## God's Plan for Facing Adversity

- **Build Structure** [Ezra 4-6](#)
  - ➔ God wants us to complete the tasks He gives us
  - ➔ God will guide us through the difficulty
- **Build Security** [Ezra 7-10](#)
  - ➔ Exercise your faith, especially in conflict
  - ➔ Submitting to God is safer than building walls
- **Build Strength** [Nehemiah](#)
  - ➔ Trust God's Word
  - ➔ "The joy of the Lord is your strength"

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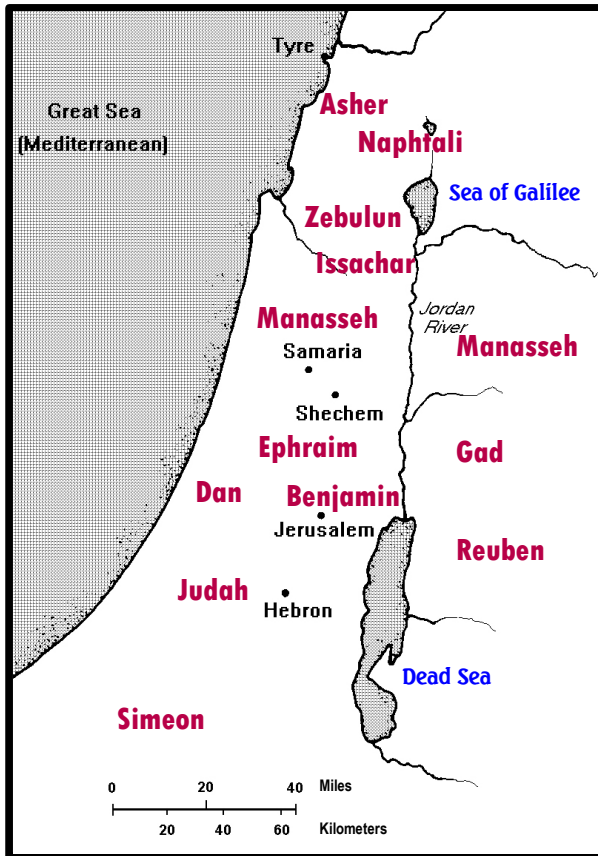
(See Matthew 5:5)

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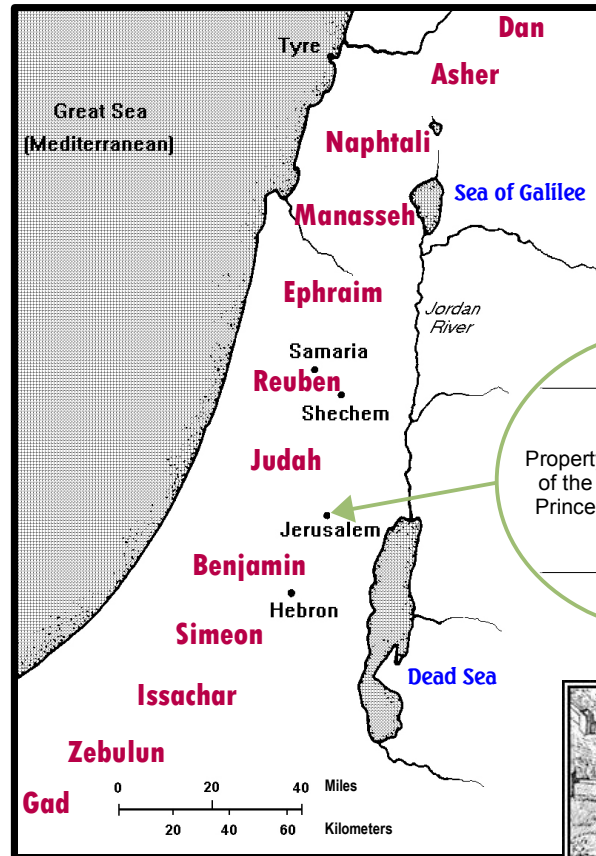
THE EARTH IS YOURS, BUT, AS EXPECTED, THE NON-MEEK ARE GOING TO CONTEST THIS RULING LIKE CRAZY

# Receiving an Inheritance

## Tribal Divisions



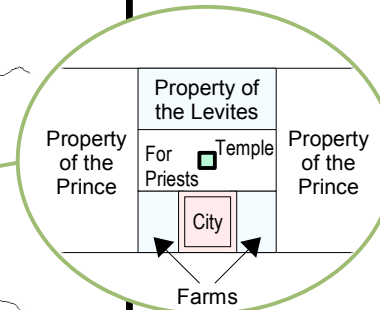
Moses' Allotments (Num 34)



Ezekiel's Allotments (Ezek 47-48)

## Key Thoughts about Ezekiel 47

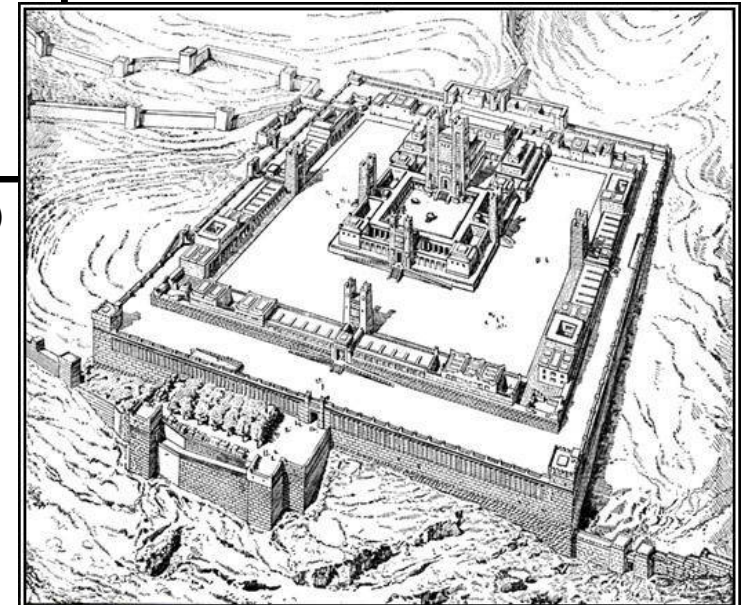
- The tribes all receive an *equal share* (47:14)
- The *Salt Sea* is now called the *East Sea* (47:18), after being *healed* by the waters of the sanctuary
- *Strangers* can have an inheritance (47:22-23)
- God chooses the inheritance for His people
- The people of Israel seem to have never claimed this as a literal inheritance for themselves



Below is a drawing of Ezekiel's temple by 19<sup>th</sup> century French architect, Charles Chipiez.

