

~~next week 420-424~~

Lecture 3

next week (2)
Hop G Chap. 3

developed and the greatest thought in Judaism remained in
Babylon from then on.

Alexander the Great - 333-323, conquered to Indus river
in India, Afganistan to Egypt--all--.

Greeks felt missionary enterprize to spread Greek
language and civilization wherever they went.

conquered Jerusalem--so powerful there was no contest.

took Tyre finally by building a causway to island.

Carthage becomes the only remaining center of Caananite
civilization.

great intellectual impact on all peoples.

When Alexander died, successors divided Syria and Egypt.

Judea on boundry. (Judah is Hebrew, Judea greek).

point of contension (see Danial and Zec. 9:13).

military tower was built overlooking the temple
courtyard. (I Mac 1:42-43). Greek control of area tho at
first worship was left alone.

Greek costoms were adopted by the Jews in Jerusalem
however including gym, games and compitition in the nude.
Stricter Jews were scandalized and eventually there was war
over the cultural clash.

Antiochus IV Ephanes- 168 B.C.E. tried to conquer Egypt but
was rebuffed by the Romans.

he went thru Jerusalem on retreat and set up a statue of

Zeus (I Mac 1:41-64) as part of his 'Greeking' program.
This was the "abomination of desecration" spoken of in Dan.
11:31.

from 167-164 B.C.E. offered hogs as sacrifice to Zeus on
alter in the temple and totally scandalized the orthodox
Jews. sacrifice of swine continues for 3 and a half years,
the time, two times and a half time of Daniel 12:7.

Macabean Revolt begins. These are rural priests, ~~some~~ of the
Levite tribe.

several brothers involved, successful general warfare,
they took several towns, had spectacular victories and
support of common people.

164 B.C.E they cleansed the temple, throwing out the
statue of Zeus 3 and a half years after it was placed there.

this is origin of the Jewish holiday of Hanacuh. story
is that there was only enough oil to burn the lamps needed
for cleansing for one night but by a miracle, it burned for
8 days. Thus the 'feast of lights' lasts 8 days.

in 148 the tower was cleared from the temple area thru
negotiations.

Edom to Ideomenia--forcable conversion--Samaria at same
time- split this is the source for the hate of Samaritans in
Jesus day. Orthodox Jews felt they had become to
multi-cutured even tho they used only the pentatuch as their

scripture, they had there own temple.

Borders of Judah and Israel were pushed to that of 800
B.C.E.

Support from Hasadim-pious ones. became the Pharasees of
Jesus time.

Greek aristocrats who remained under Greek influence and
education--aristocracy--became the Saducees.

Macabees were not in proper priestly line which caused
split. those who felt only the proper line should be
priests split off from the 2nd temple and became the Essenes
who produced the Dead Sea Scrolls.

Last daughter of the Macabees married into and Ideomenian
family of Antipater who was not accepted by pious jews since
they had been forcibly converted only a generation before.

Antipater began to rule in 63 B.C.E. when the Romans took
Jerusalem without siege due to internal Jewish fights.
Antipater is father of Herod I (Great) who lived till 4
B.C.E. and under whom Jesus was born.

I Macabees is good history

II Macabees more biased and sectarian history

Daniel- fair history from 175-150 B.C.E. if read between
the lines of visions.

Worship

Psalms: were the hymnal of the 2nd temple (rebuilt

starting in 520 B.C.e.) spoken of in Psalm 69:7-21.

the royal psalms were pre-exilic some dating from the time of the monarchy perhaps as early as David and Solomon. but most date from after the exile. ex. Psalm 23 was a psalm written to encourage the exiles to go home after Cyrus allowed them to leave Babylon in 536 B.C.E. Dates from same time as II Isaiah (chap. 40-65).

vestiges of earlier worship, some borrowed from surrounding cultures. Example. YHWH as a rider of the clouds is similar to a Canaanitic poem extolling Baal as rider of the clouds.

The Psalms were collected and used from about 520 - 150 B.C.E.

psalm 151 appears in the Eastern Orthodox Bible tho not in any western Bibles, other than the newest Oxford annotated.

Ps. of Solomon--150-50 B.C.E. had theme of Messianic hope as well as used for worship.

