

THE DEVELOPMENT OF THE CULTURE OF THE

INTER-TESTAMENT PERIOD:

A Study in the Educational Background
of the First Christian Century.

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INTRODUCTION

1. Statement of Thesis.

"Speaking generically, education signifies the sum total of processes by means of which a community or social group, whether small or large, transmits its acquired power and aims with a view to securing its own continuous growth and existence."¹ A systematic and philosophical view of the history of this transmission and the effect of the acquired power and aims of one age upon the succeeding generation during the Inter-Testament Period is the object of this thesis.

"If philosophy is to complete its constructive work, it must bring the course of human history within its survey, and exhibit the sequence of events as an evolution in which the purposive action of reason is traceable."² A broad view of history is that it is the story of education or the culture of the human race. The thoughts that developed this culture in such a purposive manner, as directed by the Great Reason³ to accomplish His divine plan, are to be traced through one of the most outstanding periods of history.

2. Explanation of terms:

(1) "Culture" will here be used in its broadest sense to include those refining elements in each generation which develop or improve the race or lend themselves to the preparation of the world for the First Century Anno Domini.

1. "Education" by John Dewey in the Cyclopedia of Education (Menroe).
2. "Philosophy" by Andrew Seth Fringle - Pattison, Encyclopedia Britannica - Vol XXI.
3. This expression is the outgrowth of my philosophy of God in His relation to the universe that: He is the Creator and Sustainer of the Universe: He is a Personality and because He is a Person has a purpose or plan for and in what He has created.

(2) The Inter-Testament Period is generally considered to compose the six centuries preceding the birth of Christ, although many authorities make the period very much shorter because a later date is frequently attributed to the writing of the book of Daniel. For all practical purposes it is usually dated from the fall of Jerusalem in 586 B. C. As such it shall be considered here. There has been little written upon this period with the Inter-Testament emphasis. The material must be gathered from various sources and all brought to bear upon the life of the Hebrew people as it was molded to produce the greatest contribution of any age by any nation to the world - Jesus Christ.

(3) The term, "Educational Background", as given in the title, includes all those factors in religion, society, formal education and literature that contributed to the cultural development during this Period. The First Century was the heir of the preceding ages and was prepared by its inheritance to receive the Christ.

3. Plan of Procedure.

Following a brief resume of the history of the Inter-Testament Period, special emphasis will be placed upon the development of the religious, social, educational and literary life in this era in relation to the Jewish nation as it came into contact with the Persian, Greek and Roman peoples. The political situation of a country is the cradle which holds in it these various phases of national development. The manner in which these aspects of life are nurtured is generally determined by the protection they receive. These fields were given quite different treatments by Palestine, Persia, Egypt, Greece and Rome.

4. Importance of Subject to Understanding of:

(1) Teachings of Christ.

An understanding of the six centuries preceding the birth of Christ is necessary for an appreciation of all the centuries that have followed. One generation cannot be rightly understood unless it is interpreted in the light of all those that have gone before it. The best and most prominent thought of each generation was gathered together to form a very potent factor in the teachings of Jesus and the ideas of those whom He taught. He had a new and different message for the world, but it was couched in the expressions and customs that the people of His day had acquired from the past.

(2) Condition of the People during the Time of Christ.

The condition of the people to whom Christ ministered during the period of His Incarnation was the result of the thoughts and the events of the preceding generations. They were not a new race with strange ideas but were the product of a unique racial endowment plus the rich heritage of the nations with whom they had come into contact.

(3) The Apostolic Church:

The Apostolic Church was the crystallization of the tendencies that were contributed by the great nations of the ancient world. The literary, educational and social acquisitions plus the purifying and ennobling influence of Christ formed the basis of the greatest religion in the world.

I. GENERAL HISTORIC DEVELOPMENT, 536-4 B.C.

1. In Captivity:

Jerusalem was destroyed in 586 B. C. This was the time when Babylon ruled the world. Persia was rising to the leading place among the nations, Greece was under the sway of tyrants, and the early monarchy was at its height in Rome. The Hebrew people were taken to a land where they had to struggle to retain their identity. They absorbed many of the social customs of the Babylonians and Persians and the culture of the land of their forced adoption did much to develop their intellectual and religious life. What the exact effect of this contact upon the lives of the Hebrews was is very uncertain. Judging from the 137th Psalm we would come to the conclusion that the life of these people in captivity was one of persecution; but all the unhappiness of those who were true to their national religion cannot be attributed entirely to their captors.

By the year 550 B.C. the Persians had absorbed the smaller nations about them and were preparing to strike the death blow, politically upon the Semitic world. In 539 B.C. Cyrus came from the north and in a few months had the entire Babylonian empire under his control. The Indo-European race was now to be the greatest power in history. The hand of the Semite was loosened at that time. The life of the Hebrew people was henceforth under the reign of a different race. The policy of Cyrus to make tributaries of his subjected countries and his religious sympathy for the Hebrews were the factors that influenced him in permitting them to return to the land of their fathers in 536 B. C.

2. Sixth Century.

(1) Palestine:

They had no institutions or ready-made civilization to depend upon as when they were taken away captives. The land to which they re-

turned was dreary and desolate. The Temple that was the centre of their ceremonial life was destroyed. The walls of their capital were broken down. Their priesthood was without power. Their national life had to be reconstructed upon the basis of their national religion which had been kept alive during the Exile. The outstanding leader of the time was Zerubbabel under whose leadership the Temple was rebuilt. The latter part of this century was marked by a period of deterioration and a struggle against the surrounding nations.

(2) Greece:

In Greece the sixth century was especially marked by the reforms of Solon. The foundations for a democracy were laid, slaves were freed and so the social life developed, debts were cancelled and in doing so the economic life of the people was stabilized. The intellectual life of the nation was progressing through a system of philosophy that was yet in its formative stage. Education was a vital part of national existence and much attention was given to certain phases of it. The boys were trained in a formal way to take part in Grecian affairs; the girls were taught the principles of domestic work. Thus one lived one's own life in accordance with the well-being of the state.

(3) Rome:

Rome was beginning to assert itself and become felt among the powers of the earth. The tribe or family was still the centre of government but there was a tendency toward unification and the establishment of cities. Each child was state property and his education was directed toward one goal, the glorification of the state. This was often accomplished through a narrow but rigid course of study, together with a form of emperor worship in connection with the political life. A nucleus was

formed upon which would be slowly but finally built the superstructure that would one day be the protector of Christianity.

3. Fifth Century.

(1) Palestine:

The fifth century was the close of the Old Testament Period. The roots that had been transplanted in the sixth century pushed themselves out of a chaotic condition and became a living thing. The history of the attempt of the Jews to replace the God of their fathers in the "land of Promise" after this exile forms one of the most interesting pages of history. The sixth century before Christ witnessed the return from captivity; the fifth century tells of the rebuilding of the material things and the re-establishment of the moral and religious life. Ezra was the re-organizer of the Law. He was the pedagogue of the people as they struggled to regain their national stability. When the people first began to resettle their old home land, they were religious enthusiasts; but as trials arose from within and wars from without their own group their religious energy became enfeebled. Nehemiah's visits tended to give them encouragement for a while; the warnings of Malachi spurred them for a time; men like Mordecai and women of God such as was Esther, helped to uphold the morale of the people but the effort seemed almost futile during these hours of depression. The religious life of the people was promoted in the synagogue where the service consisted of prayer, praise and the reading and exposition of the Scriptures. Palestine was very sparsely settled. The social and intellectual life centered in Jerusalem, a city with a population of ten thousand people. The court life of the Persian emissaries was practically the only color in those drab days.

(2) Persia:

At this period the Persian empire rose to its height and began its era of decline. Its contribution toward the first century A.D. was that of a protector of the struggling Jews in the sixth century. Darius, Xerxes and Artaxerxes sought to extend their kingdom but they were careful to guard this small section of the world because of its strategic situation.

(3) Greece:

Just as the glory of Persia was waning, Greece became the political star that was rising brighter and higher upon the horizon of history. This century was marked by the age of Pericles. Grecian thought was the ruling factor of the period. The sophists considered themselves the school masters of the nation. They were held in check by Socrates and Plato who protested against the radical ideas that were taught by them. This age of Pericles was the factor that, aside from the actual events of Jewish history, had more influence upon the formation of Christian thought than any other one period in the history of any country. This masterful philosophy was only made possible because of the beautiful, rich and flexible Greek language. The cultural life of the people was expressed by such men as Phidias, Polygnotus, Aeschylus, Sophocles, Euripides and Herodotus. During this century the battles of Plataea, Marathon, Thermopylae and Salamis declared that the world power had passed from the East and should henceforth be centered in the West. The Greeks had protected their civilization and were free to develop it as they chose. Through their colonies this culture was sent into many regions.

(4) Rome:

The fifth century wrought a great change in Roman life. The patrician and the plebeian groups were struggling for supremacy; the Republic came into being; the plebeians became powerful; and finally in 494 B.C. the Tribunes and Consuls took entire charge of governmental affairs. For the first time in history the people demanded a written law and in 449 B.C. was granted the first great Magna Charta for social and political freedom. This resulted in the fusion, to a large extent, of the different classes of people. The individual was beginning to be judged upon his own merits regardless of his ancestors or social position. The basis of a system of law was given that should so develop and reach out that for generations it could hold within its grasp the entire civilized world. This promised protection for those who should live in the first Christian century.