According to Ezek 42:15-20, the temple alone is a mile long!

The actual temple was built on the same foundations as Solomon's temple, and probably had a similar architecture.



## How we inherit the Kingdom of God

### Cultural Similarities:

- |        |   |  |
|--------|---|--|
| Jewish | { | <ul style="list-style-type: none"> <li>• Our inheritance was made effective by the <i>death of Christ</i> (Heb 9:15)</li> <li>• It is the result of <i>God's promise</i> (Gal 3:29)</li> <li>• Our inheritance is affected by <i>our behavior</i> (Gal 5:19-21; 1 Cor 6:9-10)</li> </ul> |
| Greek  | { | <ul style="list-style-type: none"> <li>• The inheritance is <i>shared equally</i> (Gal 3:28; Eph 3:6)</li> <li>• A <i>guarantee</i> ("dowry") insures its receipt (Eph 1:13-14)</li> </ul>   |
| Roman  | { | <ul style="list-style-type: none"> <li>• Adopted children enjoy <i>full inheritance rights</i> (Gal 4:1-7)</li> <li>• Inheritance is <i>immediate</i> as well as <i>ultimate</i> (Rom 8:17)</li> </ul>   |

# Old Testament Apocrypha

## APOCRYPHAL WRITINGS:

These 15 books were written during the Old Testament period from about 150 BC to about AD 70, when the Jewish people were in rebellion against the repression of foreign military rulers. These books were excluded from some early versions of the Old Testament but included in others. This explains why Bibles used by Roman Catholics contain the Old Testament Apocrypha, while they are not included in most Protestant editions of the Bible.

Adapted from *Nelson's Illustrated Bible Dictionary* (1986) and *An Introduction to Early Judaism*, by James C. VanderKam (2002).

## LEGEND:

All of the books listed here were included in the Septuagint (Greek) translation. The ones marked as follows gained some authoritative status in non-Protestant churches:

- ★ Books included in the **Catholic** canon of Scripture
- ▣ Books included in the **Orthodox** canon of Scripture

## EARLY OLD TESTAMENT TRANSLATIONS:

- Septuagint (3<sup>rd</sup> to 1<sup>st</sup> centuries, BC) – Greek
- Targum (1<sup>st</sup> to 3<sup>rd</sup> centuries, AD) – Aramaic
- Peshitta (1<sup>st</sup> to 2<sup>nd</sup> centuries, AD) – Syrian/Aramaic
- Jerome's Vulgate (4<sup>th</sup> century, AD) – Latin



UNWIELDINESS ASIDE, BOB PREFERRED HIS MORE AUTHENTIC VERSION OF THE BIBLE

★▣ **Jeremiah, Epistle of** — A sermon of warning against idolatry. Suggested dates are as early as 541 BC or as late as 63 BC. It sometimes appeared as the sixth chapter of Baruch.

★▣ **1 Maccabees** — A history of the struggle of the Jews in Judea under the leadership of the Hasmonean family (175-135 BC). Probably written some time around 103-63 BC, it teaches that faithful obedience to the law brings success by God's standards.

★▣ **2 Maccabees** — A two-part work describing the events that occurred in Judea in 191-162 BC. It is a prelude to 1 Maccabees and explains the celebration of Chanukah (Hanukkah).

▣ **3 Maccabees** — Composed in Greek during the first century BC, it describes a struggle in Egypt between the Jews and Ptolemy IV Philopator (221-203 BC).

▣ **4 Maccabees** — Written in the late first century BC, it is an expanded form of the story of the Maccabean martyrs, teaching the triumph of reason over passions.

▣ **Prayer of Manasseh** — An addition to the record in 2 Chronicles about the wicked King Manasseh. After repenting of his sin, God forgave him. The prayer attributed to him in this book blends various psalms and prayers, and follows a typical outline for a Jewish worship service.

**Psalms (Odes) of Solomon** (including Psalm 151<sup>▣</sup>) — 18 psalms attributed to Solomon.

★▣ **Tobit** — A narrative about a Jew who was taken into captivity to Nineveh, the capital of Assyria, after the defeat of Israel in 722 BC. Tobit was a strict observer of the law of Moses, and the book was written to teach fasting and prayer and to show how God intervenes in our lives.

★▣ **Wisdom of Solomon** — This book, like Ecclesiasticus, is similar to the book of Proverbs and is profoundly insightful into practical matters of daily life. Attributed to King Solomon, this book was actually composed around 100-50 BC.

★▣ **Baruch** — Written around 150 BC – 60 BC, but set in the period of the prophet Jeremiah and his secretary Baruch (585 BC). Jerusalem had fallen into the hands of the enemy, but this book declared that God will not forget His people.

★▣ **Daniel** (additions to the original book) — Includes:  
**Bel and the Dragon** — Written in Palestine around 50 BC. The author created stories about Daniel to show that pagan gods are a deception and only God is worthy of our praise.

**Prayer of Azariah and the Song of the Three Young Men** — Written about 150 BC. It expands the story in Dan 3 about the young Hebrews who were thrown into the fiery furnace by the king of Babylon.

**Susanna** — Written around 110-60 BC. It is full of suspenseful tragedy and wisdom about a woman who was brought to court on a charge of adultery. The story provides insights into the Jewish legal process.

★▣ **Ecclesiasticus** (or the Wisdom of Jesus, Son of Sirach) — The Latin title means “The Church Book” (not to be confused with Ecclesiastes). It was written by Jesus ben Eleazar ben Sira, a Jew living in Jerusalem around 190 BC, and it is a masterpiece of wisdom teachings.

▣ **1 Esdras** (1 Ezra) — An historical narrative (taken from 2Chr 35-36; Ezra 1-10; Neh 7-8) beginning with King Josiah (640-609 BC) through the destruction and rebuilding of the temple. It was probably written about 150 BC.

★▣ **Esther** (additions to the original book) — Probably written to connect Esther to the traditions of Israel's faith in a more explicit way.

★▣ **Judith** — Contains a delightful story about a Jewish woman who was devoted to observing the law of Moses. She saves the Jewish inhabitants of the city of Bethulia by killing an Assyrian general. It was written around 142-63 BC to teach the power of God in people's lives.

# New Testament Apocrypha

The New Testament Apocrypha contains several writings that were similar to New Testament books but which were not included as a part of the New Testament. These writings were influenced by the philosophies of the places from which they came.

