

SECTION B
BACKGROUNDS

This page is intentionally left blank.

INTERTESTAMENTAL POLITICAL DEVELOPMENTS

A. GREEK CONTROL (332-167 B.C.)

1. Persia was never able to conquer Greece (Xerxes was defeated at Salamis 480 B.C.)
2. Philip of Macedon unified Greek city states and was succeeded by his son, Alexander.
3. Alexander the Great blitzkrieged to world power
 - 334 B.C. at Granicus/333 at Issus he defeated the Persians
 - 332 B.C. he took Tyre and Gaza, then conquered Egypt
 - 331 B.C. at Arbela he defeated the Persian army
4. Alexander died in 323 B.C. leaving no heir
5. The empire was divided among his four generals (Seleucus and Ptolemy were predominant)
6. Palestine was controlled by two opposing powers 323-168 B.C.
 - Ptolemies (Egypt) 323-198 B.C. (favorable to the Jews)
 - Seleucids (Syria) 198-168 B.C. (pressured the Jews to "Hellenize", i.e. adopt Greek culture) Control passed from Egypt to Syria at the Battle of Banias (later called Caesarea Philippi) 198 B.C.
7. Persecution of Jews increased, climaxing with Antiochus IV (175-165 B.C.)

B. MACCABEAN CONTROL (167-135 B.C.)

1. The temple was profaned by Antiochus IV ("Epiphanes") 168 B.C.
2. Mattathias, a Jewish patriot, led revolt against the Syrians (Seleucids) 167 B.C.
3. The temple was cleansed by the Maccabees (the Mattathias' family and other patriots) December, 165 B.C. (celebrated by Hanukkah)
4. The high priest became political ruler of Palestine
 - Simon Maccabeus arranged a treaty of freedom with Rome (139 B.C.)
 - Simon and his family were recognized as the high priestly order (the Hasmonean dynasty)
5. The resistance movement (cf. "Zealots") continued through the revolt vs. Rome (A.D. 66-73) until the Bar Cochba rebellion was crushed (A.D. 135)

C. HASMONEAN CONTROL (135-63 B.C.)

1. Political power was held by priesthood/the royal line of David was ignored
2. Religious-political parties emerged
 - Hasidim: retained Jewish religious and national liberties/resisted Hellenism (Developed into the Pharisee party)
 - Hellenizers: surrendered some Jewish distinctives for Greek culture (Developed into the Sadducees)
3. A period of considerable intrigue and instability

D. ROMAN CONTROL (63 B.C. –)

1. Pompey (Roman general) conquered Syria and Palestine (63 B.C.) to protect Rome's eastern borders vs. Syrians, Parthians, Idumaeans and to counter the instability caused by Hasmonean jealousies and Pharisee/Sadducee disputes.
2. Julius Caesar defeated Pompey and came to Palestine
 - Rewarded Jews who supported him against Pompey
 - Made Antipater (father of Herod the Great) procurator of Judea
 - Granted religious freedom to all Jews in the empire
 - Released Jews from military service
3. Julius Caesar assassinated (44 B.C.)/Cassius and Brutus defeated by Mark Antony (42 B.C.)
4. Antony made Herod (the Great) "King of the Jews" (40 B.C.), ending control by the Hasmonean dynasty, although the high priest and priesthood remained politically powerful.
5. Parthians-Persians took control of Syria and Palestine/Herod fled to Petra and later to Rome. After the Parthians were defeated, Herod was installed as King in Jerusalem (37 B.C.)
6. An ally of Antony vs. Octavius (Caesar Augustus), Herod changed sides after Antony's defeat at Actium in 31 B.C. and helped Octavius. Result: Herod was given Jericho, Gadara, Samaria, the Gaza area, Joppa, Stato's Tower (Caesarea) as well as Judea.

