


Bi 103 – The Synoptic Gospels

**THE RELIGIOUS SETTING
FIRST CENTURY JUDIASM**

February 18th, 2016 Week 3

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Core Jewish Beliefs #1

- **Monotheism:**


Deuteronomy 6:4 5 (ESV)

⁴“Hear, O Israel: The LORD our God, the LORD is one.

⁵You shall love the LORD your God with all your heart and with all your soul and with all your might.


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Core Jewish Beliefs #2

- The Covenant God's Chosen People
 - Abrahamic Covenant
 - Mosaic Covenant
 - Davidic Covenant
 - (anticipating) New Covenant

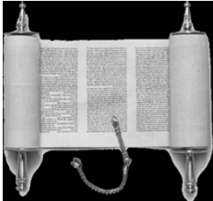



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Core Jewish Beliefs #3

- The Law (Torah) Standards for covenant faithfulness
 - Of the commandments themselves Ex 20: 1-17
 - The 5 books of the Pentateuch



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The Landscape

I. The Places of Worship

1. The Temple / In Jerusalem

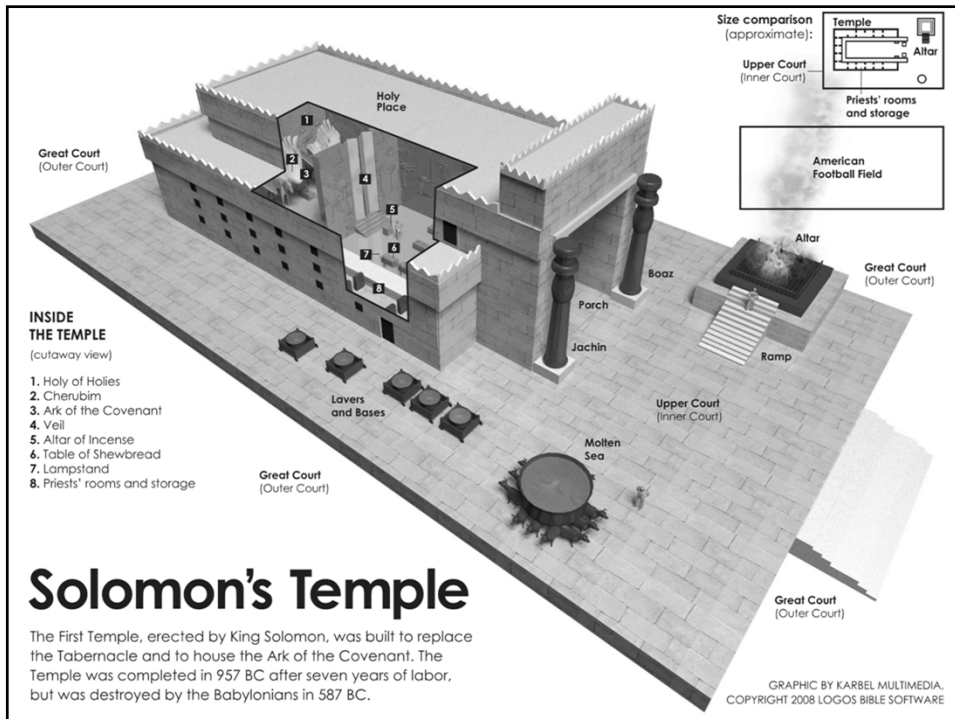
Basic Theology ONE GOD, ONE Temple


- A. Built by Solomon 957 BC&
- B. Based on the Tabernacle
 - i. Specified by God at Sinai
 - ii. Basic furniture
 - a) Outside / Bronze basin / Altar
 - b) Inner court / Table of show bread / lampstand / Incense
 - c) Holy of Holies / Ark of Covenant
- C. Destroyed in 586 BC& by Nebuchadnezzar / Babylon



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1.2. The Second Temple

- A. Persian, Cyrus the Great commissioned Israel to go home, and rebuild their temple 536BC
- B. Construction started, then halted. Eventually restarted and completed the temple by 515BC. Although less than Solomon's temple