Often the apocryphal books from the early history of the church present stories and legends meant to fill in information about the apostles and Jesus that is lacking in the New Testament. For example, the following apocryphal works claim to give details on the childhood of Jesus and a description of how Jesus was raised from the dead.

- **The Gospel of Thomas**
- **The Gospel of Peter**
- **Protevangelium of James**

The following apocryphal writings expand on various gospel stories. These are only a few of the 59 fragments and gospel-related writings in the New Testament Apocrypha.

- **The Gospel of the Egyptians**
- **The Gospel of Truth**
- **The Gospel of the Twelve**
- **The Gospel of Philip**
- **The Gospel of Judas**
- **The Gospel of Bartholomew**
- **The Gospel According to Mary**
- **The Gospel of Nicodemus**
- **The Questions of Bartholomew**

The books of Acts in the New Testament is also paralleled by several apocryphal books. These include stories about the apostles written in the second and third century. They give Bible researchers a better understanding of the origin of the early church.

- **The Acts of John**
- **The Acts of Peter**
- **The Acts of Paul**
- **The Acts of Andrew**
- **The Acts of Thomas**

The last group of New Testament apocryphal writings consists of *Apocalyptic* books. The New Testament Book of Revelation inspired the early Christians to write their own books that were similar in content and style. These apocalypses give Bible scholars a clear picture of the early Christian's view of heaven and hell, since they emphasize the state of sinners after death. The following are the most popular:

- **The Apocalypse of Peter**
- **The Apocalypse of Paul**
- **The Apocalypse of Thomas**

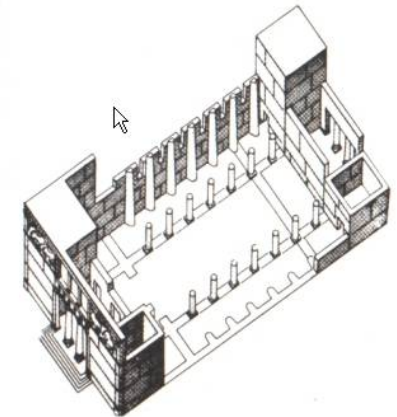
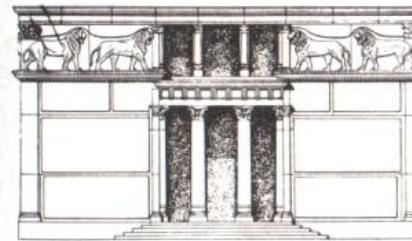
## New Testament Quotes from Non-Biblical Sources

- **Acts 17:28** – Aratus (310-240 BC) or Cleanthes (300-220 BC)  
“We are his offspring” (from a hymn to Zeus)
- **1 Cor 15:33** – Menander (342-291 BC), from Euripides (480-406 BC)  
“Bad company corrupts good character.”
- **Titus 1:12-13** – Epimenides (6<sup>th</sup> century BC)  
“Cretans are always liars.”
- **Jude 1:15** – Book of Enoch 1:9 (2<sup>nd</sup> century BC)  
“Behold, the Lord comes with many thousands of His saints; to make judgment ...”

# Synagogue Worship

## Sabbath worship around the time of Jesus

<u>Order of Worship</u>	<u>Led by Whom</u>	<u>Where</u>
Benedictions (praise to God)	Selected Individual	At the lectern
“Shemah”	Selected Individual	At the lectern
(Deut 6:4-9; 11:13-21; Num 15:37-41)		
Benedictions (praise to God)	Selected Individual	At the lectern
Prayers (eulogies)	Selected Individual	Before the ark
“Amen”	Entire congregation	
Priestly blessing	Priest (or “Legate”)	Before the ark
Reading from the Law	At least 7 individuals	At the lectern
Lesson from the Prophets	Selected Individual	At the lectern
Sermon or Address	Rabbi	Seated



**2<sup>nd</sup> Century BC Synagogue, built by the Maccabeans under John Hyrcanus**

## Important Jewish Documents

- **Tanakh** – the entire Hebrew Bible; Tanakh is an acronym for Torah (Pentateuch), Nevi'im (Prophets) and Ketuvim (Writings).
- **Mishna** (AD 200) – systematic written record of the ancient Oral Law that supplements the Torah (Written Law)
- **Talmud** (AD 400) – edited discussions and commentaries from various Palestinian rabbis about the Mishna's laws; a more extensive edition was produced by Babylonian Jews a century later (referred to as the “Babylonian Talmud”)
- **Midrash** (AD 200-1200) – further comments about ethical, moral, and historical (as well as some legal) implications of Biblical texts

# Fighting for Freedom

## The Rulers of the Greek Empire

	Greece	Asia Minor	Syria	Judea	Egypt	
	Alexander the Great					323 BC
	Antipater	Perdiccas				
	Cassander	<b>Antigonus I Monophthalmus</b>			<b>Ptolemy I Soter</b>	301 BC
	Demetrius	Lysimachus	<b>Seleucus I Nicator</b>			
			Antiochus I Soter		<b>Ptolemy II Philadelphus</b>	282 BC
	<b>Antigonus II Gonatas</b>		Antiochus II Theos			261 BC
	Demetrius II	Antiochus Hierax	<b>Seleucus II Callinicus</b>		<b>Ptolemy III Euergetes</b>	246 BC
	<b>Antigonus III</b>	Attalus	Seleucus III			225 BC
	Philip V		<b>Antiochus III "The Great"</b>		<b>Ptolemy IV Philopator</b>	205 BC
			Seleucus IV Philopator		<b>Ptolemy V Epiphanes</b>	180 BC
			Antiochus IV Epiphanes		Cleopatra I	
			Antiochus V Eupator		<b>Ptolemy VI Philometor</b>	164 BC
			Demetrius I Soter			
			Alexander Balas			
			Demetrius II Nicator			145 BC
			<b>Antiochus VII Sidetes</b>		<b>Ptolemy VIII Physcon</b>	
			Demetrius II			
			Cleopatra Thea			116 BC
			Divided between Antiochus VIII & IX		<b>John Hyrcanus</b>	
			Civil War		<b>Aristobulus I</b>	101 BC
			Cleopatra Selene		<b>Alexander Jannaeus</b>	
			Antiochus XIII		<b>Alexandra</b>	80 BC
					<b>Aristobulus II</b>	
					<b>Hyrcanus II</b>	51 BC
	Pompey (first triumvirate)					
	Julius Caesar (dictator)					
	Marc Antony (second triumvirate)					39 BC
					Cleopatra VII Thea Philopator	
					Herod	



Soon after the death of Alexander the Great in 323 BC, his generals divided his empire into many parts. After a period of civil war, the two largest territories – Egypt and Syria – were under the rule of the Ptolemies and Seleucids respectively. Palestine was controlled by the Ptolemaic dynasty in Egypt until 198, and then afterward by the Seleucids of Syria. Daniel 11 describes the struggles between the “king of the South” and the “king of the North,” which culminated in the reign of Antiochus IV Epiphanes (175-164).

