**Between the Testaments**

**I. Introduction**

A. Though the 400 years between the books of Malachi and Matthew are known as the 400 silent years, many events took place that prepared the way for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Jesus Christ.

B. In our study of this period we will look at three developments.

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Developments

2. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Developments

3. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Developments

**II. The Political Developments**

A. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (430 - 332 B.C.)

At the close of the Old Testament, Judea was a Persian province. During this time, little is known about Jewish history. Persian rule was basically mild and tolerant toward the Jews.

B. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (331 - 167 B.C.)

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Great

This young man defeated Persia and took control of Palestine in 332 B.C. He dealt kindly with the Jews and permitted them to observe their laws. He established Greek cities all over his conquered domain. Through his brief reign he established the Greek culture and the Greek language throughout his kingdom.

2. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

When Alexander died in 323 B.C., his empire fell to four of his generals. Seleucus took control of Syria, and Ptolemy took control of Egypt. Palestine, lying between Syria and Egypt was first under Syrian control but then was passed to Egypt in 301 B.C. It remained under Egyptian control until 198 B.C. Under the Kings of Egypt, called the “Ptolemies" the condition of the Jews was mainly peaceful and happy. Alexandria in Egypt became an influential center of Judaism.

3. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Antiochus the Great reconquered Palestine in l98 B.C. and the Jews once again fell under the control or the Kings of Syria called the “Seleucids." In 170 B.C., Antiochus Iv. (Epiphanes) marched on Jerusalem, plundered the temple, and killed many of the Jews. Civil and religious liberties were suspended, the daily sacrifices prohibited, and an altar to Jupiter was erected on the old altar of burnt offering. Copies of the Scriptures were burned, and the Jews were forced to eat swine’s flesh contrary to their law. A sow was offered on the altar of burnt offering in contempt for the Jewish religious conscience.

C. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (167 - 63 B.C.)

Mattathias, a priest of intense patriotism and courage, gathered a band of loyal Jews in revolt against the Seleucids. Although the aged priest did not live to see his people freed from Syria. he commissioned his sons to complete the task. Judas, surnamed “the Maccabee" took the leadership at the death of his father. By 164 B.C. Judas had gained possession of Jerusalem. He purified the Temple and reinstituted the daily offerings. This was the origin of the Feast of Dedication.

D. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (63 B.C. to the time of Christ)

1. In the year 63 B.C. Palestine was conquered by the Romans under Pompey. Antipater, an Idumean (Edomite, descendent of Esau), was appointed ruler of Judea. He was succeeded by his son Herod the Great (37-3 B.C.). Herod, to obtain favor of the Jews, rebuilt the Temple with great splendor. However, Herod the Great was a brutal and cruel ruler. This is demonstrated by the slaying of the children after Jesus was born. He murdered almost all his own family, including his wife and sons.

2. The Roman roads within the Roman Empire made the spreading of Christianity very successful.

**III. The Biblical Developments**

A. The Old Testament canon was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Malachi about 397 B.C.

1. The 39 books of the Old Testament were made into one book called “The Scriptures." This book was not only taught regularly and read publicly, but was commonly regarded among the people as the “Word of God." Jesus repeatedly called it the “Word of God."

2. In the New Testament there are about 300 quotations from these “Scriptures."

B. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Among many important events of this 400 year period was the translation of the Old Testament into the Greek language. The version was produced in 280-150 B.C. and was called the Septuagint. It released the great truths of the Old Testament Scripture from the narrow isolation of the Hebrew language and people, and gave them to the Graeco-Roman world in the common speech of the day.

C. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

This is the name given to 14 books which originated in the 1st to 3rd centuries B.C. after the Old Testament Canon had closed. These apocryphal books were never in the Old Testament Hebrew canon. They were included in the Septuagint and the Latin Vulgate, being placed between the Old Testament and New Testament. The Roman Catholic church receives 11 of the 14 as so called “deutero-canonical” books, declaring them a part of Scripture by the Council of Trent in A.D. 1546. Protestants deny the canonical status of these books on the basis both of internal and external evidence. They were never recognized as Scripture by the Jews. The Jewish Historian Josephus rejected them as a whole. They were never quoted by Jesus nor the New Testament writers. The early church never recognized them as divine inspiration.

**IV. The Religious Development**

A. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

They were spiritual descendants of the pious Jews who held closely to the faith of their fathers in the days of the earlier Maccabees. The name Pharisee means “Separatist" and indicates that they were nonconformists.

B. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

They were probably named for Zadock, the high priest appointed by Solomon (I Kings 2:35). They denied the authority of tradition and looked with suspicion on all revelation later than the Mosaic law. They denied the doctrine of resurrection, and they did not believe in angels or spirits (Acts 23:3). Being guided by secular considerations, they were in favor of adopting Greek customs. They took no part in the Maccabean struggle for their nations liberty. They were a priestly clique who were wealthy and influential. To a great extent they controlled the Sanhedrin, even though they were rationalistic and worldly-minded.

C. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

They reacted against the externalism of the Pharisees and the worldliness of the Sadducees. They withdrew themselves from society and lived lives of asceticism and celibacy. Giving themselves to Bible study, prayer, and ceremonial cleansing, they were against war and slavery.

D. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

They copied the Holy Scriptures as a profession. They also were called lawyers because of their authority in the Scriptures. Their thoughts and teaching were usually in agreement with the Pharisees.

E. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

They believed that the best interests of Judaism lay in cooperation with the Romans. Their name was taken from Herod the Great, who sought to Romanize the Palestine of his day. They were more of a political party than a religious sect.

G. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The Targums are free renderings of the Hebrew Scriptures into Aramaic. They were given when Aramaic became the common language of Palestine.

H. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

This is a body of Jewish traditions and oral explanations of the Old Testament. This was put into writing in the 2nd century A.D.

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

It had its origin in the days of Jewish captivity. With the temple destroyed and the nation scattered, there was a need for places of instruction and worship. Any town harboring any considerable number of Jews in the Graeco-Roman world of 300 B.C. to 300 A.D. had its synagogue for worship and instruction in the law & prophets. It was the stronghold of the Pharisees.

J. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

They recognized headship of the Jewish people. It is thought to have originated in the 3rd century B.C. It was composed of 70 members. Its membership consisted of mostly priest and Sadducean nobles, some Pharisees, scribes, and elders (tribal or family heads). It was presided over by the High Priest.