4. Fourth Century

(1) Palestine:

Persia had wrested the power of the East from the Medes. The time had come now in the fourth century before Christ when the nations of the West, including Palestine, should revolt against Persia. The little country of the Jews became the battle ground of the ages. It was the pathway between the East and the West and offered a splendid place for the meeting of the military forces of the world. Hard as it was upon the Hebrews, it also had its advantages for them. The soldiers carried with them the culture and the customs of their native lands and forced them upon the inhabitants of the country, if they had not already imbibed them. In spite of the sacking of Jerusalem in 350 B.C. and its destruc-

tion in 512 B.C., the people became more firmly united. The contentions on the inside were largely overpowered by dangers from without. A feeling of mutual interest was created among them and they soon developed a national consciousness that had heretofore been lacking or was very inconspicuous. Their thoughts were all united in their hope for the promised Deliverer. This developed the power of the priesthood and increased their devotion to the Law. Legalism and ethical culture met in their religion and many of the priests and keenest minds of the times exercised themselves with deep and knotty problems. The Great Schism between the pure Jew and the Samaritan which resulted in the establishment of a temple on Mt. Garazin about 530 B.C. was the most notable of internal troubles. It is during this period that we first hear of those two factions that were to play such a great part during the life and time of our Lord - the Pharisees and the Sadducees.

(2) Greece.

The power of the Macedonians rose to such a height that they became the rulers of the world. Thebes, Sparta and Athens, with all their social and religious culture, with all their intense patriotic spirit had been masters. The power of Hellas was gradually united under Philip and then under Alexander until it became the biggest political power in the world. It is not unusual to connect culture with conquest. Alexander the Great had once been a pupil of Aristotle. He was a product of the culture of his age and was eager that all those with whom he came into contact should also feel the influence of that culture. As his armies went throughout the world, conquering and to conquer, they took with them the language and literature of Greece. It was not Alexander's policy to destroy but to purify and make better the conditions

with which he came into contact. Greek tutors were taken with the Macedonian armies, cities were founded in which Greek culture formed the basis of education. So, the downfall of Greek society and national life proved to be the means of spreading their influence. The world was being united under one culture and one system of thought.

(3) Rome:

Over on the Italian Peninsula a great internal change was taking place. The plebeians won a complete victory over the patricians in the early part of the century. In 390 B.C. the Gauls came down from the north and sacked Rome. But those blonde barbarians did more than destroy. They brought with them a new vigor that did great things among the native people. There was a general political fusion, the Licinian laws of equalization and the second political reform united the country. The Samnite Wars continued from 343-290 B.C. Toward the end of the century the Latin cities revolted and Etrusca fell. While all these political changes were taking place a more subtle but just as powerful an influence was spreading over the Latin race. They were beginning to feel the effect of Greek culture. These sturdy, practical "Barbarians" were sensible of the fact that their religion needed more of the vividness of the Greek religion; that their education and thought lacked much that the Greek possessed; hence, they searched for the better elements in their neighbor's civilization.

(4) Syria and Egypt:

Syria and Egypt witnessed the founding of two great dynasties within their realms -- the Seleucidae 312-280 B.C. and the Ptolemies 323-284 B.C. Alexandria, the city that would eventually have so much influence upon the life and thought of the Christian world, was founded

in 333 B.C. Greek civilization by this time reached even as far as these countries and over into Asia Minor, Persia, Phoenicia and India.

5. Third Century

(1) Palestine:

The third century is known as the "Golden Age of the Hebrews". In 301 B.C. Palestine came under the rule of the Ptolemies who gave them in general, much freedom. The people were protected from political affairs and were able to develop better the cultural side of life. This was the century of the founding of numerous Greek cities in Palestine. The city of Samaria also became prominent during this period. Greece sent many of her people into Egypt and soon Greek civilization was the basis of all life there. The Jews had begun to develop their commercial powers and many of them had gone down into Egypt, especially to Alexandria. This was the second place where the Jehovah of the Hebrews and the language and the philosophy of Greece met. The library at Alexandria was the pride of the educational world and the centre of scholastic pursuits. It was here that the Hebrew Scriptures were translated into the Greek language in 250 B.C. The Jews who had gone down into Egypt had forgotten their native language but yearned for their old religion and customs. The Septuagint was the outgrowth of this desire. In it is the fruit of Hellenic culture used by the Jews as an instrument for propagating the faith of Abraham beyond their own nationality. This period was marked by the beginning of the Dispersion of the Jews throughout the world and the cessation of the functioning of the Great Synagogue.

(2) Greece:

The political power of Greece was broken by Rome in 275 B.C. It must have been regarded as a calamity by many nations; but, as it is seen now, it was the event that made Rome the distributor of Hellenic culture to the world. The philosophy and civilization of Greece quickly, though quite unconsciously, became the ruling power of Roman life. Rome was the political master, but the intellectual servant.

(3) Rome:

The first and second Punic Wars, the Gallic invasion, and the last of the Samnite Wars characterized the Third Century in Rome. Italy finally became united and Rome began to reach out toward new territory till it had Sicily, Spain, and Carthage within its domain. These nations were governed for the first time through the provincial system which later proved to be the protection of the world. Rome was connected with these various provinces by means of a large navy and roads, one of which was the famous Via Flaminia.

(4) Syria and Egypt:

Syria and Egypt were important in this stream of affairs in proportion as they protected Palestine. This little country was a checker piece upon the board of might. The country in power was the country that had its welfare in charge. The intermarriage of the Ptolemy and Antiochus families became a factor in the political life of Israel during the several centuries that followed.

6. Second Century

(1) Palestine:

The religious and political bonds that had been formed in the third century were a basis for the Wisdom Literature of the succeeding

years, for a strict ritualism propagated by a Hellenized priesthood, and a legalism that eventually became very superficial. During the reign of Antiochus Epiphanes who was the arch-enemy of the Jews, these bonds were tested to the utmost and proved to be a great factor in saving the nation of the Jews from destruction. The people were subjected to intense persecution and much of their political and religious freedom was taken from them. In 170 B.C. Antiochus besieged and captured Jerusalem. There followed years of bitterness which caused the Jews to revolt under the leadership of Judas Maccabeus and establish a semi-independent state. This was the first time since 586 B.C. that the Jews could actually lay claim to partial freedom. The power of the state lay in the hands of the Maccabean family for a number of years. Finally they began to fear their enemies and mighty Rome, so decided to form an alliance with that city as a matter of protection. During this semi-independent period the Jews were able to restore much of the damage that had been wrought by Antiochus. Their religion spread rapidly and their Messianic hopes began once more to rise. The priesthood under Jonathan received the sanction of Rome and prospered. Simon became the hereditary High Priest and made many advances toward the consolidation of Judaism. John Hyrcanus virtually had established political independence but was the cause of much internal disturbance. Even though the social life of the Jews ever tended toward Hellenic civilization and the people lived in pagan surroundings; though the Pharisees, Sadducees and the Essenes divided the religious thought of the people and legalized Judaism - the people were able to maintain their national characteristics and their religion.

(2) Rome:

Rome finished her conquest of the civilized world during the second century. The Punic Wars were ended and vast territories were brought under her domains. The culture of Rome was Grecian. So thoroughly had she absorbed the culture, religion and education of Greece that her thoughts were guided by Greek philosophy. Rome had indeed become the protector of the world's greatest civilization. "And it was the Roman genius for organization that institutionalized a despised religious sect and expanded it into the position of the greatest world religion. If Judaism furnished the world with exalted religious ideals, and if from Hellenism came striking intellectual and aesthetic concepts, the institutions for realizing the ideals came from Rome."¹

7. First Century

(1) Palestine:

The world has never witnessed greater religious persecution than that of the first century preceding and following the birth of Christ. Jerusalem was taken by the Romans in 63 B.C. The semi-independence of 165-63 B.C. was destroyed forever. The civil war of 73 B.C. only helped to make conditions worse. In 49 B.C. the Hasmonean monarchy was established and in 30 B.C. the nation was governed by the tetrarchial system. The tetrarchy was composed of those regions of Jerusalem, Caesarea, Gilead, Jericho, and Galilee. Two legal groups came into existence at this time that were prominent in the first Christian century - the Herodian Dynasty and the Sanhedrin. One of the most ironical acts in history was the rebuilding of the Temple by Herod. It was built to cultivate political satisfaction and not from any high religious motive.

1. F.F. Graves - "A Student's History of Education" - p. 41

But the people could not be satisfied in that manner. The persecution and the idolatry only served to raise their Messianic hopes. They found comfort in the prophets that the Messiah should be of the line of David. Still greater hope for the consummation of prophecy in the near future was found in the book of Daniel. The nation, surrounded by all the Greek and Roman superficialities, had but one desire - the establishment of the kingdom of David through the Messiah.

(2) Rome:

By this time Rome was indeed "Mistress of the World", but she was quite perplexed over her own internal affairs. There was a republican form of government from 133-91 B.C. from which the nation merged into an empire. The social war of 91-89 B.C. created a greater number of free men or freed men and equalized Italy. Sulla became dictator in 82 B.C. and terrorized the world by his proscriptions. Pompey was made emperor in 70 B.C. and gave emperor worship a very prominent place in private and public affairs. It was this abominable practice that caused so much persecution against the Jews and later against the Christians. A more peaceful era was ushered in when Augustus Caesar ascended the throne. There was a peace at that time that the world had not felt for years. Looking back at that time it seems as though the whole world were waiting in anxious expectation for some great event. It was; but it did not know what that event would be.

The Mediterranean world had become the seat of civilization. All forms of culture were expressed by every leading city. Rome, Carthage, Alexandria, Tiberias, Athens, and Jerusalem emphasized many different phases of art, science and religion. One part of the world was kept in touch with all the other sections by means of the Roman navy and roads, protected by Roman soldiers and spoke in the language of the Greeks. At no previous time in history had the peoples of the earth been so united.

II. CAPTIVITY, 586-536 B.C.

1. Society.

Fairweather feels the influence the captors of the Israelites had upon them from the years 586-536 B.C. has been greatly overestimated. In view of the fact that practically every phase of their life was vitally affected, that there were many changes in emphases in their ceremonies, and that they received a new standard of the value of their own religious and political existence -- the Captivity, with all its experiences must have exerted a power far more stirring than would have been possible by a superficial contact.

We have no definite information in regard to the geographical distribution of the Hebrews in Babylonia. They may have lived in colonies or have been segregated and so have had closer contact with the people of that country. As their more intimate life was touched - especially in religious matters - they were governed by leaders of their own people.¹ They had better protection and were more comfortable economically than the Hebrews who had remained in Palestine.