In seeking to unify his empire around Greek culture, Antiochus IV Epiphanes attacked Israel's religious practices. He prohibited the observance of the Sabbath and all Jewish festivals. He also outlawed the reading of the law of Moses and gave orders that all copies should be burned. Temple sacrifices and circumcision were both were forbidden, and the penalty for disobedience was death. In 167 BC Antiochus dedicated the Jerusalem Temple to the Greek god Zeus, set up a statue of Zeus in the Holy of Holies, and sacrificed swine upon the altar.

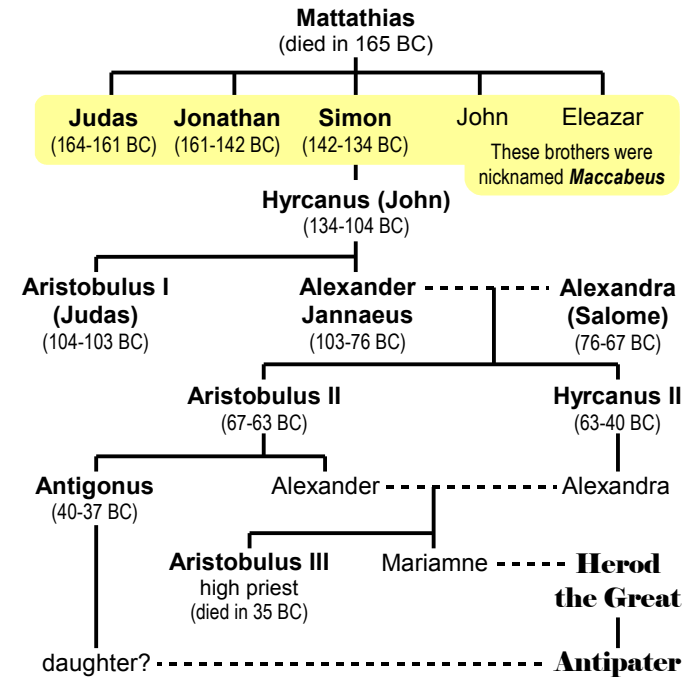
Appalled by these sacrilegious acts and moved by his fervent zeal for the law of Moses, a priest named Mattathias killed one of the king's officers sent to enforce pagan sacrifice. Mattathias and his five sons took refuge in the rugged hills nearby and were joined by a growing number of sympathizers. In 164 BC Judas Maccabeus recaptured most of Jerusalem and rededicated the Temple.

According to Jewish tradition, only one undefiled flask of oil could be found, and it was only enough for one day. Miraculously, however, the lamp kept burning for eight days. The Hebrew word *Hanukkah*, which means "dedication," is the name still used today for the Jewish Festival of Lights that commemorates this event. It is celebrated for eight days from the 25th day of the month of Kislev to the second day of Adar. We know that Jesus also participated in the Feast of Dedication (John 10:22-25).

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## The Hasmonean Dynasty

(Solid lines represent children; dashed lines represent marriages)



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11-01-2005

THE OL' GOOD SHEPHERD, BAD SHEPHERD ROUTINE

# Fighting for Purity

## Feast of Dedication (Hanukkah)

### 1 Maccabees 4:52-59

<sup>52</sup> Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislew, in the one hundred and forty-eighth year, <sup>53</sup> they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built. <sup>54</sup> At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. <sup>55</sup> All the people fell on their faces and worshiped and blessed Heaven, who had prospered them. <sup>56</sup> So they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness; they offered a sacrifice of deliverance and praise. <sup>57</sup> They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and furnished them with doors. <sup>58</sup> There was very great gladness among the people, and the reproach of the Gentiles was removed. <sup>59</sup> Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chislew.

## Discipline & Mercy from God

### 2 Maccabees 6:12-16

<sup>12</sup> Now I urge anyone who may read this book not to be dismayed at these calamities, but to reflect that such visitations are not intended to destroy our race but to discipline it. <sup>13</sup> Indeed when evil-doers are not left long to their own devices but incur swift retribution, it is a sign of great benevolence. <sup>14</sup> In the case of the other nations the Master waits patiently for them to attain the full measure of their sins before he punishes them. But with us he has decided to deal differently, <sup>15</sup> rather than have to punish us later, when our sins come to a head. <sup>16</sup> And so he never entirely withdraws his mercy from us; he may discipline us by some disaster, but he does not desert his own people.

## Primary Jewish Sects

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### PHARISEES

Their roots can be traced to the second century B.C.—to the Hasidim.

1. Along with the Torah, they accepted as equally inspired and authoritative, all material contained within the oral tradition.
2. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other.
3. They accepted a rather developed hierarchy of angels and demons.
4. They taught that there was a future for the dead.
5. They believed in the immortality of the soul and in reward and retribution after death.
6. They were champions of human equality.
7. The emphasis of their teaching was ethical rather than theological.

### SADDUCEES

They probably had their beginning during the Hasmonean period (166-63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem.

1. They denied that the oral law was authoritative and binding.
2. They interpreted Mosaic law more literally than did the Pharisees.
3. They were very exacting in Levitical purity.
4. They attributed all to free will.
5. They argued there is neither resurrection of the dead nor a future life.
6. They rejected a belief in angels and demons.
7. They rejected the idea of a spiritual world.
8. Only the books of Moses were canonical Scripture.

### ESSENES

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (1 Maccabees 2:42; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabees in a revolt against the Syrians, c. 165-155 B.C.

1. They followed a strict observance of the purity laws of the Torah.
2. They were notable for their communal ownership of property.
3. They had a strong sense of mutual responsibility.
4. Daily worship was an important feature along with a daily study of their sacred scriptures.
5. Solemn oaths of piety and obedience had to be taken.
6. Sacrifices were offered on holy days and during sacred seasons.
7. Marriage was not condemned in principle but was avoided.
8. They attributed all that happened to fate.