POLITICAL DEVELOPMENTS AFTER HEROD THE GREAT

A. TETRARCHIES (=“rule of four”)

1. Background
 - Power struggles by Herod's heirs
 - Jewish revolts and pressure on Rome for autonomy
2. Administrations by Herod's sons:
 - Archelaus: Ethnarch of Judea, Samaria and Idumea
 - Herod Antipas: Tetrarch of Galilee and Perea
 - Herod Philip: Tetrarch of regions northeast of the Sea of Galilee

B. MODIFICATION AFTER ARCHELAUS

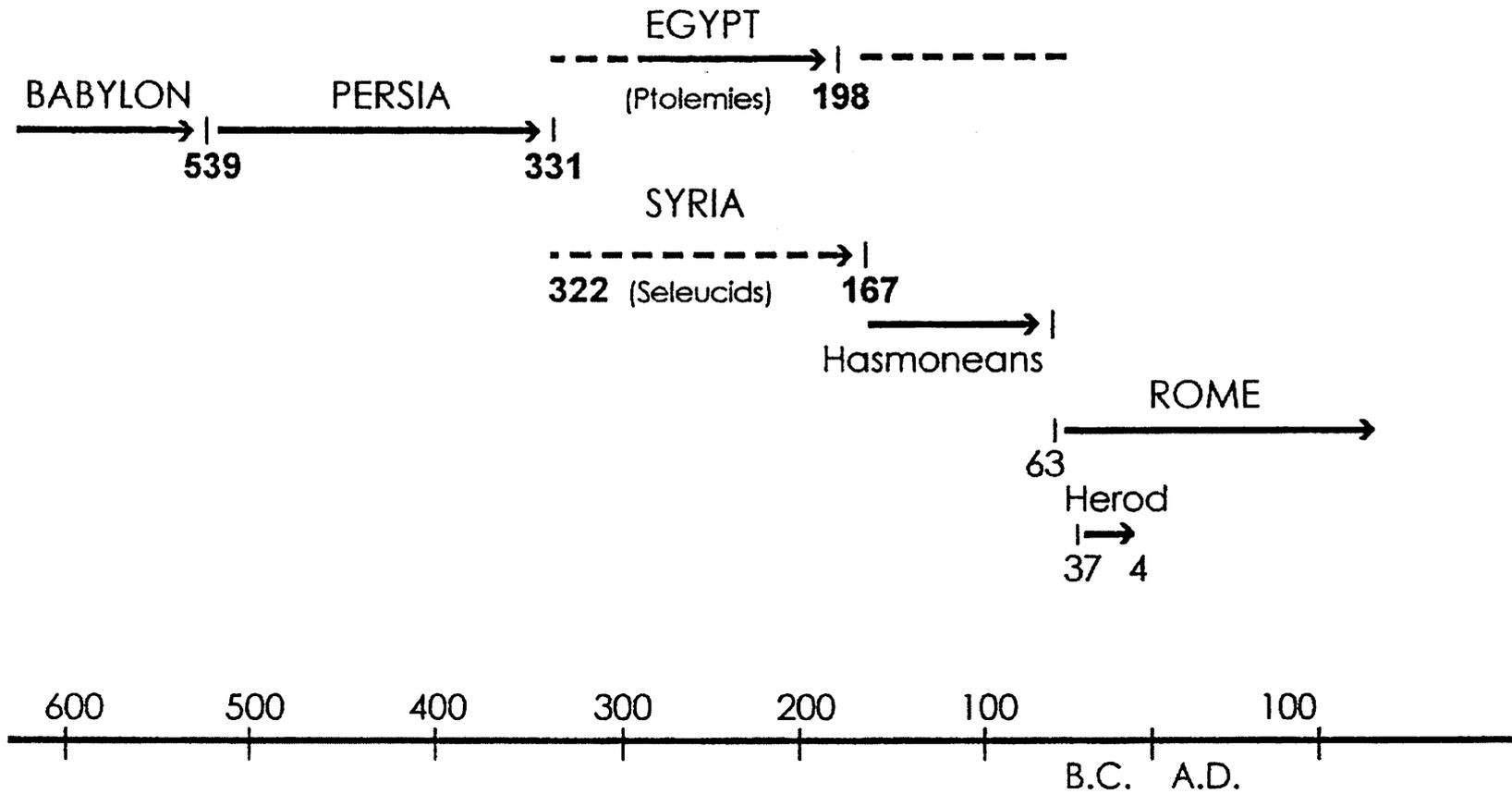
1. Archelaus: a ruthless despot/hated by Jews/exiled to Gaul A.D. 6
2. Judea/Samaria and Idumea became an imperial Roman province (A.D. 6-41)
 - Ruled by procurators responsible directly to Caesar
 - Administrative headquarters at Caesarea/Herod's palace in Jerusalem used during annual festivals
 - Pontius Pilate (A.D. 26-36) was insensitive to the Jews/later exiled to Gaul
3. Herod Antipas retained control of Galilee and Perea until A.D. 39