Their outward condition was good. Their family life was happy, they tilled the soil, were thrifty and became wealthy.² As a result, the religious life could receive attention. The anguish of the prophets and the psalmists as reflected in their writings is caused by their captive state and not their external conditions. They were ridiculed by the Babylonians who did not trace the captivity to its rightful cause, disobedience to Jehovah, but to the weakness of Israel's God.³ The loyal

1. Ezekiel 8:1; 20:1

2. Jeremiah 29:5-7; Ezekiel 8:2; 18:9-11

3. Isaiah 52:5

ones were repelled by the immoralities of paganism that surrounded them and by the words and actions of those who forsook the religion of their fathers.

2. Religion.

For those who were faithful, days of penance and fasting supplanted the feast days.¹ Even among those who clung to the old religion, the feasts became superficial. Little remained of the old ceremonies that could be carried out, except the observance of the Sabbath² and customs that had certain independence of action such as circumcision, prayer with the face toward Jerusalem³ and fasting. The prophets were now more willing to dispense with ceremony and place emphasis upon the essential religious spirit in works of morality and charity. The prominence of the group gave place to the value of the individual. Stress was laid upon the submission of the personal will to God and the need for individual morality.⁴ One of the outstanding effects and certainly one of the most lasting results of the Captivity was the reaction against paganism with all its immorality that finally established the Hebrew in his monotheistic belief.

3. Education.

The greatest contribution of the Captivity to the development of formal education among the Hebrews was the planting of the idea that culminated in the synagogues of the succeeding period. The people had no Temple to which they could go for instruction; so found it necessary to gather together in small groups and be taught by men who later became the

1. Zechariah 7:3; 8:19
2. Hosea 9:3-5
3. I Kings 8:48

4. Compare Ezekiel 18:20-32
with Deuteronomy 24:16 and
Numbers 26:11

school masters of the nation - the scribes. These men interpreted and taught the Law to the people. They were primarily religious teachers; but religion was so closely associated with life that it was intertwined with every phase of it.

4. Literature.

The scribes were not only teachers but, as their title would indicate, were the literary men of their people. In addition to transmitting precepts, they revised and amplified the laws. The historical writings were changed, not in fact, but in arrangement. History began to serve a practical purpose and served as a guide for the future. Literature became a historical entity.

5. Results:

The results of the Captivity may be summarized as follows: The Hebrews forever laid aside all pagan forms of worship and became pure monotheists; they accepted the idea of Jehovah as a world God and not one for them alone; and finally, "There was accomplished during the Babylonian Exile that thing which made a Judean State a Jewish Church."¹

III. PERSIAN PERIOD, 536-533 B.C.

1. Return from Captivity

"Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made proclamation throughout all his kingdom, and put it also in writing, saying, Thus

1. Carl Heinrich Cornill, "History of the People of Israel", p. 147

saith Cyrus king of Persia, all the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem." It would be difficult to believe that "Cyrus, king of Persia" had any religious motive in setting forth such a decree. The very fact that all the foreigners in this country he had so recently captured (538 B.C.) were allowed to go back to their native land, would show that his plan to govern subjected peoples was by making them national tributaries and not by deportation. Also, Cyrus was from Elam and Persia and would therefore be a polytheist and out of sympathy with the worshippers of Jehovah. Had he been a Babylonian and a Zoroastrian, it might be assumed that this most welcome edict had been prompted by a feeling of religious kinship.

There were three classes of Hebrews in captivity: those who refused to adopt any custom of their captors; those who became assimilated to the new country; and those who took the virtues and best in culture of their captors and added it to their own. Ezekiel is a representative of the last group. It is evident from a consideration of these groups and because many of those who had remained faithful had become closely bound to the land of their forced adoption or were too old to travel, that the number of those who returned was far less than is generally supposed. Those who did return were more deeply rooted in their

in their faith than were the people who had been taken into captivity - "The Hebrew had ideas that could not be quenched, and these carried his person into a life that would not die among men. The Chaldeans had destroyed the state, but the people lived on in activity."¹

Those who took advantage of Cyrus' decree returned under the leadership of Zerubbabel who had been made a prince in the Persian court. Nebuchadnezzar had taken the gold and sacred vessels into Babylon. Cyrus now restored them to those who treasured them and commanded that they be placed in the new Temple that would be build immediately upon their arrival in Jerusalem. The official lists of those who returned give the number as 42,360 people.² It is not certain if this merely includes the heads of families, as was the Jewish custom, or if it was the entire number of individuals. In the former case the total number of people could not have amounted to more than 100,000 people. They settled in Jerusalem and in the surrounding towns and villages. The personnel of the group was composed of the common citizen, priests, Levites, porters, singers and Nethinim.

2. Religion.

With the first steps of the returned exiles upon Judean soil, the Hebrew became a Jew. The characteristics which were then evidenced have developed and clung to him ever since that time. The foundations upon which Israel's national unity have rested were religious in character. The initial act of the people upon their return to Judea was the building of an altar and offering a sacrifice of burnt offering to God. So, Judaism as such, was begun by the recognition of Jehovah. This was followed by a series of feasts, fasts and a variety of sacrifices.³

1. Rogers, History of Babylonia and Assyria, p. 335.

2. Ezra 2:64-70

3. Ezra 3:2

It was not until the second year - 535 B.C. - that the corner stone of the Temple was laid.¹ This must have been accomplished under great difficulty and with many misgivings on the part of the people. There were priests in their company who could give information as to the manner in which the Temple was to be built. There were those, too, who had seen the grandeur and beauty of Solomon's Temple who must have been disheartened at the thought of what this Temple would be in contrast with the first one. There were also unfavorable external factors that were appearing quite prominent on the horizon of their national difficulties.

The adversaries of the people offered to help them in the building of the Temple. Zerubbabel and the other leaders knew that their motive was false and refused their assistance. This was the beginning of a desperate struggle against outside forces. The exhortations of the prophets, Haggai, and Zechariah, were the main sources of hope to the depressed people. After a period of degeneration of fifteen years the Jews finally dedicated their Temple in the year 516 B.C.² The occasion was celebrated with offerings of joy and with great feasts.³

Following the Dedication there is a period of sixty years about which we have no information from the Jews themselves. Zerubbabel died and was succeeded by foreign rulers who were not in sympathy with the religion of the Jews. The centre of the Persian Empire at Susa was in a weakened condition because of unworthy or false occupants of the throne. The navy lost its power and so the small tributary in Palestine was left without the protection it had so long enjoyed. The Samaritans were growing in power and with the heathen neighbors did much to draw the

1. Ezra 3:8
2. Ezra 6:16-18
3. Ezra 6:19-22

discouraged Jews from their high purposes and religious practises. It is the result of these contacts and neglected religious life with which Ezra had to contend when he arrived at Jerusalem in the year 458 B.C.

"Now after these things, in the reign of Artaxerxes king of Persia, Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest -- this Ezra went up from Babylon. And he was a ready scribe in the law of Moses, which Jehovah, the God of Israel had given: and the king granted him all his request, according to the hand of Jehovah his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon; and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him."¹

Ezra, the "ready scribe in the Law of Moses", was in the high priestly line and had been trained in all the wisdom of the Jews. He was recognized as a scholar and teacher of the law. His zeal for the Law and his determination to have those who had returned to the land of their fathers conform to it gained for him the confidence of Artaxerxes. The king gave him absolute control over all religious things. Ezra was given gifts from the king and was offered royal protection. The priests and all those who did work in the Temple or were in any manner connected

1. Ezra 7:1-9

with the functioning of the formal religious life of the people were exempt from taxation. He was, furthermore, given power to appoint magistrates and judges and to pass judgment upon all crime.¹

Ezra began his journey but when he discovered that there were no Levites he refused to continue till a group of them had joined them.² He had refused the protection of the king and therefore proclaimed a fast at the river Abana, imploring the protection of Jehovah.³

Ezra was astonished at the condition in which he found the Jews.⁴ He undoubtedly knew that they were having external difficulties, but his surprise at the actual situation would indicate that he expected to see a people who were loyal to their purpose. His prayer⁵ and determination fired the people with a new zeal for the law and they made a voluntary covenant with him to purge their small nation (composed of about 130,000 people) of all forms of heathen practises.

The Jews had married people of the neighboring countries and so endangered the purity of the race.⁶ They had neglected the sabbath and were breaking many laws relating to it. They were lax in their offerings for worship: withheld tithes and allowed the wood for the altar to become exhausted.

Ezra knew the Law but was not skillful in his contacts with those for whom the Law was made. He clung tenaciously to his purpose. For he "had set his heart to seek the Law of Jehovah, and to do it and to teach in Israel statutes and ordinances."⁷ His measures for the enforcement of the law were too drastic for the people and he soon lost their cooperation. He became practically helpless and could do nothing

1. Ezra 7:11-26
2. Ezra 8:15-20
3. Ezra 8:21-28

4. Ezra 9:1-4
5. Ezra 9:5-15
6. Ezra 9:1-4

7. Ezra 7:10

to make the situation better.

About this time in the palace at Shushan or Susa, news was received about the state of affairs of the struggling nation in Palestine. Nehemiah, a Hebrew who had been appointed cup-bearer to the king, was concerned about his countrymen and received permission from the king to help them. Artaxerxes also gave him letters granting permission to pass through certain territories and to receive supplies for his work.¹

Nehemiah was not an authority in the law as Ezra was, but he understood people much better than his co-worker did. He was able to revive the original spirit and purpose of the people. He won their confidence and was able to secure their assistance in the carrying out of his plans.

Nehemiah had examined the wall and realized that it would be necessary to rebuild it before the people could be protected from their neighbors. Each man was given a specific amount of work to do upon it. Every resource in time, money and energy was used. The wall was finished September 444 B.C. Only fifty-two days had been needed for its completion but they were days of concentrated labor.² The men worked day and night. All other activities were laid aside and every effort was made that they might have at least one safe-guard against other peoples. The first group of people to return from Captivity had come almost a century before - Ezra had been with them thirteen years; but this was the first time the people could feel that they had risen to the dignity of a nation. They had a centre of worship and they had a fortified city -- two things that were necessary for the development of true national pride.