### ZEALOTS

They originated during the reign of Herod the Great c. 6 B.C. and ceased to exist in A.D. 73 at Masada.

1. They opposed payment of tribute for taxes to a pagan emperor, saying that allegiance was due only to God.
2. They held a fierce loyalty to the Jewish traditions.
3. They were opposed to the use of the Greek language in Palestine.
4. They prophesied the coming of the time of salvation.

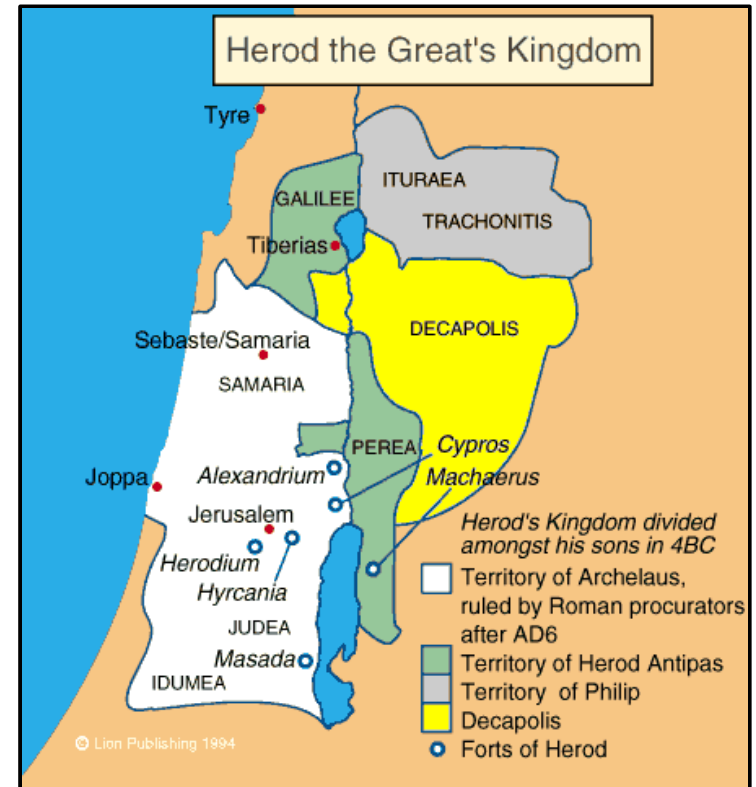
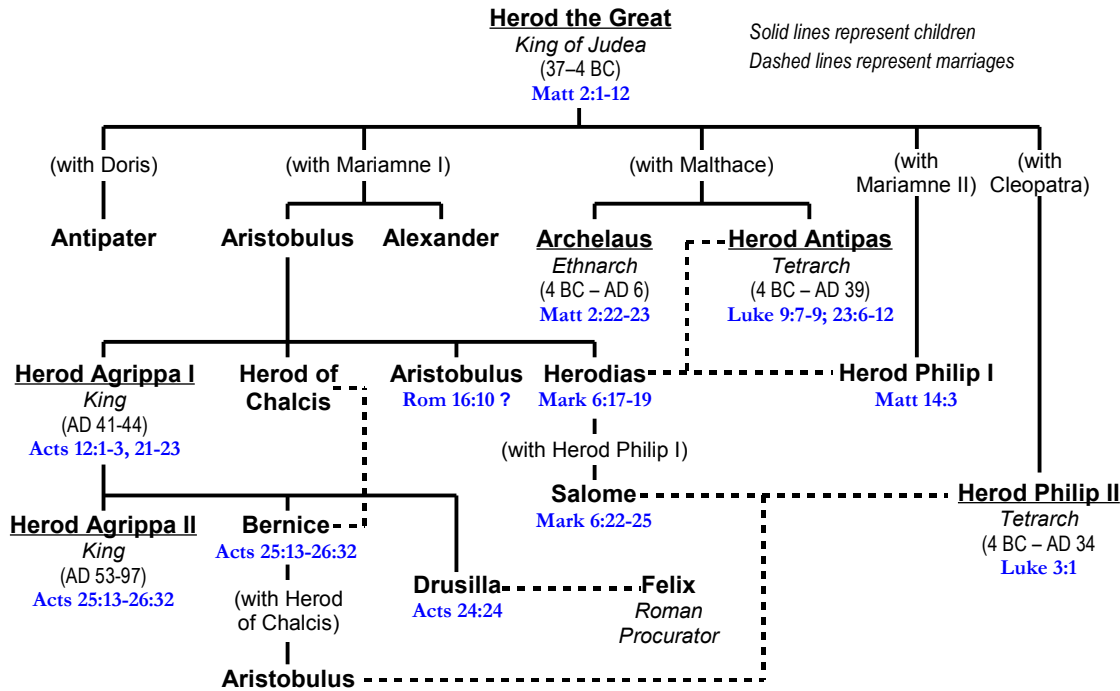
## Dead Sea Scrolls

More than 850 scrolls discovered in 11 caves near Qumran

Books	# Copies	Non-Bible Manuscripts (just a sampling)
Psalms	36	<b>Commentaries</b> ( <i>interpretations of other works</i> ) Genesis, Habakkuk, Job, Psalms, etc.
Deuteronomy	29	<b>Apocrypha</b> ( <i>important but not canonical</i> ) Epistle to Jeremiah, Tobit, Ecclesiasticus
<b>Book of Enoch</b>	25	<b>Pseudepigrapha</b> ( <i>attributed to someone who was not the author</i> ) Book of Enoch, Book of Jubilees, Testament of the 12 Patriarchs
Isaiah	21	<b>Community Documents</b> ( <i>rules, regulations, procedures</i> ) Manual of Discipline, Damascus Document
<b>Book of Jubilees</b>	21	<b>Various Hymns &amp; Psalms</b> The Thanksgiving Hymns, Hymn of the Initiates, Psalm 151
Exodus	17	<b>Prophetic &amp; Apocalyptic Works</b> ( <i>end of the age, messianic</i> ) The War Scroll, Book of the Mysteries, The New Jerusalem
Genesis	15	
Leviticus	13	
Numbers	8	
Daniel	8	
Jeremiah	6	
Ezekiel	6	