C. OUTSIDE PALESTINE

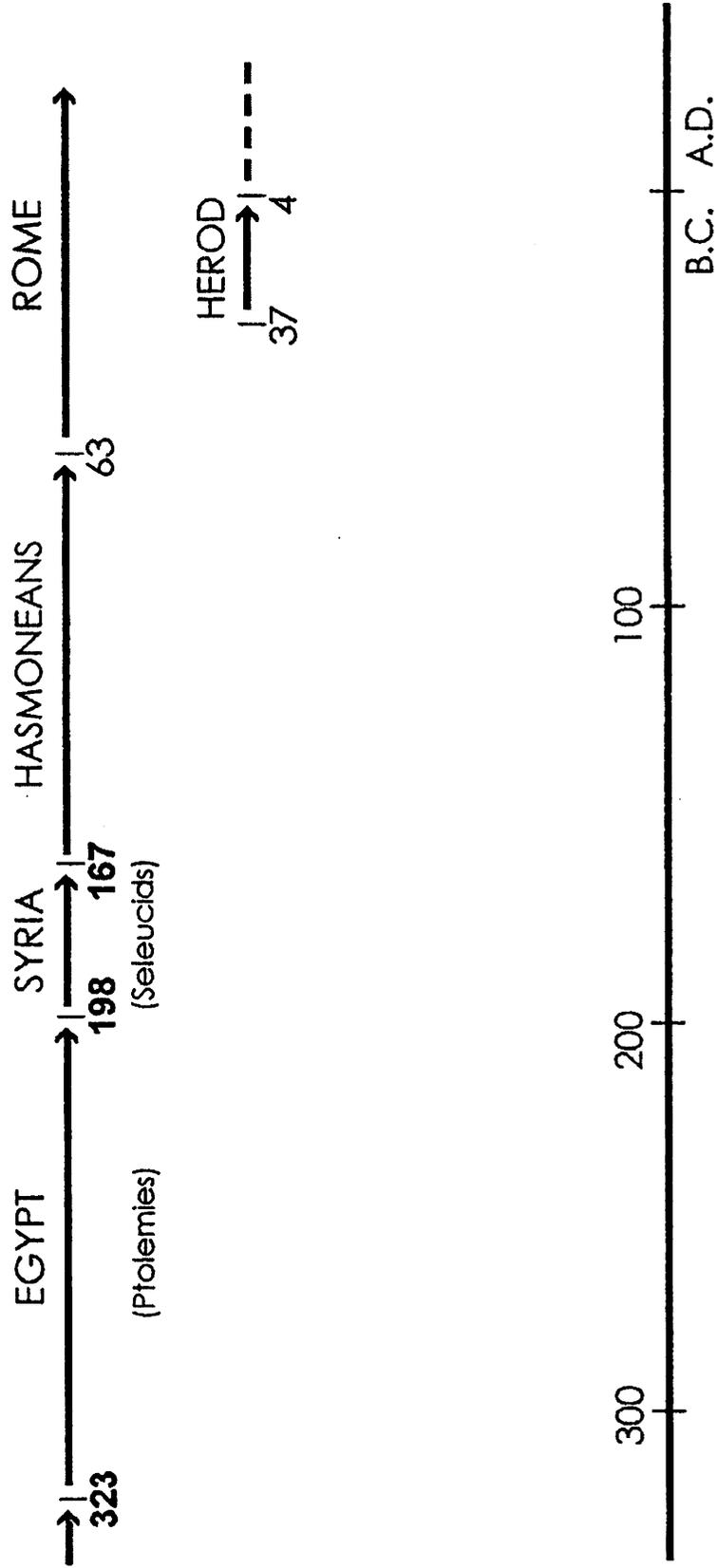
1. Roman emperors: Augustus (30 B.C. - A.D. 14)/Tiberius (A.D. 14-37)
2. Roman military control center of the Middle East was in Syria