Wisdom literature

highly developed in this inter-testamental period. Ben Sirach in the apocrypha is best of these. His "and now let us praise famous men" in 44:1-23ff is where Hebrews gets the format for its list in the faith chapter, 11.

Wisdom becomes personified in this time. Prov. 8:22-31, and Wis. of Sol. in the Apoc. 7:22b-81 are good examples. Wisdom (sophia) is "the first-born of all creation" an idea

applied to Jesus in Col 1,

John uses the greek masculine form "logos" in his prologue to say Jesus is wisdom in the flesh, equating him with God. He does not say he was the first born of all creation, but rather he was the creator.

Jewish nationalism- found in books of Esther, Judith (she seduces an enemy general and then while he sleeps kills him), Tobit, Additions to Daniel, and the Essene book found at the Dead sea of "The war of the sons of light and the sons of darkness".

Visions-apoclyptic lit. found in Enoch, 1 and 2 Esdras, and Jubilees.

Literature in test. of the 12, Job and Ecclesiastes.

It must be realized that during the intertestamental period the influence from Persia (Iran) and the Zoroastrian dualism of good vs evil became a large factor in Jewish thinking.

It is at this time that concepts of later Judaism such as Devils, angels, and most important for Christians, the resurrection of the dead came into Jewish thinking. Before this time there is no idea of eternal life except thru your children.

The Canon was decided in the Council of Jamnia in 91 C.E.

after the church and synagog had split. prot. adopted Jewish canon of 91 for O. T. while Cath. use more liberal greek septuagent which included the apocryphal books.

DANIEL: Shortly after the outbreak of the Maccabean wars an unknown writer composed the book of Daniel

he was undoubtedly one of the Hasidim and his purpose was to rekindle the faith of Israel and summon the Jewish people to loyalty even in the face of persecution.

he affirms that history is completely under YHWH's control and sets forth the theology of the Maccabean revolution.

it has rightly been called "The manifesto of the Hasidim"

some people have been misled by the author's portrayal of incidents and visions experienced by Daniel and have regarded it as prophecy of the future.

it has become the happy hunting ground for those who are fascinated by "biblical prophecy" and who look for some mysterious blueprint of the future hidden in its pages.

however, Daniel is not classed with the prophets in the Hebrew Scriptures but is considered part of the writings.

the author of Daniel spoke to his time in the guise of a writing that was predicated in the Babylonian period, as tho one were looking to the future not backward from the present.

in this late post-exilic period when prophecy was believed to have ceased, it was common to release writings under the name of some figure of ancient Jewish tradition.

the Pseudepigrapha (which means spurious writings) contain works issued under the names of various biblical characters such as the assumption of Moses, the Testament of the twelve patriarchs, etc.

hearts of the people (Jer 31)

they did not expect that the course of human affairs would come to an end, but that the course of Israel's rebellious history would be ended.

beginning with the Exile a shift in prophetic emphasis took place.

Ezekial, who stood on the boundry between the old national era and emerging Judaism spoke in accents of doom and hope like his predecessors but his message was cast in a new style of bizarre visions and weird symbolism.

he looked beyond the judgement day and drew a pattern of a "priestly utopia".

he believed that the new age would be preceded by a final assault on Jerusalem by Gog from Magog, a symbolic foe from the north.

this overthrow of Gog is a good illustration of how apocalyptic literature tends to shift the burden of responsibility from Israel's covenant failure to the sway of mysterious powers of evil (the mythical powers of chaos) that must be overthrown in the final battle of history.

most apoclyptic writers see the sufferings of Israel--or other peoples-- cannot be explained on the basis of sin (remember Job).

Israel is the victim of a monstrous power of evil that sweeps over the righteous and the wicked as Habakkuk perceived (Hab 1:6-11)

Israel is not a criminal but a victim and even if there is

punishment, it is all out of proportion to the crime.

therefore, apocalyptic writers who are grappling with the problem of evil are profoundly pessimistic about the present age and see it under the dominion of sinister evil powers, symbolized by Satan.

they all see the age to come as a time of freedom from moral corruption, evil oppression and death.

nothing can be done humanly speaking to change things but God himself must intervene to destroy the whole present system in a cataclysm.

in the New Testament, the kingdom of Satan is overthrown

in the apocalyptic vision history is moving with inexorable momentum and with a pre-determined divine plan toward the final showdown and the final victory of God's kingdom.