# Authority Over Judea

## Herod's Family Tree



## Roman Government

### Stages of Development

- 753-510 BC Monarchy**  
7 kings, 6 of which were elected by the people
- 509-60 BC Senate**  
300-member advisory council
- 60-53 BC First Triumvirate**  
Julius Caesar, Marcus Crassus, & Pompey
- 49-44 BC Dictatorship**  
Julius Caesar
- 43-33 BC Second Triumvirate**  
Octavian, Marcus Lepidus, & Mark Antony
- 27 BC-400 AD Empire**  
Augustus Caesar (Octavian) was the first

### Roman Authority in Judea

- Herod the Great**, King (37-4 BC)
- Archelaus**, Ethnarch (4 BC-AD 6)
- Coponius (AD 6-9)
- Ambibulus (9-12)
- Annius Rufinus (12-15)
- Valerius Gratus (15-26)
- Pontius Pilate** (26-36)
- Marcellus (36-37)
- Marullus (37-41)
- Herod Agrippa I**, King (41-44)
- Cuspius Fadus (44-46)
- Tiberius Alexander (46-48)
- Ventidius Cumanus (48-52)
- M. Antonius Felix** (52-60)
- Porcius Festus** (60-62)
- Albinus (62-64)
- Gessius Florus (64-66)
- Jewish Revolt (66-72)**
- Nero (54-68)
- Galba, Otho, & Vitellius (68-69)
- Vespasian (69-79)

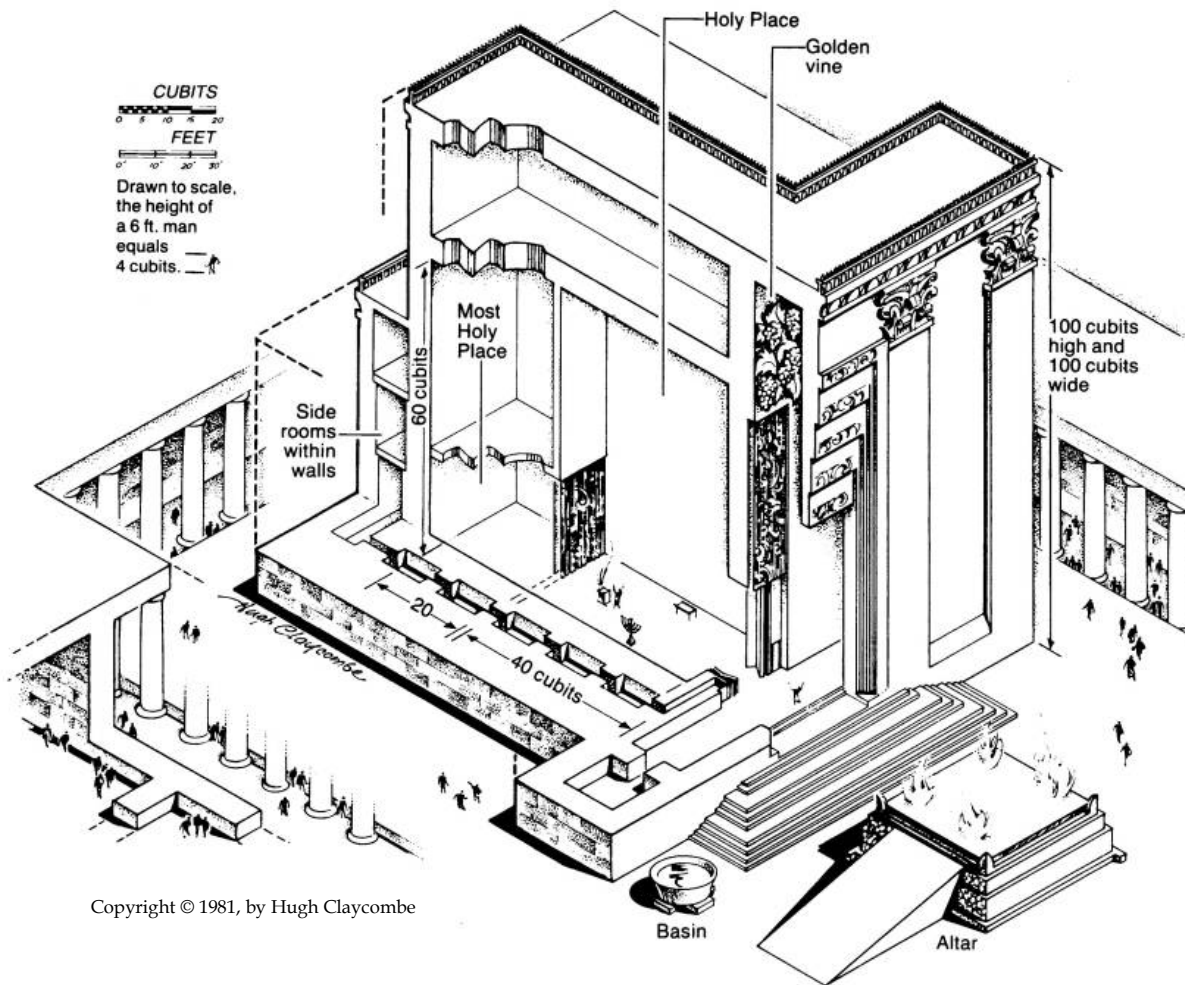
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LOOK PASTOR, NOW I CAN TELL YOU ABOUT SOME OF THE LEADERS AND HEROES FROM MY RELIGION

# Herod's Temple

Begun in 20 BC, Herod's new structure towered 15 stories high, following the floor dimensions of the earlier temples. It was completed in 18 months, but the outer courts surrounding the temple mount were not completed until AD 64. The entire structure was demolished by the Romans in AD 70.



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## Who Was Josephus?

Writing in the 80s-90s AD from the city of Rome, Flavius Josephus was a Jew who wrote two major historical works that include narratives of the Hasmonean and Herodian Dynasties: *The Jewish War* and *The Antiquities of the Jews*. Writing after the massive defeat of the Judeans in the First Jewish War (66-73), Josephus' purpose was to demonstrate the civilized and superior character of Jews, despite the damage that a few rash zealots have brought upon the nation. Once a military leader in Galilee, he surrendered to the Romans in AD 67 and thereafter gained some position by assisting the Romans.