1. Nehemiah 1:3:8

2. Nehemiah 6:15

The wall had been restored even though there were many external and internal factors that hindered the progress. Nehemiah had met every situation so tactfully that the people themselves encouraged the reform by asking that Ezra read and explain the Law.¹ This is the first record we have of a synagogue service on Jewish soil. The people - men and women - met for instruction in the law that would soon bind them together under a burden of tradition.

The importance of this meeting lay in the fact that it initiated the reform of the removal of the law from the possession of the priesthood. Every pious Jew from henceforth was allowed to hear "the law and the prophets" himself and adjust his life to their teachings. It marked a new era. The Jew of the Dispersion was to have as much access to the law and sacred traditions as did the Jew at Jerusalem. The book of the law could be a protection against idolatry, a standard of social life and religious doctrine to anyone who cared to hear its teachings.

The future of the nation had been determined in this act. The system which was to make the Jewish race separate and distinct from other races had taken root and decided the policy of "Judaism".

In addition to establishing the policy of reading the law, the people made a covenant that bound them to uphold it. This covenant included a prohibition of marriage with foreigners, the strict observance of the Sabbath, the observance of the Sabbatical year and its remission of debt, the payment of a tax of one-third shekel to defray the expenses of Temple worship, the payment of tithes and first fruits to the Levites.²

The wall was dedicated and the people began a well established life as a nation. Their life "under the law" had begun. The character

1. Nehemiah 8:1
2. Nehemiah 10

of the Jewish race was determined. The succeeding centuries show how rigid their customs were to become and how the thought of the Jewish people became indelibly stamped upon the world.

Nehemiah felt that his task had been completed so returned to Persia. He remained there only a short time. When he returned he found the people turning from the covenant they had made and from the observance of the Law. Foreigners were mingling freely with them and even the priests had become lax in their keeping of the promise. Nehemiah considered them the chief offenders and took drastic measures to correct the harm that had been done.

The grandson of the High-priest had married the daughter of Sanballat, the Samaritan.¹ Nehemiah's repudiation of this act strengthened the barrier between the Jews and the Samaritans and gave impetus to the movement that would eventually lead to a separation between the two peoples.

Nehemiah summarizes his final work in the establishment of Judaism in the concluding verses of the book that bears his name. "Thus cleansed I them from all foreigners, and appointed charges for the priests and for the Levites, every one in his work; and for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good."²

Malachi was the only other outstanding leader of this time. His was the lone prophetic voice that helped develop the pure worship of the Jews. But the time had come when the priests and scribes would take the place of the prophets as the religious leaders of the people.

1. Nehemiah 13:4-9
2. Nehemiah 13:30-31

As the power of the priest developed the devotion to the law increased. Scribes became expounders and copyists. The body of oral law and tradition became enlarged and was more binding upon the peoples. Many sacrifices and ceremonies were added to the already highly developed system of worship. These all were a protection against idolatry and so fixed the monotheistic character of their religion upon the Jews that there has never since this period been a tendency in any other direction.

Religion was the centre of Jewish life and thought. "The preservation of the race is due to the intensity and dominance of its religion."¹ The high priest was the central figure in the nation. Around him was built such a power that, after the reign of the Persian empire had ceased, he was able to hold the people together under a kind of theocracy.

Under a regime of this sort there would naturally arise many factions who craved authority. During this period two parties, the Sadducees and the Pharisees, sprang into prominence. The Sadducees were the spiritual posterity of Zadok and were quite liberal in their conception of the law. The Pharisees or Separatists were more legalistic and eventually became the preservers and protectors of the law and all its ramifications.

It was also during the latter part of the Persian period that the great Samaritan Schism occurred and these people north of Jerusalem who were a mixed race and were so long enemies of the pure Jewish stock, built their Temple on Mt. Gerazim. It was virtually the establishment of the same fundamental religion under different ceremonies and with different emphases in another locality.

1. Oesterley & Box, *The Religion and Worship of the Synagogue*, p. 266.

3. Society.

Because of the complexity of Jewish life and because of the unifying power of its religion, it is difficult to separate one phase of it from another. Nevertheless, there are outstanding social factors that enter into the formation of the Persian period.

One of the most important influences was that of foreign marriages. While the people were in captivity this problem confronted the religious leaders. Ezra took drastic measures against it and lost a large amount of influence because of his tactless way of handling it when he attempted to reform the people during the middle of the fifth century. Nehemiah met with greater success but was forced to face it continually and through it laid the foundations of the Samaritan Schism. The law demanded that the race be pure and that the holy seed be undefiled by any foreign influence. It was not merely foreign marriages against which the faithful spoke but against the evil divorce that broke up the Hebrew homes and resulted in mixed marriages and brought disturbing religious influences into Hebrew life.

Because of the geographical situation of Jerusalem and the rather chaotic political condition of the people, the inhabitants of the surrounding nations had found it profitable to live among the Jews.

Cyrus and Artaxerxes had been generous in their gifts to the re-established nation. But as the burden of taxation grew, the poor people were forced to sell many of their possessions and even sell their children and themselves into servitude. When the attention of Nehemiah was called to this condition he immediately gathered together the men of authority and those who had any dealings with the poorer people and demanded that they change their attitude toward those who had not accumulated wealth and who were suffering because of the heavy burdens that had

been put upon them. The system of usury was denounced, debts were cancelled and slaves were freed. The people were exhorted to live with each other as brethren and not as one social or economic class revolting against another.¹

The high priests were beginning to exert an influence upon the people that affected even their social life. The community at Jerusalem was no democracy but was in the hands of aristocrats and this aristocracy was hereditary. At this time the business of a priest was religious but because of this he was part of the state. "The Jewish state was a religious organization, a church with a priest at its head."² From the time of Ezra and Nehemiah the priesthood derived authority from the law; the law did not come from the priests. That is to say, the theory of the organization was that the priest could only demand from the people those things that were written in the law. But it was in the power of the priestly order to interpret the law. As a result, it was often so elaborated that the entire meaning was changed and in reality the law received its power from the priests.

This is exemplified in the offerings received by the priests from the people. According to the Mosaic law the people were expected to make meal, sin, trespass and burnt offerings³ and were asked to take a part of their harvest⁴, the best of their oil, corn and vintage⁵ and one-tenth of their sustenance to the priests and Levites.⁶ The priests finally became rich because of the manner in which they demanded that these laws be carried out. The spirit of the law was gone and the priests

1. Nehemiah 5:1-19

2. Breasted, Ancient Times, A History of the Early World, p. 216

3. Numbers 15:9

5. Numbers 18:12

4. Deuteronomy 26:1

6. Numbers 18:20

became wealthy and arrogant in their injustice toward the people. This naturally created more clearly defined social classes of which the priests were first.

One of the big problems of the early leaders was the distribution of population. Palestine was sparsely settled and Jerusalem had only about ten thousand inhabitants. Nehemiah helped solve the problem of the citizenship in Jerusalem by casting lots and selecting every tenth man from the rural districts to live in the city.

As the Jewish government became stabilized, Jerusalem began to attract people from every nation. The influence these foreigners had upon the Jews cannot be exactly determined. But it is evident that from the fourth century the Jew became a cosmopolitan. He travelled and settled in different parts of the world but he also, aside from his religion, assumed a different attitude toward other nations even when he viewed them from Palestine. He realized that Jehovah was a world God and was not merely interested in him. His former secluded life developed his religion; his captivity made him loyal to it; and the Post-exilic period made him a messenger of it. This conception of his religion became a marked characteristic of the Jew and affected every phase of his life.

4. Education.

In pre-exilic times the home was the centre of education; but during the captivity the Hebrews saw school for higher training and were undoubtedly influenced in their system of education by them. Because there was no temple to which the people could go during their captivity, they formed groups and worshipped in the best manner they could away from their accustomed environment.

The synagogue was the direct result of the Exile. It became

the centre of both secular and religious education. The Priestly Code gave the priests supreme political and religious authority. As their duties increased it became impossible for them to instruct the people in the law and continue with their duties in the Temple. Hence their place as teachers of the nation was gradually taken by the rising order of scribes.

The family remained the fundamental educational institution where the children received their early and rigid training. But as Jewish society became molded more cosmopolitan the scribes took the place of the parents and the synagogue superseded the home.

In the earliest Post-exilic period the synagogue was intended only for those who were twelve years of age and older. Ezra and the later prophets were the first leaders in what has been known as the Great Synagogue. This was not a special organization or building, but a group of recognized leaders who guided the thought of the people during the time when there seemed to be a dearth of outstanding revelations from God in the form of prophecy.

Qualified teachers such as the scribes were needed in order to give systematic teaching to the people from the Torah.¹ No distinction was made as to the classes of people, but it was customary for the priest, scribe and lay aristocracy to receive a greater degree of education than the ordinary citizen.

A child was regarded as a gift from Jehovah¹, therefore the law² and the religious ceremonies constituted the largest part of their educational system. As the body of the law grew the education became more formal and instruction was given by the scribes in the synagogues. One of the mottoes, "Be deliberate in giving judgment, and raise up many

1. Psalm 127:3

2. Deuteronomy 6:7

disciples, and make a barrier about the law",¹ indicates the thoroughness with which the scribes fulfilled the task of being the teachers of the nation.

The Jews realized that their dream for political supremacy would never be realized and that their one hope for preservation was through education. They not only were pioneers in many lines of formal education but they have become the religious teachers of the civilized world.

The men of the Great Synagogue were not only the teachers, but also the authors during the early Post-exilic period. They compiled the books of Ezekiel, Daniel and Esther. They added considerably to the development of the Torah and were probably among the poets who wrote the Psalms that were composed at this time. The historical books of Ezra and Nehemiah and the prophecies of Haggai, Zechariah and Malachi were the products of this age. One of the most interesting literary contributions of these centuries was the formation or completion of the Chronicles. The Chronicler is a religious teacher rather than a historian and wrote to forward the religious organization of the returned exiles. It is the last book of Hebrew Scriptures and it is interesting to note that the decree of Cyrus is its final word.