WORLD EMPIRES

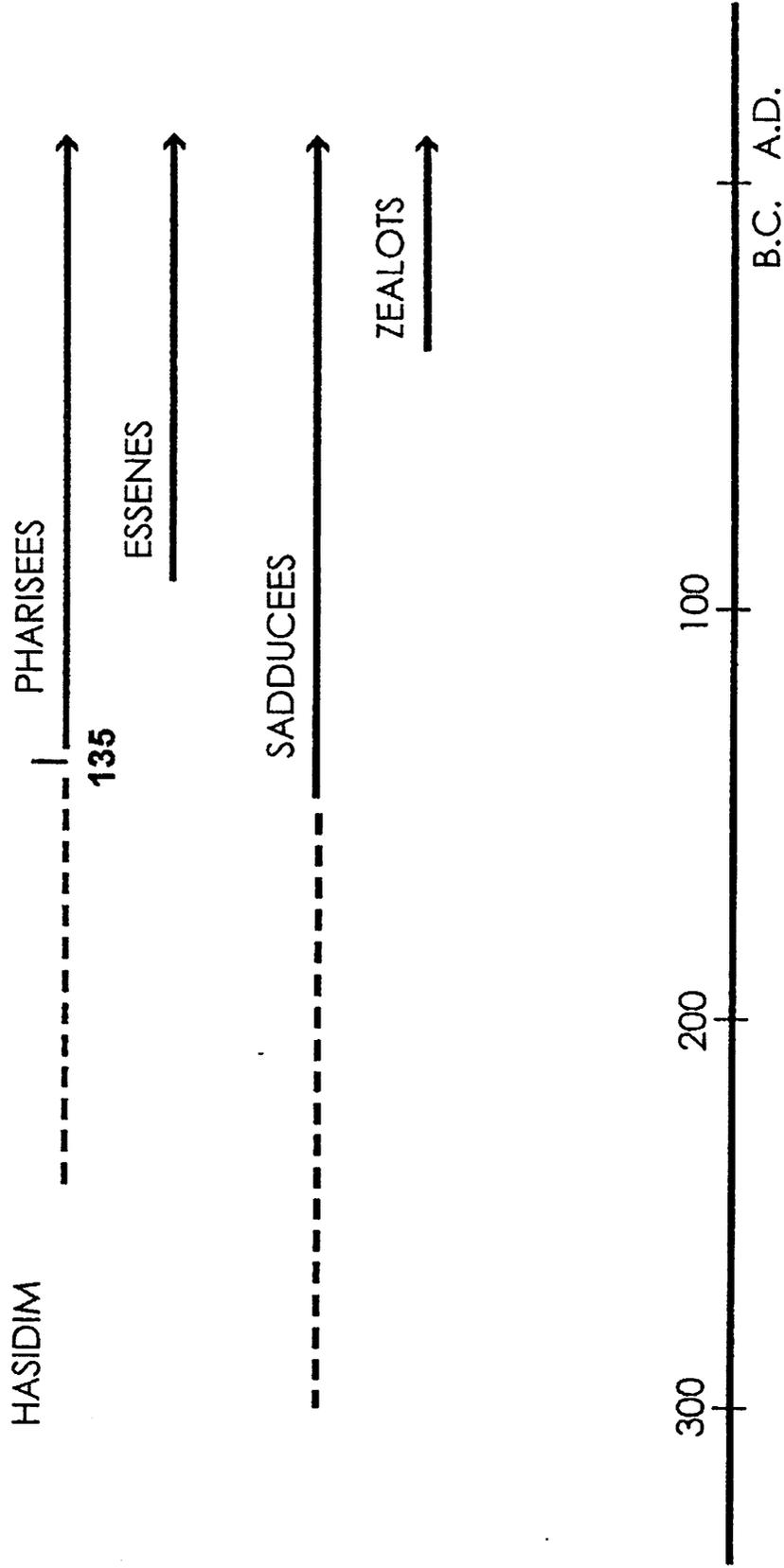
As Related to Palestine



POLITICAL CONTROL OF PALESTINE



ORIGIN OF PARTIES IN JUDAISM



WORLD PREPARATION FOR CHRIST: CONTRIBUTIONS

BY ROMANS: Political

1. World peace was enforced by Roman military power.
2. National barriers had been removed and great cosmopolitan cities developed as melting pots for all races.
3. Travel and communication was better than at any time prior to this or for the next 1500 years. Permanent roads, many of stone, were constructed and piracy was reduced.

BY GREEKS: Intellectual

1. **Language:** Greek was the universal language after the Alexandrian conquest. The Old Testament was translated into Greek after 280 B.C. Aramaic was spoken in Palestine and Latin in Rome, etc., but Greek was known and used throughout the Roman Empire.
2. **Philosophy:** Positively, Socrates taught morality and Plato emphasized the soul and the reality of the invisible world. Aristotle portrayed "God" as the prime mover. Negatively, Greek philosophy failed to meet people's felt needs. It offered nothing to the common man; it was a religion for the strong, wise, cultured, and wealthy. It had no message about a God who loved sinners and redeemed them.
3. **Religion:** Religion at this time failed to satisfy people. Both Greek and Roman religions were polytheistic and many people were disenchanted with them. Greek deities often offended the rational and moral senses of the people. They could not meet man's need. Even Plato would not allow the Greek gods and goddesses in his Republic. Belief in the occult and in omens was widespread.