# High Priests

After the exile, Judea was ruled by high priests, who were subordinate to the controlling foreign power. The following are mentioned in Neh 12:

- 515-490 BC Joshua, son of Jehozadak
- 490-470 BC Joiakim, son of Joshua
- 470-433 BC Eliashib, son of Joiakim
- 433-410 BC Joiada, son of Eliashib
- 410-371 BC Johanan, son of Joiada
- 371-320 BC Jaddua, son of Johanan, during the reign of Alexander the Great

The following are not mentioned in the Bible:

- 320-280 BC Onias I, son of Jaddua
- 280-260 BC Simon I, son of Onias
- 260-245 BC Eleazar, son of Onias
- 245-240 BC Manasseh, son of Jaddua
- 240-218 BC Onias II, son of Simon
- 218-185 BC Simon II ("The Just"), son of Onias
- 185-175 BC Onias III, son of Simon; his son built a Jewish temple in Egypt
- 175-172 BC Jason, son of Simon
- 172-162 BC Menelaus
- 162-159 BC Alcimus
- 158-153 BC UNKNOWN, but probably not vacant

Hasmonean Dynasty:

- 153-143 BC Jonathan Apphus ("Maccabeus")
- 142-134 BC Simeon (Simon) Tassi ("Maccabeus")
- 134-104 BC John Hyrcanus I
- 104-103 BC Aristobulus I
- 103-76 BC Alexander Jannaeus
- 76-66 BC John Hyrcanus II
- 66-63 BC Aristobulus II
- 63-40 BC John Hyrcanus II (restored)
- 40-37 BC Antigonus

After Herod, the high priests were appointed by the Roman authorities:

- 37-36 BC Ananelus – appointed by Herod the Great
- 36 BC Aristobulus III
- 36-30 BC Ananelus (restored)
- 30-23 BC Joshua (Jesus), son of Fabus (Phiabi)
- 22-5 BC Simon, son of Boethus; Herod's father-in-law
- 5-4 BC Mattathias, son of Theophilus
- 5 BC Joseph, son of Elam
- 4 BC Joazar (Joezer), son of Boethus
- 4-3 BC Eleazar, son of Boethus – appointed by Herod Archelaus
- 3 BC-6 AD Joshua (Jesus), son of Sie
- 6-15 AD **Ananus (Annas)**, son of Seth – appointed by Quirinius – **Matt 26; John 18**
- 15-16 Ishmael, son of Fabus (Phiabi I) – appointed by Valerius Gratus
- 16-17 Eleazar, son of Ananus
- 17-18 Simon, son of Camithus (Kamithos)
- 18-36 **Joseph Caiaphas**, sin-in-law of Ananus (Annas) – **John 11:49-52; Acts 4:6**
- 36-37 Jonathan, son of Ananus (Annas) – appointed by Vitellius
- 37-41 Theophilus, son of Ananus (Annas)
- 41-43 Simon Cantatheras (Kantheras), son of Boethus – appointed by Herod Agrippa I
- 43 Matthias, son of Ananus (Annas)
- 43-44 Aljoneus (Elionaius), son of Cantatheras (Kantheras)
- 44 Jonathan, son of Ananus (restored)
- 44-46 Josephus, son of Camyds (Kami or Camei) – appointed by Herod of Chalcis
- 46-52 **Ananias**, son of Nebedeus (Nebedaius) – see **Acts 23:2; 24:1**
- 52-56 Jonathan
- 56-62 Ishmael, son of Fabus (Phiabi III) – appointed by Herod Agrippa II
- 62-63 Joseph Cabi (Qabi), son of Simon
- 63 Ananus, son of Ananus (Annas)
- 63 Joshua (Jesus), son of Damneus (Damnaius)
- 63-64 Joshua, son of Gamaliel
- 65-66 Mattathias (Matthias), son of Theophilus
- 67-70 Phinnias, son of Samuel – appointed by the people during the First Revolt



# Messianic Expectations



**King**  
**(David's Heir)**



**Conqueror**



**Priest**  
**(Melchizedek)**



**Prophet**  
**(Like Moses)**



**Sage**  
**(Judge)**



**Servant**  
**(Suffering)**

Gen 49:10 Num 24:15-19 2 Sam 7:13 Psa 2; 20; 24; 72 Isa 8:16-9:7; 16:5 Jer 23:5-6 Dan 7:14 Zeph 3:15; 9:9-10 Matt 2:1-6; 19:28 Matt 27:11; 21:9 Luke 1:32-33 Luke 19:38; 23:2 John 1:49; 6:15 John 12:13-15 Acts 2:30 1 Tim 6:15 Heb 2:6-8 Rev 5:5; 15:3 Rev 17:14; 19:16	Num 24:15-19 Psa 2 Isa 11:4 Mic 5:2-6 Acts 1:6-7 Rom 11:26	Psa 110:1-6 Zech 3:1-5 Zech 6:9-14 Heb 3-10	Deut 18:15-19 Matt 21:11,46 Mark 6:15 Luke 9:19 John 4:19 John 7:40 Acts 3:22-23 Acts 7:37	Isa 11; 35; 61 Jer 23:5-6 Matt 11:2-6 Matt 18:1-3 Matt 26:18 Mark 6:2 Luke 2:40,52 Luke 7:20-23 Luke 21:14-15 John 13:13-14 Acts 10:42 1 Cor 1:18-26 1 Tim 4:8	Psa 22 Isa 42:1-7 Isa 49:1-9 Isa 50:4-11 Isa 52:13-53:12 Isa 61:1-3 Zech 3:8 Zech 12 Matt 12:15-21 Matt 20:24-28 Mark 10:41-45 Luke 22:24-27 Acts 3:26 Rom 15:8
1 Enoch 46; 51; 62 Sib Orc 3; 5 Pss Sol 17:21-18:9 Flor	4 Esdr 12; 13 2 Bar 40; 72	Test Levi 18	1 Macc 4:46; 14:41 Test Ben 9:2 Pss Josh 9-8 Man Dis	1 Enoch 48 4 Esdr 13:36-37 Pss Sol 17:32-36 Test Levi 18 Test Judah 24	

**Biblical**

**Non-Biblical**

## Abbreviations of Non-Biblical References

<b>1 Macc</b>	1 Maccabees	<b>Pss Sol</b>	Psalms of Solomon
<b>2 Bar</b>	2 Baruch	<b>Pss Josh</b>	Psalms of Joshua
<b>4 Esdr</b>	4 Esdras (4 Ezra)	<b>Sib Orc</b>	Sibylline Oracles
<b>Flor</b>	Florilegium	<b>Test Lev</b>	Testament of Levi
<b>Man Dis</b>	Manual of Discipline (Rule of the Community)	<b>Test Ben</b>	Testament of Benjamin
		<b>Test Jud</b>	Testament of Judah

**NOTE:** The above listing does not include all possible Messianic references. The intent of this list is to show the characteristics of the expected Messiah.