5. Literature.

The most distinctly original literary work of this period was the Torah. Ezra, the founder of the Great Synagogue, was the first scribe of whom we have record to read this book of law to the people.²

1. Moore, "Judaism", p.33

2. Ezra 8:1-8

"The Torah is the final revelation of God for all times"¹, according to Hebrew thought and has had an inextinguishable influence upon the molding of the Jewish character. One of the rabbis has said, "There is no love such as the love of the Torah. The words of the Torah are as difficult to acquire as silken garments, and are lost as easily as linen ones."²

The wisdom and apocalyptic literature began to be written the latter part of this period but did not receive the same recognition as the other productions.

During the latter part of the Persian period the literature assumed an attitude that was characteristic of the entire succeeding Intertestament Period. "During this intervening period there had arisen a sort of timidity or reserve in the expression of religious emotion. Language on the subject of the Divine Being was held under strict control by the sentiment, 'God is in heaven and thou upon earth; therefore let thy words be few'. (Ecc. v. 2) A veil was drawn between the creatures of earth and the majesty of the Godhead, and there was a reluctance to speak plainly of the mysteries which lay beyond man's ken."³ Thus in speaking of the absence of the name of Jehovah from the book of Esther one writer says, "The name of God is not there, but the work of God is."⁴

6. Contributions.

In addition to the strictly tangible and material contributions of this Period of the Hebrew people and partly as an outgrowth of their political and economic situation we note (1) an intense devo-

1. Oesterly and Box, The Religion and Worship of the Synagogue, p. 137
2. Swift, "Education in Ancient Israel", - p. 75.
3. Esther, Cambridge Bible, Introduction, p. XVI
4. Esther, Cambridge Bible, Introduction, p. XVII

tion to law, (2) a higher conception of worship, (3) a growth of national feeling, (4) a recognition of the sovereignty of holiness. "One of the most important things that we owe to the Persians, therefore, was the restoration of the Hebrews to Palestine. The Persians thus saved and transmitted to us the great legacy from Hebrew life which we have in the Old Testament and in the life of the Founder of Christianity."¹

IV. GREEK PERIOD, 533-63 B.C.

1. Points of Contact Between Greeks and Jews.

Alexander, the Great, was more than a conqueror; he was an apostle of Greek civilization. He was not satisfied with the mere acquisition of new territories, he tried to give to his subdued peoples the best he had in government and culture. The government, which he tried to make as light as possible, depended entirely upon the character of those to be governed. The culture was always Hellenic. The majority of the peoples accepted Greek culture willingly, but the Jews did not. Hence there began a titanic struggle that lasted many centuries.

This conflict existed because the Jews were naturally antagonistic to any form of civilization outside their own, especially if it held no reverence for their law and if it were frivolous and skeptical as was Hellenism. Greek culture was in a stage of moral decay by the time it came into vital contact with the Jews - "the inevitable result of a civilization that does not rest upon sure moral and religious foundations."² The art which was so essentially a part of the Greeks was hated by the Jews because it seemed a form of idolatry. Hellenism appeared sensual to the Jew and Judaism seemed narrow and crude to the Greek.

1. Breasted, "Ancient World", p. 217

2. L. A. Knott, Student's History of the Hebrews, p. 343.

The Jew was a monotheist and had high ethical standards. Religion in its purest form was life to him. Things Grecian cannot be considered either ethical or beautiful because they are from Greece. "The 'gods' of Greece were simply men (and women) lustful, vindictive, quarrelsome, proud, exponents of every form of non spiritual humanity, the god's chief privilege being his endurance. The coming and passing of life and the civic interests and nebulous traditions of the given community constitute the main sphere of 'religious concern'".¹

This contrast in the fundamental principles of the two religions form the basis for the struggle that had its beginning when the West conquered the East at Ipsus in 333 B.C. "Hellenism and Christianity, then, may each be considered not only potential but also kinetic, ideas and forces. Each had within itself certain possibilities, the like of which the world had never seen. And each gave to the world certain ideas and influences never yet surpassed. The heritage of Greece to civilization, ancient and modern, was the best of all times in art and literature; and if at times erroneous from the modern point of view, Greece gave to the world some of the best philosophy and in fact originated it. Christianity, on the other hand, prepared through the ages of Judaism, bequeathed to civilization the only efficient and satisfying religion it had ever possessed. It was inevitable in the nature of things that these two most vital forces in the history of man should meet. Not only inevitable was it, but intentional, one is forced to believe as he scans wisely the pages of history."²

This meeting was not sudden and overwhelming but came as a development of two distinct forces that rose to a certain height through

1. E.G. Sihler, *Greek Religion at the Beginning of the Christian Era*, p.255
 2. Leah Honor, *Wooster Quarterly*, Oct. 1918, - p. 139

the ages and gradually united from many angles and through many persons till the fusion became permanent.

Greece stood for degradation of manual labor, love of beauty, self expression of the privileged, appreciation of the present life, reason applied to morality, polytheism and little hope of immortality, philosophy superior to religion, reason as the basis for all existence and faith a factor that had no part in life. Christianity believed in the brotherhood of man, dignity of labor, morality and reason an essential part of Christian living, monotheism, a God of love, and eternal life. The amalgamation of these two civilizations were necessary in the preparation of the world for Christ.

2. Religion.

It is difficult to trace the religious development of the Jews during the Greek period because of the lack of source material bearing directly upon this phase of their life. It is certain that the institutional and legal aspect of their religion became firmly rooted. The high priest was the guiding factor both for internal and external affairs. He determined much of the foreign policy and frequently the foreign ruler determined who should occupy that position. The apostasy among the Jews was not only in the masses but was felt in the priestly circles. The Temple services were neglected and the priests took part in Greek sports and dramatics. They accepted offerings for sacrifices from the Gentiles and in return sent gifts for heathen altars. Hellenic culture made many of the ceremonial customs appear ridiculous and so they were abandoned by a large number of people. Just how much effect Hellenism had upon the common people can only be surmised because of the lack of authentic records.

It is certain though that the priests and many leaders in the influential religious sects laid aside their ancestral customs for Hellenic activities.

But in the midst of all this darkened history there were a few names that stand out as loyal leaders in Israel. Simon, the Just and Onias 3rd were true to their vows and attempted to keep the people faithful to their religion. During the High Priesthood of Simon, the Maccabean, that office developed its greatest power. The succeeding priest, John Hyrcanus was the first one to unite the state and the church by virtue of the fact that he was both king and priest.

During the latter part of this period no priest was certain his position would be maintained under the old law. The office was given to the highest bidder and so was controlled by secular authority. An example of this was shown when Onias 3rd who had done much to bring the people back to their old religious ideals was deposed because Jason offered Antiochus money to be made High Priest. Menelaus soon out-bid Jason and received the honor of representing the people before Jehovah.

The Sanhedrin came into prominence during the time of Alexander but did not become powerful until the Romans took possession of Palestine. It was in the Sanhedrin that the influence of the religious sects was especially felt.

One of these sects, the Sadducees, although not the greatest in number, exercised the most authority. They were of the family of Zadok from which the High Priest was chosen. They had control of the wealth and were the aristocracy of the nation. They were primarily a political party and oddly enough were considered the patriots even though they always managed to keep in favor with the ruling class. They offered ceremonial sacrifices and recognized the Pentateuch as their sole authority.

The words of the prophets and the oral traditions and writings of the sages were not considered binding by them. They denied immortality and resurrection of the body and scoffed at the idea of angels and spirits. They were the Hellenic party of the Jews.

The Pharisees, as a sect, did not become prominent till Jonathan was High Priest in 153 B.C., but there are evidences that people with the fixed ideas of the Pharisees were in existence during the Persian Period. They were considered the democrats of their age even though they were relentless in their demands upon the people. Unlike the Sadducees, they believed in the resurrection and immortality. They also believed in spirits. In addition to the Pentateuch they held themselves under the authority of the prophets and a great mass of oral and written tradition. They were the legalists of the Jews and were the ones who held high hope for the coming of the Messiah. It is estimated that the greatest number of Pharisees at any one time was six thousand. The militant section of their group was known as the Zealots.

A less influential but important order was the ascetic class known as the "Essenes". They were the group who refused to fight and went into the deserts to escape the tyranny of Antiochus Epiphanes.

Although these groups by no means included the entire number of the Jews, they were influential factors in the political and religious life of the nation. It was only when there was great persecution from a foreign source that they united their interests.

One of the most important events in the Greek Period was the Diaspora or Dispersion. Because of war or voluntarily, many Jews left Palestine and went to different sections of the Hellenic world. This

was not only a means of having Greek culture affect Judaism but it was the channel whereby the religion of the Hebrews came into contact with the outside world. There are four groups of non-Palestinian Jews: (1) Those dwelling beyond the Euphrates; (2) the ones who had gone north into Syria; (3) the greatest exodus which was to Egypt; (4) the Jews who had gone into the more strictly Greek sections in and around Athens. Synagogues were established and ceremonies were performed but Jerusalem was always the centre of the religious life. They continued to pay their Temple tax and make pilgrimages to the holy city for feasts. The most important contact made by the Jews of the Dispersion was in Egypt. A Temple was established by Onias 2nd under the protection of the Ptolemies at Heliopolis. But the greatest contribution was made at Alexandria in the translation of the Hebrew Scriptures into Greek.

The fusion of the Greek with the Hebrew would have continued uninterrupted and the latter would undoubtedly have been absorbed by the more aggressive culture had not the persecutions of Antiochus Epiphanes aroused and united the Jews to fight for their rights and renew their religious vows. The people at that time would hardly have considered the policy of Antiochus beneficial to their own interests, but as one looks back over the progress of Judaism there is a feeling that the attitude aroused by Antiochus in the Jews was the only thing that saved monotheism from being submerged in paganism.