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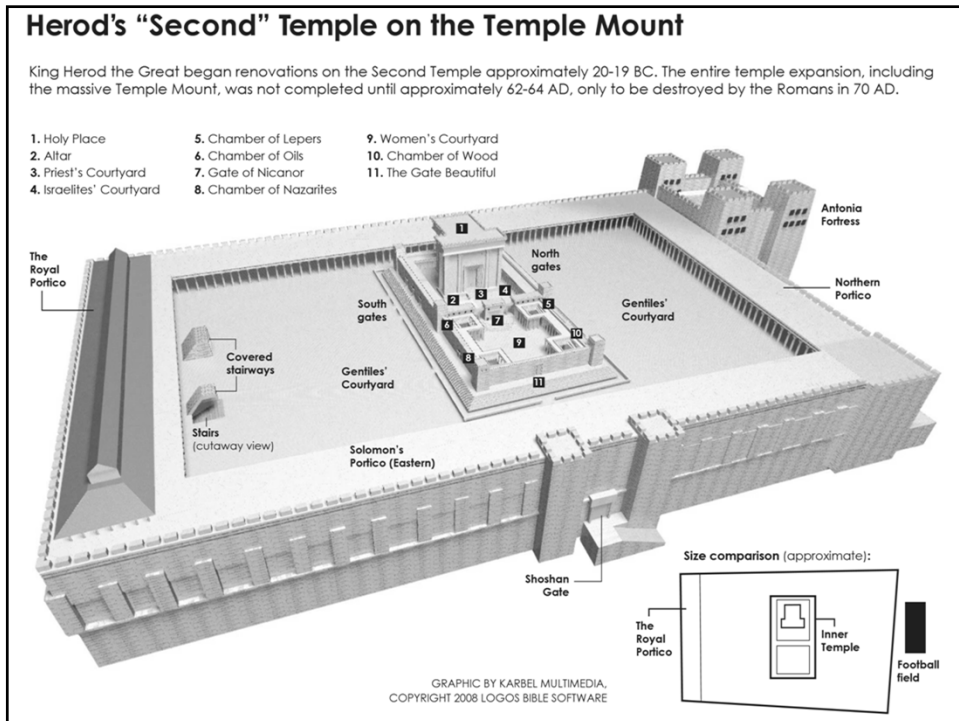
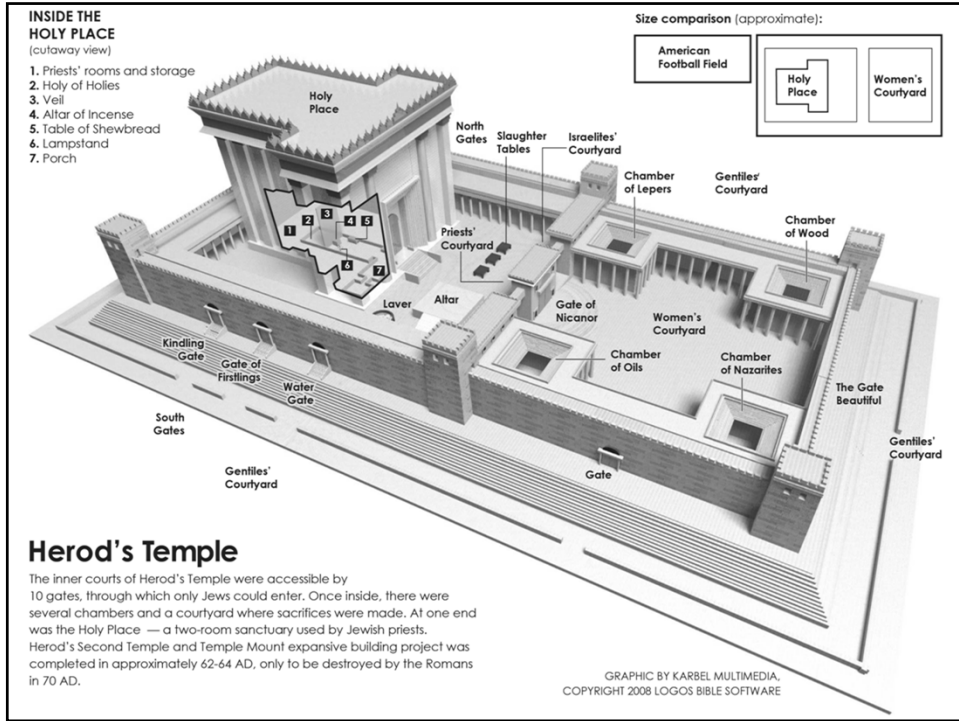