BY JEWS: Religious

1. They preserved monotheism, having forsaken idolatry since the Babylonian exile.
2. Through the Septuagint (Greek translation) they gave the civilized world the Old Testament in the common language of the day.
3. Dispersed Jews had established synagogues widely in the Mediterranean world and these became the centers of religious influence. Gentile proselytes near these were turning away from paganism.

BACKGROUNDS: CULTURAL / RELIGIOUS & POLITICAL

PHARISEES Separation

- Began as Hasidim
- Middle class laymen
- Active in synagogues
- Scattered throughout Palestine
- Held oral tradition (Interpretation of the law) as authoritative
- Applied law legalistically
- Numbered 6,000 in N.T. period

Cultural / Religious Issue

Relationship with Hellenism (Greek)

SADDUCEES

Accommodation

- Emerged from Hasmoneans
- Aristocracy of Israel
- controlled the priesthood
- Most in Jerusalem (Temple)
- Ceremonialized the Law
- Only Pentateuch held authoritative
- Rejected miracles, angels, immortality of spirit and resurrection of the body
- Absorbed much of Greek philosophical thought
- Fewer than the Pharisees

ZEALOTS Revolution

- Inspired by Maccabees
- Rejected Roman authority
- Opposed payment of taxes
- Judas of Galilee revolted A.D. 6
- Associated with Galilee
- Involved in revolt of A.D. 66-73