The Maccabean Period from 147-132 B.C. and the rule of the Asmonian Dynasty 135-63 B.C. were the steps between the Greek and Roman periods. The office of the high priest was given its final re-establishment as ultimate authority among the Jews. There was a revival of ancient

ceremonies and a renewal of loyalty to their ancestral faith. But at the close of this era of one hundred and four years the people again came under a foreign power. This time their religious life was affected by the most insidious form of paganism -- Roman Emperor worship. The lure of flagrant and immoral practices in addition to the persecution it often demanded of those who would not willingly adopt it won for itself many adherents.

3. Society.

The Jews had always lived a secluded life as far as other nations were concerned until they were forced into contact with the Persians. They were not essentially changed by them but many narrow Hebrew conceptions and customs were either put aside or enlarged so that the people began to live in a bigger world. The scope of their activities continued to enlarge after Alexander conquered the East.

Palestine became an important place on the route to India and the newly subdued territory. It held a strategic location on a great international highway. Commerce developed rapidly under the protection of the new world ruler and the little country of the Jews became a trade centre and a kind of hostelry for the merchants. It would be impossible for a people to live under these circumstances and not be drawn into the maze of activities. Many of the Hebrews became wealthy and thereby helped form the distinct social classes.

As time progressed and the Jews were under one ruler and then another with varying degrees of leniency, they learned that a definite trade made them freer as individuals than they would otherwise have been. So a system of crafts was established in addition to the agricultural work and the learning of a trade soon became a definite part of the education

of every boy in all classes. A proverb shows the dignity which labor had acquired, "Love work, hate Rabbiship and do not press on the notice of those in power."¹

The strictest social groups were divided upon a religious basis. The Sadducees with the High Priest were the aristocrats. The Pharisees were the most powerful leaders and consequently had a great retinue of poorer people. Many of this humble class organized themselves into the Hasidians or "The Pious" and were the ones to rebel against any sort of tyranny.

Many rulers tried to give the Jews a form of government that would allow them to live a contented life under their reign. A letter from Antiochus Magnus 198 B.C. is interesting from this standpoint: "All belonging to the race shall carry on their own government in accordance with their ancestral laws; their body of elders and their priests and their scribes of the Sanctuary, and the Psalm-chanters shall be relieved from the poll-tax, and from the golden wreath and from the rest. And in order that the city may be more speedily settled with residents, I grant to those dwelling in it and to those who are going to come in by the month of Hyperbeteios (September - October) that they shall be free from taxation for three years."² Only two-thirds of the annual tribute hitherto paid was required, Jewish slaves were set free, and the Mosaic law was allowed to function and the people anticipated true national peace.

This state of affairs did not long continue. Greek civilization was slowly taking hold of the people. A group of Hellenized Jews in Jerusalem were beginning to cause internal trouble and rulers succeeding An-

1. Ebersheim, Sketches from Jewish Social Life, p. 200.
2. Josephus in Antiquities, XII 5:3.

tiachus Magnus were not so kindly disposed toward Jewish customs and insisted upon forcing Greek customs upon the people.

On the whole, Greek influence overtook the Jews in a subtle fashion. They unconsciously imbibed this new Hellenic culture that carried with it the seed of social corruption. The Jews began to acquire a love of Greek life, amusements, art and architecture. The youth of the nation were anxious to become like their political masters. Old Hebrew customs were forsaken for the more novel Greek practises.

The factors outside the Jewish cities played an important part in the Hellenization of the Hebrews. The first was the Decapolis. The beauty and life of these new Grecian cities made a definite appeal to the people. The second factor was the Jew of the Dispersion. He was far more tolerant of Hellenism than was the Palestinian Jew and so acquired it more easily. The cultured Jew was especially anxious to receive the Greek civilization. Through the constant intermingling of these two classes of Jews there was a sort of transfusion of Hellenism that was more permanent than that which was received from the Greek himself.

4. Education.

Education took on an additional phase during the Greek Period. The truly Hebraic education was received in the Temple and Synagogues and was administered by the priests and scribes. They learned much of the great bulk of Hebrew literature and law orally. The fundamental teachings, of course, were given in the home. There was little opportunity for creative thinking. Unlike many other nations the development of the individual and not the state was the goal of education.

The names of Simeon ben Shetah and Judah ben Tabbai are outstanding in the educational history of this time. They did their greatest work during the reign of Alexandra. Simeon was a Pharisee and because of his natural interest in legalism became known as "The Restorer of the Law". He founded popular schools for the teaching of the Holy Scriptures and traditions. He was the first person to advocate compulsory attendance at the schools. Many of his plans were permanently adopted by the Jews.

The contact with Hellenism introduced many new subjects into the curriculum. Art and philosophy added color to the rather drab and cumbersome material studied by the Hebrews. Physical education through the gymnasium was introduced but with it came many of the undesirable qualities of Greek life.

The Exile broke the Jew's habit of seclusion and prepared him to receive the Greek whose mission was to teach the world to think according to his philosophy. Hellenism produced the Grecian - the true Jew plus the true Greek of which Paul in the first century of our Lord was typical. In resisting Greek influence the Jew had to think and to reason in order to defend himself. He thereby broadened not only his religious life but also his view of education.

5. Literature.

From a literary point of view the Greek period was one of the most fertile and interesting stages in Hebrew history. With the exception of the great body of oral teachings that were gradually being put into written forms including the Mishnah, Talmud and Mishnah, the literature produced at this time was directly or indirectly influenced by Hellenism. This literature was stimulated by the Greek language and culture or by persecution.

What is now known as the Apocrypha has for much of its basic material the conflict between Judaism and Hellenism. It is a book of heroes who became prominent during this period. Persecution and unrest always develops in an individual or a nation the hope or dream of freedom and rest. Apocalypticism expressed this emotion of the people. These thoughts were clothed in symbolic dress and their hopes portrayed by weird pictures of judgment and release. The nation looked forward to the achievement of God's purpose by his sudden supernatural intervention.

One of the greatest contributions of any age of the Inter-Testament Period was the Septuagint. Many Jews had gone down into Egypt and had seen the glories of the newly formed city of Alexandria. They studied in the great library. They willingly acquired Greek culture. In a very brief period they had forgotten the language of their fathers although they still longed for the customs and inspiration toward higher ideals that came from the Hebrew religion. Ptolemy Philadelphus 2nd realized the value that would come to Hellenism and the satisfaction of the Jews if the Scriptures could be read in the Greek language. He sent to Jerusalem with the request that men be sent to do the work of translation. Eleazar, the High Priest, sent seventy-two men, six from each of the twelve tribes to Alexandria. Tradition says that the work was completed in seventy-two days.¹ The Septuagint was the result of the Diaspora and through it the Old Testament became the property of the whole world. It was a channel of teaching to Hellenic Jews. It introduced to the Gentile world the treasures of Hebrew thought and religion. It formed a link between the religion of Israel and the philosophy of the Greeks. It was the medium whereby the Jews of the Dispersion could receive their ancient

1. According to Josephus.

teachings; the Greek could come into contact with the high moral and spiritual life of the Hebrews; and it was the source of broader culture and new thinking for the followers of Jehovah.

The flexible and rich language of the Greeks was now in possession of the entire civilized world. It was more expressive and beautiful than anything the ages had produced. Through it the deepest emotions and the noblest thoughts could be made known with an ease and clarity that was entirely foreign to the Hebrew tongue.

6. Conclusion.

The Greek Period in Hebrew History is distinctly one of cultural development. Greek customs, literature and philosophy broadened the Hebrew horizon. The Greek language became the universal form of speech. The Septuagint combined Hebrew religion and Hellenic thought and was an important factor in the process that eventually broke down the barrier between Israel and the rest of the world.

As Hellenic culture directly affected Judaism the results may be summarized as follows: (1) A widening and deepening of Jewish culture; (2) a development of racial loyalty to oral and written law; (3) racial unity; (4) Jerusalem became the centre of religious culture; (5) the Jews saw a unity in mankind; (6) there was an increase in royal hope for the Messiah.

A quotation from H. W. Livingston in "Greek Genius and Its Meaning to Us", expresses very well the contribution of this age to the First Century A.D. "..... humanism may fitly be regarded as complementary to any except the most ascetic Christianity. Judea taught men their relation to God, and indicated that their faculties were to be used in His

service; but to say nothing of the nature of these faculties. Hence it is impossible to get a content of life from Judaea; it is impossible to live after the manner of the Jew for the sufficient reason that, if we tried it, we should have so little to do. A highly civilized man cannot spend his time in worship or agriculture or trade, for he is not born exclusively to prey or plow or make money. He has many faculties and instincts, and the Greek is the best example to which he can turn if he wishes to employ these faculties worthily. This is the point where humanism is complementary to Judaism."¹

The two elements, Christianity - which is the flower of Judaism - and Hellenism are necessary to a well balanced life. "The glory of Greece is its legacy to Christianity."²

V. ROMAN PERIOD, 63-4 B.C.

I. Religion.

As the Greek desperately opposed anything that was not Hellenic just so eagerly did the Roman reach out for anything that would help establish his political power and cultural posse. In its contact with Judaism, Rome added little to the original or acquired characteristics of the Hebrews. But it did strengthen and protect those the Jews already had and in return received the benefit of the moral and religious teachings of that small race of people that was the leaven which eventually affected the entire Roman Empire.

Rome first came into vital contact with Palestine in 63 B.C. when Pompey completed another one of his conquests. Like Alexander he entered into the most sacred place of the Temple; but he did not destroy

1. Leah Stoner, *Wooster Quarterly*, Oct. 1918, p. 157
 2. Leah Stoner, *Wooster Quarterly*, Oct. 1918, p. 158

anything. Aristobulus was taken captive and Hyrcanus was made High Priest in his stead.¹ The period from 63-37 B.C. witnessed the death struggle for independence between the Jews and the Romans. The Hebrews raised one army after another in an effort to retain their vanishing territory and freedom; but every attempt failed. Their lands were divided and their High Priests appointed at the wish of their captors. In 54 B.C. Crassus entered and sacked the Temple. The centre of Jewish worship had once more disappeared. Rome's policy was not to interfere with the religion of her subdued people more than was necessary. The Jews were therefore allowed to control their internal affairs and they attempted to exercise their authority over Herod after he had been the cause of the murdering of many Jews. This effort, as well as similar succeeding ones, was futile. The Jews were at the mercy of the changing political conditions in Rome and as a result came under the power of Cassius in 44 B.C. In 40 B.C. Antigonus, whose Hebrew name was Mattathias, and Hyrcanus fought for power over the Jews. Antigonus won and for three years was the High Priest. In 37 B.C. this degenerate descendant of the noble Mattathias who was the founder of the Hasmonian dynasty was killed by Herod. He was the last in that family to exert any real power in the affairs of the nation.