The above chart was adapted from the following sources:  
 J. Barton Payne, *Encyclopedia of Biblical Prophecy*, Harper & Row, 1973;  
 Glenn M. Miller, *Messianic Expectations in 1st Century Judaism*, 1996  
 (<http://www.christian-thinktank.com/messiah.html>)

## Revelation 19:11-16 (NLT)

<sup>11</sup> Then I saw heaven opened, and a white horse was standing there. And the one sitting on the horse was named Faithful and True. For he **judges** fairly and then goes to war. <sup>12</sup> His eyes were bright like flames of fire, and on his head were many crowns. A name was written on him, and **only he knew** what it meant. <sup>13</sup> He was clothed with a **robe dipped in blood**, and his title was the Word of God. <sup>14</sup> The armies of heaven, dressed in pure white linen, followed him on white horses. <sup>15</sup> From his mouth came a sharp sword, and with it he **struck down the nations**. He ruled them with an iron rod, and he trod the winepress of the fierce wrath of almighty God. <sup>16</sup> On his robe and thigh was written this title: **King of kings** and Lord of lords.



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# Expectations

“A thing long expected takes the form of the unexpected when at last it comes.”

– Mark Twain

“What we see depends mainly on what we look for.”

– Sir John Lubbock

“There is one thing which gives radiance to everything. It is the idea of something around the corner.”

– G. K. Chesterton

Why didn't the ancestors of today's Jews believe that Jesus was the Messiah?

According to Judaic thinking, Jesus did not uphold the two primary elements of the Messiah and the messianic age: justice and peace.

The Messiah is supposed to usher in a time of justice (Isaiah 2:4); he will judge all nations. And yet, injustice and corruption were still rampant after Jesus was crucified.

Jesus also failed to fulfill the prophecy of world peace. Jews expected a time when they could get along with their enemies, and war would no longer exist (Isaiah 11:6,9). On the contrary, Christians used war more and more to gain power and control.

– Sarah Hartman & Susan Morrison, Connecticut College, Religious Studies 290: *The Millennium*, Spring 1999

# Messianic Psalms

Psalms used in the New Testament to prove that Jesus is the Messiah

Psalm	Verses	Theme	Affirmation
2	1-12	<b>The Chosen King</b>	Matt 17:5; Heb 1:5; 5:5; Acts 4:25-28; 13:32-34
8	3-8	<b>Humility &amp; Glory</b>	1 Cor 15:27; Phil 2:9-11; Heb 2:5-10
16	10	<b>The Holy One Sustained</b>	Acts 2:24-31; 13:35-37
22	1-31	<b>The Passion</b>	Matt 27:35-46; Mark 15:22-35; John 19:23-25; Heb 2:12
40	6-8	<b>The Incarnation</b>	Heb 2:11-13; 10:5-14
45	6-7	<b>The Eternal King</b>	Heb 1:8-9
68	18	<b>The Generous Lord</b>	Eph 4:7-11
69	4-25	<b>The Suffering Servant</b>	Matt 27:48; John 2:17; 15:25; Acts 1:16-20; Rom 15:3
72	6-17	<b>The Compassionate Deliverer</b>	Luke 7:20-23; 2 Cor 8:9; Rev 11:15
89	3-4, 26-37	<b>The Son of David</b>	Luke 1:32-33, 69; Acts 2:30
102	25-27	<b>Enduring Security</b>	Heb 1:10-12; 13:8
109	6-19	<b>The Curse of Wickedness</b>	Acts 1:16-20
110	1-7	<b>The Victorious Priest</b>	Matt 22:43-45; Acts 2:33-35; Heb 1:13; 5:6-10; 6:20; 7:15-24
118	22-26	<b>The Blessed Cornerstone</b>	Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph 2:20; 1 Pet 2:7
132	12	<b>The Son of David</b>	Luke 1:32-33; Acts 2:30

The above chart was adapted from the following sources:

J. Barton Payne, *Encyclopedia of Biblical Prophecy*, Harper & Row, 1973;

Gary J. Hall, *The Messianic Psalms* ([http://www.lwbc.co.uk/messianic\\_psalms.htm](http://www.lwbc.co.uk/messianic_psalms.htm))

# Messianic Pretenders

## Ancient claimants

1. Judas, son of Hezekiah (4 BC)
2. Simon of Peraea, former slave of Herod the Great (4 BC)
3. Athronges, the shepherd (4 BC)
4. Judas, the Galilean (AD 6)
7. The Samaritan prophet (AD 36)
9. Theudas, attempted a revolt against the Romans (AD 45)
10. Egyptian prophet, murdered while reenacting the exodus (AD 55)
11. An anonymous prophet (59 CE)
12. Menahem, the son of Judas the Galilean (AD 66)
13. John of Gischala (AD 67-70)
14. Emperor Vespasian (AD 67)
15. Simon bar Giora (AD 69-70)
16. Jonathan, the weaver (AD 73)
17. Lukuas (AD 115)
18. Simon ben Kosiba (Simon bar Kokhba) (132-135)
19. Moses of Crete (448)

## Medieval claimants

1. Muhammad (570-c.632)
2. Abu Isa' al-Isfahani (c.700)
2. Serene (c.720)
3. Moses al-Dar'i (c.1127)
4. David Alroy (c.1160)
5. A Yemenite Messiah (c.1172)
6. Abraham ben Samuel Abu'lafia (1230-1291)
8. Nissim ben Abraham (c.1295)
9. Moses Botarel of Cisneros (c.1413)

## Later claimants

1. Asher Lämmlein (Lemlein) (c.1502)
2. David Reubeni (1490-1541)
3. Solomon Molcho (1500-1532), burned at the stake
2. Isaac Luria (1534-1573)
3. Hayyim Vital (after 1542)
4. Sabbathai Zwi (Zevi) (1626-1676), & also some of his followers
5. Jacob Frank (1726-1786)
5. John Nichols Thom of Cornwall, England (1799-1838)
6. Moses Guibbory (1899-1985)
7. Menachem Mendel Schneerson (1902-1994), Lubavitch rabbi
10. Sun Myung Moon (1920-), founder of Unification Church
11. Michael Travesser, born Wayne Bent (1941-)
12. Inri Cristo of Curitiba, Brazil (1948-)
13. David Icke (1952-)
14. David Koresh (1959-93), founder of Branch Davidians
15. Maria Devi Christos (1960-)
16. Sergei Torop (1961-), calls himself "Vissarion"