Political Issue

Relationship with Rome (via Herodian family)

HERODIANS

Cooperation

- A political party
- Supported Herodian dynasty
- Sought preservation of status quo (Roman rule)
- Joined Pharisees against Jesus
- Included members from various sects

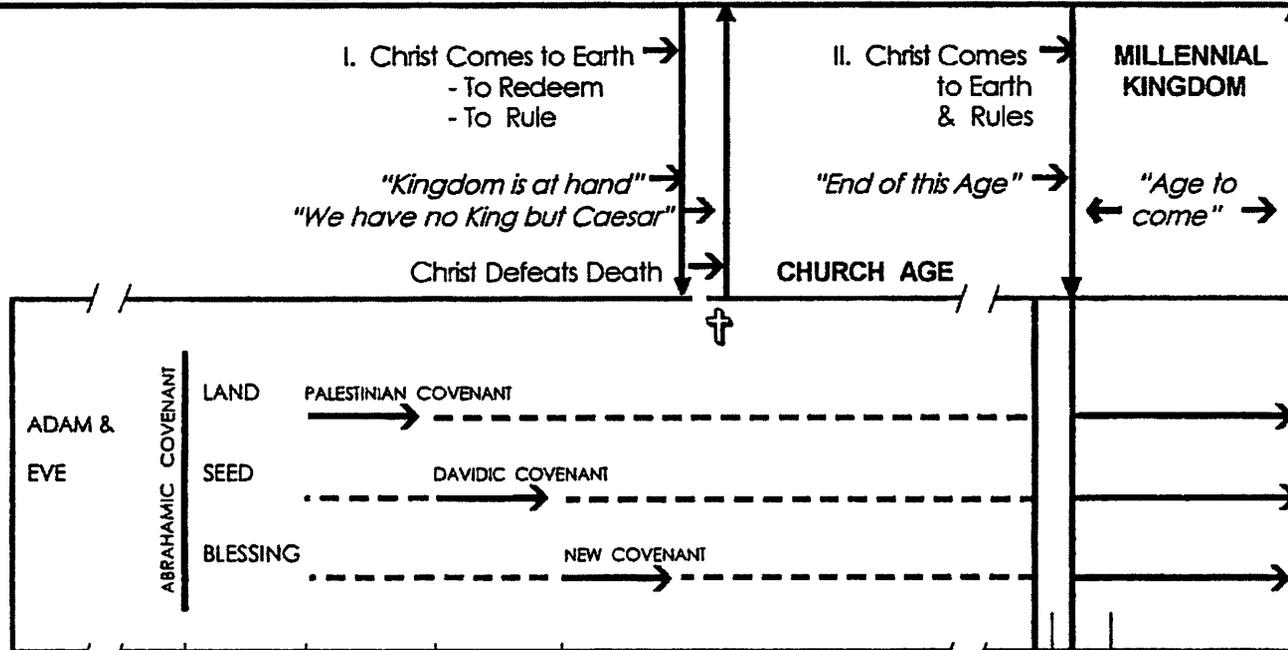
**GOD
TRINITY**

Angels

GOD'S ETERNAL KINGDOM (Invisible)