On top of thirty years of blood-shed was added thirty years of grinding rule by an Idumean despot. An unknown historian has said of Herod, "He stole onto his throne like a fox; ruled like a tiger; and died like a dog." The hundred thousand lives that had been lost by the Jewish nation in their struggle against Rome took from them the last hope of an independent national life. They looked to Herod for aid.

1. (It is interesting to note that those who were taken to Rome formed the nucleus of the early Christian Church).

Herod appointed Hananeel, a Babylonian Jew, High Priest. This caused considerable unrest among the people so he placed Aristobulus 3rd in the office. This re-appointment caused so much happiness among the Jews that Herod, moved by jealousy, had Aristobulus murdered and re-established Hananeel. With the exception of the rebuilding of the Temple which was begun in 19 B.C. and was one of the biggest bribes ever given by a ruler to his people, the reign of Herod is marked by bloodshed, fear and remorse from his side and by hatred and fear from the people. His suspicious nature taught him to deal with his opponents or apparent opponents only with the knife. He was an able man and would have been a successful ruler if his powers had been used constructively instead of as a means to satisfy his own ambitions.

Herod was enough a Jew to respect the customs of his people in little things. He did not interfere with their ritual nor impose idolatry upon them by erecting statues or stamping images of living things upon the coins. He was wise enough to have his daughters marry within the Jewish race. He rebuilt the Temple, although the act was naturally unappreciated because the Jews suspected that his motive was not genuinely religious or prompted for their benefit. He gave peace to Palestine in a civil sense by ridding the country of robbers; and from a religious point of view by unconsciously uniting in a degree the Jews themselves in common feeling against their ruler. He exterminated the Maccabean family that had become no better than he was himself. By excluding the Pharisee from all civic affairs he forced them to devote their time to religion. They enlarged the teachings of the law and held the people to the idea of their own faith in the midst of persecution and idolatry. He made the city of Jerusalem with the Temple as the centre the rallying place for the Jews. Even though

the unhappy conditions forced many to leave, it was so guarded that it became a place of pilgrimage. He had so little about him that was good even of the pagan culture that he left little to the Hebrews of the Greek customs. "Herod's Hellenism left no trace: his Judaism still lives."¹

The destruction of Zerubbabel's Temple forced the people to use the synagogues more than they had ever done before. Naturally, many people forsook their religion but the majority of them only clung more loyally to it and were satisfied with the instruction they received in the synagogues and performed those ceremonies that they could without the Temple surroundings.

A greater number of Jews were added to the Dispersion during this Period. The Jew was everywhere. A synagogue or meeting place was established in every community where there were two or more male householders. The loyalty of such groups to a monotheism with the highest moral and religious principles could not help but make their influence felt wherever they existed. Many proselytes were added to their number and so numerous pathways were prepared for the coming of Christ.

Their desire for the Messiah and their patience in waiting for the time when He should call them to Him was one of the great fundamental principles that accounted for Jewish exclusiveness and unity of spirit. The Messianic hope followed two main lines: (1) That a man born of the Davidic line would establish a kingdom so powerful that their enemies would be subdued; (2) That a heavenly being who already existed would come to earth with glorious accompaniments and judge the nations that have harassed the "Chosen People".

1. Bailey and Kent, History of the Hebrew Commonwealth, p. 344.

The Jews considered the condition in which they were a just recompense for their conduct toward Jehovah. They realized that they had not fulfilled all his commandments and moreover they had permitted the Hasmoneans, who were neither of the line of David nor of the seed of Aaron, to rule them and to be their priests. Their submission to what they believed was the just wrath of God was another factor in uniting them as a race and keeping them true worshippers.

2. Society.

As stated, Rome was willing to accept anything cultural so long as it would not disturb her political power. It was customary for her to add the gods of her captives to her originally cumbersome list of deities. So when she learned that the Jews worshipped One who was different from any of the gods she knew, it was no difficulty whatsoever to add this One. Of course there was no pretense made of obeying the laws of Jehovah. It was the social influence of such a race with which the Jews had to contend. Roman superstition, impurity, skepticism and frivolity expressed themselves in the customs of the people. Their philosophy that at one time had been adopted from the greatest thinkers of Greece was shallow. Labor was considered the most degrading thing in life. As a result there were many slaves and mendicants, many of whom were a higher type intellectually than the dissipated aristocrats. The games and theatres with all their lewdness provided the greatest source of amusement for the Romans. All this had a terrible effect upon their domestic life and their religion which centered about Emperor worship. This hopeless godlessness of the Romans either attracted the Jews or made them seem simple and pure in their life and religion.

Much prominence was given to agriculture in Palestine. Hand craft was given an honorable position. At this time there were at least twenty different forms of Jewish handcraft and a mild form of the factory system was developing. The majority of the people were peasants or small land holders. Many were employed by their more wealthy neighbors and so a laboring class grew up. The condition of the laborer was better in Palestine than any other place in the world. Many merciful provisions were included in their laws. One of them set the legal working day at ten hours. There was a complete body of common people that, by the time of Christ was greatly diversified and performed the many services needed in community life. Slaves existed in Palestine but under the Hebrew law they were set free every six years and were never allowed to be mistreated. There were enough to be a political and social factor.

Commerce was rapidly taking an important place in Jewish life. They probably learned most of it from the Greeks and the Phoenicians. Most of the trade names were Greek. There was a tax upon everything and so commerce became a source of great revenue to the nation. There were a large number of trade regulations and instructions how business dealings should be conducted.

The Jewish laws had a human touch about them that was lacking in other nations. But with all the consideration that was shown there were sharp divisions between the upper and lower classes.

The tendency to imbibe Hellenism that was started in the Greek Period continued in this one. This was an era when those things which had begun were firmly established.

The religious sects that really formed the basis for class divisions became more fixed in their customs. Many of them seemed to reach the culmination of their system during the reign of Herod.

3. Education.

The very cause for the unity of life among the Hebrew would also make the content of their educational system religious. The Scriptures with all their traditional explanations were the basis of instruction. The teachers were the scribes. Shammaiah and Abtalion were the most prominent in the early part of Herod's reign. At the end of this century Shammai, the Palestinian, and Hillel, the Babylonian Jew were the outstanding leaders in education. Their zeal for the law and its interpretation in reality formed two laws - and original and the traditional.

Every child received instruction, although the teaching given the boy differed from that of the girl after a certain number of years. The boy received advanced training in the law and was taught a craft. The girl usually was given only an elementary formal education but was carefully guided in her education for home-making.

The method of instruction was usually mechanical and monotonous. Practically everything was memoriter. (The catechetical method was universally followed.) Reading, writing and a little arithmetic was taught before the child was twelve years of age. Davidson gives the results of Jewish education: (1) "It developed a taste for close, critical study; (2) it sharpened the wits, even to the point of perversity; (3) it encouraged a reverence for law and produced desirable social conduct; (4) it formed a powerful bond of union among the Jewish people."¹

Moral discipline and religious development were the two main objects of Jewish education. The fact that they are the only Semitic people who remain as a race today is a testimony that they in a measure reached their ideal.

1. Thomas Davidson, A History of Education, p. 80.

4. Literature.

The literary productions in these few years were very meager. Talmudic writings continued and several more books were added to the Apocalypses. Although apocalyptic literature was produced by the scribes and rabbis, it was considered by the more conservative leaders to be a dangerous form in which to express the Messianic hope. The Tannite literature, or teachings of the scribes came into existence at this time. Every writer was affected by the Jewish contact with Hellenic culture.

5. Conclusion.

The greatest effects of Rome upon Judaism as it came into direct contact with it during the first century before Christianity were the stabilization of Judaism itself through persecution and yet a sense of freedom and release because of the protection Rome gave from the outside world. Rome cultivated through her means of communication and her military power that which had been planted during the Greek period. The development within the Hebrew nation itself of the characteristics that have forever marked the Jew seemed to mark the end of a period of preparation.

VI. CONCLUSION

1. Effect of culmination of events of the Six Centuries:

(1). Upon the World:

Neither a religion nor a nation can be judged by its average adherent or citizen. The highest thought and most noble expressions are the standards by which they may be understood. The leaders of Israel had spoken about Jehovah, their God, for centuries; but the people did not realize His glory and power. They frequently sought the idols of

their neighbours in preference to the purity and truth of their own religion. They endured much at the hands of their enemies and believed that it was a just recompense for their faithlessness; but again would trespass against the law of Jehovah.

It was not until they were sent into exile in Babylon and returned that they forever remained true monotheists. After they went back to Palestine they were compelled to suffer for and protect their religion against paganism. They were dispersed throughout the world. All this made them share their religion and customs with the people with whom they came into contact in every part of the civilized world.

This outside world, too, had undergone a number of changes. The tide of civilization was turned from the East to the West; from pantheism to polytheism; from superstition and subservience to nature to reason and dominance of the natural forces.

A language and a system of thought were given in all their beauty and strength. All the civilized nations understood the philosophies of Greece and communicated with each other in her tongue. Art and literature expressed the emotions of the race and were universally appreciated.

Eventually a mighty power arose in the West. Rome subdued nations and brought them all under one government. A common system of law was put into effect. The smaller as well as the larger nations were protected from invasion. These political bonds and common advantages and privileges created a sense of unity. Every portion of the world was in close touch with every other part through the improved means of communication on land and on sea.