Zechariah 12-14 come from this later time and see when all nations gather at Jerusalem for a final showdown.

Isaiah 24-27 comes from this time also and is called "the little apocalypse". ~~and has already been discussed~~

however I will add here that in Is 26:19 we have the first clear reference in the Hebrew Scriptures to the resurrection of the individual in the context of the righteous of earlier generations being raised from the dead in order that they may participate in the consummation of history.

Ezekial 37 had spoken of the resurrection of Israel, but this was the first time applied to the individual.

Eventually, the doctrine was extended to cover a general resurrection at the end of time, in order that the wicked might not escape the final judgement and that the righteous might receive the reward of their faithfulness.

there is no biblical view of a soul separate from a body but the life of the individual is tied up with the body and a resurrection of it.

the idea of a soul in a body is Greek.

Daniel is divided into two parts.

chap 1-6 tell about Daniel and his friends

Chap 7-12 contain his visions.

part of it is in Aramaic, part Hebrew

the book in its present form is fundamentally a unity issued during the reign of Antiochus Epiphanes' persecution--probably about 165 BCE.

the author has made numerous historical blunders on details of the Babylonian exile. He did not have his history of the Persian empire straight.

his purpose was not historical accuracy, thank heaven, but to proclaim a religious message to his embattled fellow Jews

he wrote in a cryptic code which the enemy could not understand and cleverly disguised his references to contemporary historical events and personalities in narratives and visions.

read between the lines, it is quite a good history of the period of the Maccabean revolt.

the Maccabean revolution was successful for a time but eventually lost the religious zeal it had initially and returned to the old political game with the most successful schemer being the high priest.

Edom (which Rome called Ideomenia) was forcibly converted to Judaism as part of the revolution.

the last daughter of the Macabees married into the Ideomenian family of Antipater, who was not accepted by pious Jews since they had been forcibly converted, and were not trusted

Antipater was behind the Roman rule which began in 63 BCE when the Romans took Jerusalem w/o seige due to internal Jewish fights

Antipater is the father of Harod I (the Great) who lived till 4 BCE and under whom Jesus was born.

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Samaria split off at the same time rejecting the revolution and this is the source of the hatred of Samaritans during Jesus day.

Orthodox Jews felt the Samaritans had become too multi-cultured even tho they used only the Pentatuch as their scripture and had their own temple.

the borders of Judah and Israel were pushed to that of 800 BCE.

Sects within Judaism

Sadducees advocated a policy of tolerance and compromise, which was understandable since they were from the more wealthy, priestly and prestigious families.

they rejected the doctrine of the resurrection because they found no support for it in the Torah (the pentatuch)

they also rejected any apocalyptic thinking including belief in angels and demons and the predictions of the end time.

their view of history was essentially that of the priestly version of the Pentatuch in which the divine plan came to fulfillment in the establishment of a theocratic community, patterned after the law and revealed to Moses.

they advocated the priestly status quo and advocated a policy of collaboration as long as the temple services were permitted to continue.

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Pharisees out of the circles of the Hasidim there eventually arose a party known as the pharisees.

they practiced strict devotion to the customs that separated Jews from Gentiles: dietary laws, circumcision, fasting, prayer.

in one sense they were stricter than the Sadducees but in the sense that they accepted the teachings found in books outside the Torah, such as the prophetss, they were more liberal.

in addition they believed Moses had not only been given written law, but oral law that interpreted the meaning of what was written.

this is called the tradition of the elders and was eventually codified in the Mishnah (C. CE 200). and finally in an expanded version known as the Talmud

it is the Pharisaic version of Judaism which survived the fall of the temple in 70 CE and basically it is their form which Jews today have inherited.

the Zealots are closely related to the Pharisees but their views on political action was more akin to the Maccabees.

they wanted to act to bring about the new age and were basically the cause of the revolt which led to the destruction of Jerusalem and the temple from 66 to 70 CE.