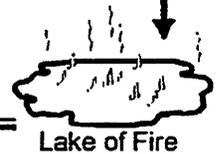
Satan Rebelled
Against
God's Rule

Some Angels
Followed Him



Complete Fulfillment
of Abrahamic
Covenant

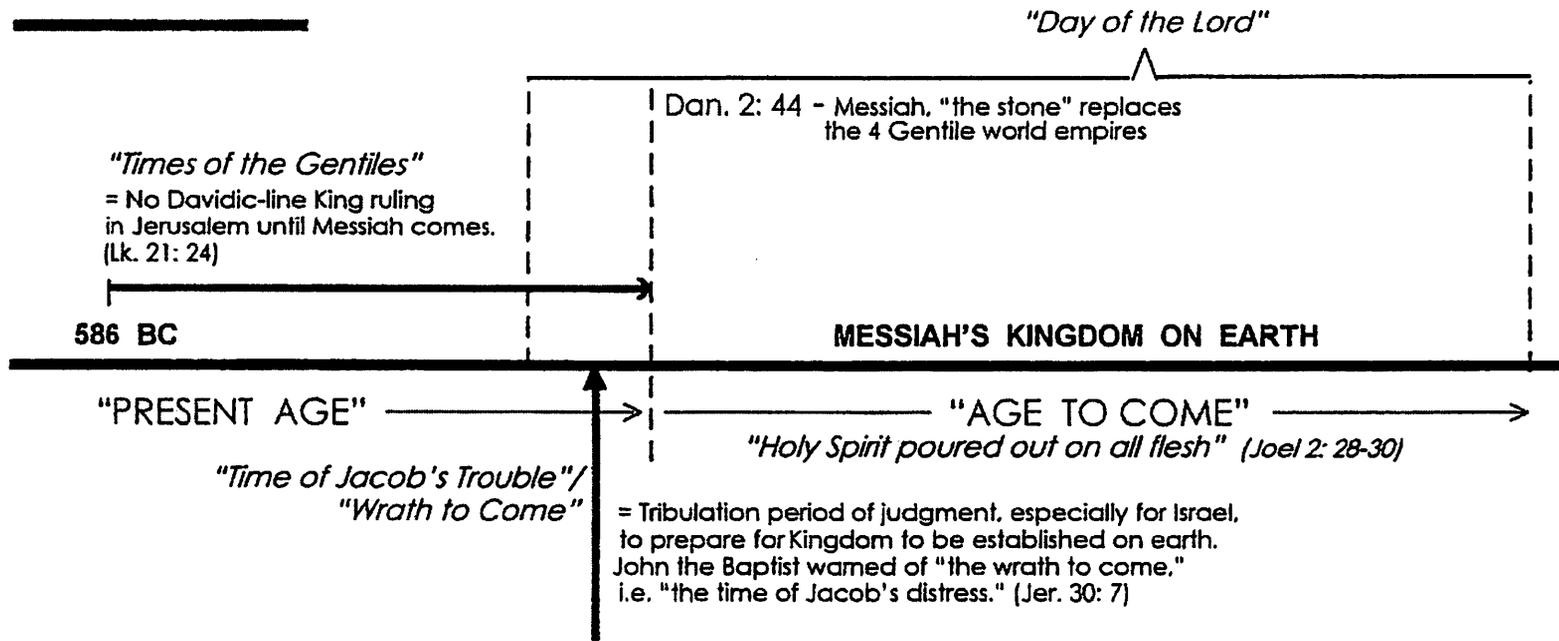
GREAT WHITE THRONE JUDGEMENT



SATAN'S REBEL KINGDOM (Invisible)

JOHN THE BAPTIST'S MESSAGE: THE KINGDOM IS AT HAND

GEO-POLITICAL DIMENSION



SPIRITUAL DIMENSION

"Kingdom of his dear Son" - (Col. 1: 13)
= All believers in right relationship to God (Cf. Jn. 3: 3)