There were political security and international unity through various means of communication, language and philosophy. But there was also a religious hallowness and moral degeneracy that had never before been manifested. Only the weak and scattered nation of the Jews had retained their high ideals and, though dispersed, were not crushed. They waited for the Messiah.

(2). Upon Christ and His Message:

There was a tense hush in all the world for now "when the fullness of time came, God sent forth His Son, born of a woman, born under the law."¹ He came fulfilling the highest prophecy of the Hebrew race yet submitting to the conditions of the times into which he had been born. His message was carried through the universal language into all parts of the World Empire by means of well developed modes of communication. The simple, carefully nurtured religion of the Hebrews had blossomed into the complete, powerful life and message of Jesus Christ.

1. Galatians 4:4.

LIST OF HIGH PRIESTS

From the Return to the Fall of Jerusalem

Joshua (contemporary with Cyrus, 538-529 B.C.)
 Joiakim
 Eliashib (c. with Artaxerxes I, 464-424)
 Joiada
 Johanan or Jonathan
 Jaddua (c. with Alexander the Great, 336-323)
 Onias I
 Simon I (the Just)
 Eleazar (c. with Ptolemy II, 285-246)
 Manasseh
 Onias II (c. with Ptolemy III, 246-221)
 Simon II
 Onias III (c. with Antiochus IV, 175-164)
 Jesus or Jason (c. with Antiochus IV, 175-164)
 Onias IV or Manelaus (c. with Antiochus IV, 175-164)
 Jakim or Alcimus (c. with Demetrius I, 162-150)
 (Judas)¹
 Jonathan (153)
 Simon (142)
 John Hyrcanus (135-105)

Aristobulus I (105)
 Alexander Jannaeus (104-83)
 Hyrcanus II (69)
 Aristobulus II (69-63)
 Hyrcanus II (iterum)
 Antigonus (40-37)
 Ananel (c. with Herod the Great, 37-4)
 Aristobulus III (35)
 Ananel (iterum) (34)
 Jesus, son of Phabea
 Simon, son of Boethos (24)
 Matthias (5-4)
 Joseph
 Joazar
 Eleazar, son of Boethos (c. with Archelaus, 4 B.C.-A.D. 6)
 Jesus, son of Sile
 Joazar (iterum)
 Annas (or Ananus, 6-15),² (c. with Quirinius, 6)
 Ishmael, son of Phabi (c. with Valerius Gratus)

1. Josephus represents Judas as high priest in Ant. xii. 11.2, but omits his name from the list of high priests in xi. 10.

2. The Annas of Luke, 3:2.

List of High Priests - Cont'd.

Eleazar,³ son of Annas.
 Simon, son of Camithos (17-18)
 Joseph Caiaphas⁴ (18-36)
 Jonathan,⁵ son of Annas (c. with Vitellius, 35-39)
 Theophilus, son of Annas (37f.)
 Simon Cantheras (c. with Agrippa I, 41-44)
 Matthias, son of Annas
 Eliezar, son of Cantheras
 Joseph (c. with Herod of Chalcis, 44-48)
 Ananias,⁶ son of Nedebaios
 Ishmael, son of Phabi (c. with Agrippa II, 50-100)
 Joseph Cabi (61-62)
 Ananus, son of Annas (62)
 Jesus, son of Damnaios (62-63)
 Jesus, son of Gamaliel (63-65)
 Matthias, son of Theophilos (65)
 Phannias (67-68)

3. Conjectured to be the Alexander of Acts 4:6
4. The Caiaphas of Luke 3:2; Mt. 26:57.
5. of Acts 4:6, D.
6. The Ananias of Acts 23:2.

LIST OF PERSIAN KINGS

From the End of the Jewish Exile
to the Fall of the Persian Empire

	B. C.
Cyrus (capture of Babylon)	538
Cambyses	529
Pseudo-Smerdis	522
Darius I (Hystaspis)	521
Xerxes I	485
Artaxerxes I (Longimanus)	464
Xerxes II	424
Sogdianus	424
Darius II (Nothus)	423
Artaxerxes II (Mnemon)	405
Artaxerxes III (Ochus)	358
Arses	337
Darius III (Codomannus)	335
Overthrow of the Persian Empire by Alexander	330

LIST OF EGYPTIAN AND SYRIAN KINGS

306-116 B. C.

<u>Kings of Egypt</u>	<u>B.C.</u>	<u>Kings of Syria</u>
	306	Antigonus
Ptolemy I Lagi (Soter)	305	
	301	Seleucus I (Nicator)
Ptolemy II (Philadelphus)	285	
	281	Antiochus I (Soter)
	261	Antiochus II (Theos)
Ptolemy III (Euergetes)	246	Seleucus II (Callinicus)
	226	Seleucus III
	224	Antiochus III (the Great)
Ptolemy IV (Philopator)	221	
Ptolemy V (Epiphanes)	205	
Transfer of Palestine from Egyptian to Syrian rule	198	
	187	Seleucus IV (Philopator)
Ptolemy VI or VII ¹ (Philometor)	182	
	175	Antiochus IV (Epiphanes)
	164	Antiochus V (Eupator)
	162	Demetrius I
	150	Alexander Balas
Ptolemy VII or IX ¹ (Euergetes II or Physcon)	146	
	145	(Demetrius II (Antiochus VI (Theos) (Trypho
	136	Antiochus VII (Sidetes)
	128	Death of Antiochus VII
Death of Ptolemy VII (IX)	116 ?	

1. There is reason to think that two other kings reigned for a few months between Ptolemy Epiphanes and P. Philometor and between the latter and P. Physcon respectively.

LIST OF JEWISH LEADERS AND SYRIAN KINGS

187-128 B. C.

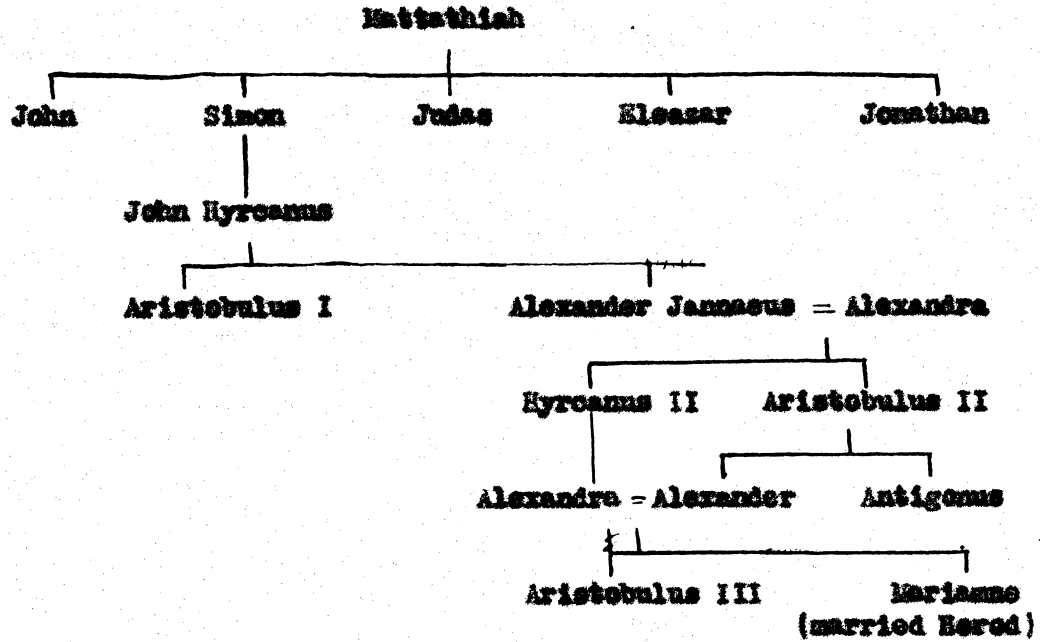
<u>Jewish Leaders</u>	<u>B.C.</u>	<u>Kings of Syria</u>
	187	Selucus IV (Philopator)
	178	Antiochus IV (Epiphanes)
Judas Maccabaeus	165	
	164	Antiochus V (Eupator)
	162	Demetrius I (Soter)
Jonathan	161	
	150	Alexander Balas
		(Demetrius II
	145	(Antiochus VI (Epiphanes, Micaeus
		(or Theas)
		(Trypho
Simon	142	
	138	Antiochus VII (Sicotes or Soter)
John Hyrcanus	136	
Judaea independent	128	Death of Antiochus VII

LIST OF JEWISH LEADERS AND SYRIAN KINGS

(Jewish Independence) 128-37 B.C.

<u>Judaea.</u>	<u>B.C.</u>	<u>Syria.</u>
John Hyrcanus	128	Demetrius III
	125	Alexander Zabinas ¹
	122	Antiochus VIII (Crypus) ²
	115	Antiochus IX (Cyricems) ³
	111	Antiochus VIII (iterum)
Judaea under a monarchy		
Aristobulus I	105	
Alexander Jannaeus	104	
	95	{The sons of Antiochus VIII ⁴
	83	{The son of Antiochus IX ⁵
		Tigranes (King of Armenia)
Salome Alexandra	78	
Hyrcanus II)	69	Antiochus XIII
Aristobulus II)	65	Syria made a Roman province
Aristobulus dethroned	63	
Antigonus	40	
Antigonus executed)		
End of Jewish independ-)	37	
dence)		

1. An Egyptian pretender supported by Ptolemy VII (Physcon).
2. Son of Demetrius III
3. Brother of Antiochus Crypus.
4. Seleucus, Antiochus, Philip, Demetrius.
5. Antiochus Eusebes.

GENEALOGY OF THE HASMONEANS

LIST OF ROMAN EMPERORS AND HERODE

37-2 B. C.

<u>B.C.</u>	<u>Roman Emperors.</u>	<u>The Herods.</u>
37		Herod king of Judaea, Galilee and Trachonitis
27	Augustus	
4		(Archelaus ethnarch of Judaea (Antipas tetrarch of Galilee (Philip tetrarch of Trachonitis
2		Birth of our Lord (Archelaus deposed (Judaea under procurators

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