Essenes

the Macabees were not felt to be in the proper priestly line

by many and this caused a split.

those who felt that only the proper lineage of priests should serve in the temple split from the 2nd temple and became the Essenes, who produced the Dead Sea Scrolls.

nothing was known about them until the discovery of these scrolls in 1947 in a cave where they had been hidden from the encroaching armies of Rome in 70 CE and following.

the group saw itself as the community of the "new covenant" and separated itself from the world to practice monastic devotion to the Torah and wait the end of the historical drama

their zeal for the Torah and their hope for the apocalyptic kingdom led them to revive the ancient concept of "holy war" (herem) by which they would be purified from pagan culture in the "war of the sons of light against the sons of darkness."

this book, among others, was found in the caves, including fragments of every book but Esther of the Hebrew canon.

they believed there would be two messiahs, one a priestly and one a military.

they practiced baptism and it is possible that John the Baptist, tho certainly not Jesus, may have been influenced by them.

apocalyptic literature was by far the most popular literature coming out of this time.

it was held that prophecy ceased with Ezra so writers couched their prophecy in the form of a revelation given to a figure of ancient times (Adam, Enoch, Noah, Moses, etc.)

Enoch, for example, is given a trip through heaven and hell, a la Dante and his divine comedy, and dates from early in the Christian era.

Hellenistic Dying and Rising Gods

there is one last thing that needs to be discussed before going into the New Testament, and that is the prevailing myth over much of the near and middle east of the Mother Goddess (under several names) and her dying/rising consort/son.

the influence this myth had upon the gentile converts to Christianity can not be adequately documented, but the fact that Jesus fulfilled the myth in most ways certainly contributed to the acceptance of Christianity in the gentile world.

by the same token, the fact that Jesus was a dying/rising God probably contributed to the fact that most Jews could not accept him.

the important thing is that the same basic myth was found in several religions around the Mediterranean world, all involved with a Mother/wife goddess and all connected by some sacred tree which was important to their cult.

each son/lover was associated with a particular tree.

Adonis with the Myrrha, Osiris with the Cedar and Attis with the fir tree.

in each of the myths, the son/lover is killed or dies and their respective rituals are connected with their tree.

is only one
~~there are many~~ of the many myths I will mention as

it has
they have

direct bearing on later Christian ideas.

~~first~~
this is the cult of Cybele and Attis.

in the myth Attis was a shepherd beloved by Cybele (he was originally a vegetation god, most likely).

the cult began in Phrygia but was brought to Rome in 204 BCE.

under Emperor Claudius (41-54 CE) it was made the established religion of Rome. (about 51 CE).

Cybele chose Attis to be her priest and imposed a vow of celibacy on him.

he broke the vow and espoused the daughter of the river Sangarius.

Cybele then struck him with frenzied delirium, in the course of which he mutilated himself (castrated) so he would not be unfaithful again.

When he recovered, he was preparing to kill himself when Cybele changed him into a fir tree.

in another version of the myth he dies from bleeding to death after the mutilation and then Cybele changes him into a fir tree.

in the ritual connected with the cult, a fir tree is cut down on the first day of a 9 day ceremony (mar. 22 is the beginning each year)

the pine tree trunk is brought to the sanctuary of Cybele and wrapped in linen like a corpse.

following this, an effigy of Attis is hung on it. all this being done by a special group of priests

the effigy is then carried in procession thru the streets of

Rome.

the remainder of the ceremony included burying the tree and then digging it up the third day representing Attis resurrection.

this resurrection was meant to also indicate to all the believers that their sins were forgiven and they would be resurrected from the dead

the sanctuary of Attis and Cybele is on what is now Vatican hill.

the temple to Cybele was torn down about 550 CE but the rites of Cybele and Attis went on nearly till then.

Emperor Julian was in fact initiated into the cult in his term (331-363 CE) after Christianity was the "official" religion of the empire.

there were many other mystery rites going on, most dealing with the idea of rebirth from death.

the Elusinian mysteries, the rites of Dionysius, and up till around 500 CE also the rites of Isis and Osiris from Egypt.

It was into this milieu that Christianity came with its own version of a dying/rising God who would cleanse sin and bring eternal life.

and the very important religious point to mention is that of the third of March.