THE FEASTS: ISRAEL'S ANNUAL CALENDAR OF REDEMPTION

Leviticus chapter 23

1. The common title "feasts" is not accurate; many of the occasions were fasts. The Hebrew words used mean "appointed times" and "festive gatherings."
2. Seven feasts were scheduled each year between March/April and September/October.
3. These seven events were designed by God as "visualized theology," highly visible teaching tools to illustrate theological concepts and events. God's redemptive plan for the nation Israel taught in the feasts also constitutes the paradigm for his salvation plan for all people. Each of the physical activities involved in the feasts reveals a corresponding facet of God's salvation.
4. The purpose of the feasts was to predict and celebrate seven stages in God's redemptive program for Israel as a nation, from the exodus from Egypt to the establishment of Messiah's rule in Jerusalem. Fulfillment of all these predictions requires Israel's ultimate possession of the Land in peace and security as promised in the Abrahamic Covenant.
5. The seven feasts are inter-related and thus form a progressive sequence in God's dealing with his people Israel. Each feast becomes a historical marker, with both historical significance (marking a past event) and prophetic significance (predicting a future event).
6. When they were given by God, each feast predicted an event which would be fulfilled in history. The first four have had this historical fulfillment: Passover, Unleavened Bread, Firstfruits, and Pentecost. Since these seven feasts are integrally related, the conclusion may be drawn that the last three feasts will also have a literal (i.e., historical) fulfillment.
7. The first four feasts were fulfilled (that is, what they foreshadowed actually occurred) within a seven-week period in the spring of C.E. 33 (or 30). The gap of some three months between the fulfillment of this first group (four in seven weeks) and the future fulfillment of the last group (three within two weeks) may correspond to this present age following Pentecost. (Many believe that this period constitutes a "parenthesis" in which Christ is accomplishing his purpose to build his Church, a program not mentioned in the Old Testament.)
8. If the fulfillment of the first four feasts within a seven-week period indicates a pattern, it could indicate that the fulfillment of the last three feasts will be accomplished in a fifteen-day period.

(See the chart on the next page for the suggested nature of the feasts and their fulfillments.)

**THE 7 APPOINTED TIMES:
ISRAEL'S CALENDAR OF REDEMPTION**

	Western Calendar	Season	Historical Significance	Typical Significance	Fulfillment Event	Scripture
Passover 14 th day of the 1 st month = 14 Nisan (Abib)	March/April	Spring	Redemption/ Exodus from Egypt	Personal redemption by blood	Death of Christ on the cross	Lev. 23: 4-5 Ex. 12: 1-14 Num. 28: 16-25 Is. 53 Jn. 1: 29, 2: 13, 6: 14, 13: 1 1 Cor. 5: 7 Rev. 5: 6
Unleavened Bread 15-22 nd day of the 1 st month = 15 Nisan + 7 days	March/April	Spring	Separation from Egypt	Personal holiness/ separated walk	Believer's life of victory over sin	Lev. 23: 6-8 Ex. 12: 17-20 1 Cor. 5: 6-8
Firstfruits 16 th day of the 1 st month = 16 Nisan	March/April	Beginning of barley harvest (1 st crop)	Thanksgiving for grain	Resurrection	Resurrection of Christ	Lev. 23: 9-14 Ex. 23: 16a 1 Cor. 15: 20-23
Weeks (Pentecost) 1 st day of the 3 rd month = 6 Sivan	June	Wheat harvest	Climax of the harvest	Completion of God's provision	Coming of Holy Spirit at Pentecost	Lev. 23: 15-22 Ex. 23: 16b Dt. 16: 9-12 Acts 2
Trumpets 1 st day of the 7 th month = 1 Tishri	September October	Early Autumn	Preparation for the Day of Atonement	Gathering of Israel for repentance	Regathering of Israel to the Land	Lev. 23: 23-25 Num. 29: 1-6 Dt. 30: 1-5 Is. 27: 12-13 Mt. 24: 29-31
Day of Atonement 10 th day of the 7 th month = 10 Tishri	September/ October	Autumn	National sorrow for sin	National repentance	Repentance of the Remnant	Lev. 23: 26-32 Lev. 16: 1-34 Num. 29: 7-11 Zech. 12: 10-14 Zech. 13: 1
Tabernacles 15 th day of the 7 th month = 15 Tishri + 7 days	September / October	Autumn	Protection and provision in the wilderness	God's protection and provision	Millennial Kingdom	Lev. 23: 33-43 Num. 29: 12-38 Dt. 16: 13-15 Dt. 31: 9-13 Zech. 14: 16-19 Jn. 7: 1-52