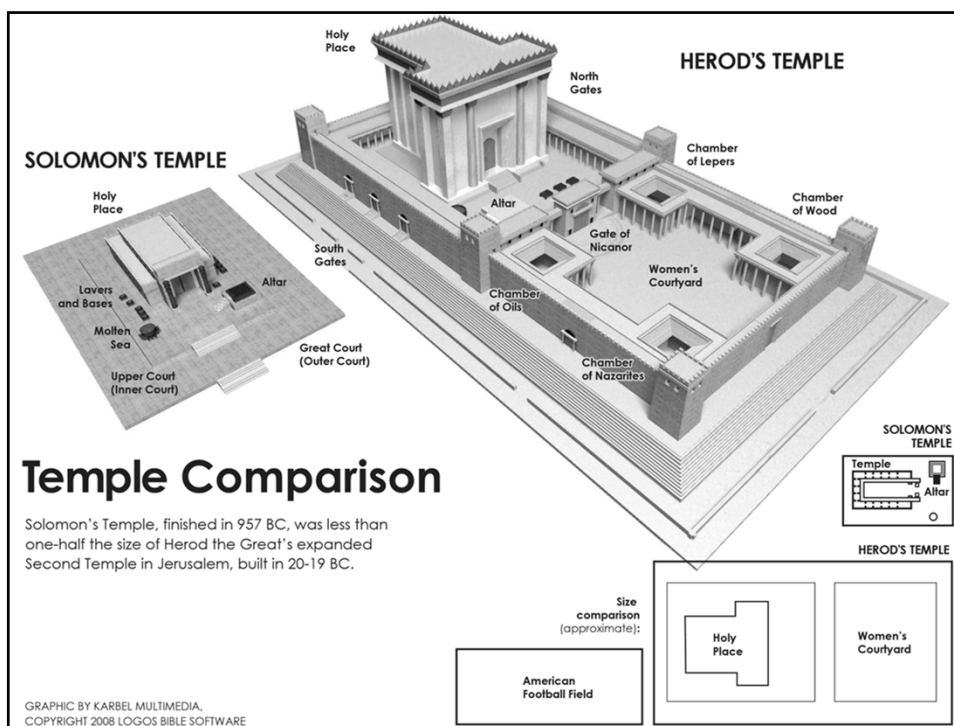
1.3. Herod's Temple

Herod, the Great in 20AD massively remodeled and enlarged the temple and the temple platform to accommodate more people.

Note, the actual Holy of Holies and the Inner Court were un touched during this construction ONLY the exterior was modified to make the new Temple ...

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The Landscape

II. The Synagogue

A place for believers, and proselytes to come and study the word. Where 10 men are, they would build a synagogue.

A. Thought to have been started while exiled, and there was NO temple.

B. Typical service was thought to have:

The Shema


Scripture Reading

Exposition



Prayer

} Much like our worship today


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Synagogue in Capernaum

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The Landscape

III. The Levites and Priests

- A. Levites: one of the 12 tribes. Given NO land, and were to be assistants to the priests in maintaining the tabernacle, and later the temple. Only mentioned 3 times in the NT
- B. Priests: also Levites, but more specifically descendants of Aaron, brother of Moses and the first High Priest of Israel. The priests were to offer the daily sacrifices, maintain the temple grounds, collect tithes, pronounce blessings and perform purification rights.

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III. Levites and Priests


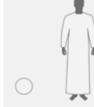






III.C. The High Priest

1. Highest religious office, and it was to be life long.
2. Oversaw day to day operation of the temple and the other priests.
3. Once a year, on the Day of Atonement he would offer sacrifices for the nation
4. Caiaphas was the High Priest during Jesus time, BUT his father-in-law Annas had been the High Priest before him having been deposed by the Romans.
5. Without a Dividic King, the High Priest fulfilled many administrative rolls as well.



III.C. The High Priest

HIGH PRIEST'S ORDER OF DAILY DRESS

 <p>1. Pants The priests can take their street clothes off only after they had put on the pants.</p>	 <p>2. Tunic The sleeves are made separately and are the only pieces sewn, not woven.</p>	 <p>3. Belt This combination of materials is only allowed for the priests' garments.</p>	 <p>4. Robe The hem is adorned with hollow wool "pomegranates" and gold bells.</p>
 <p>5. Ephod Made of all five materials, it is considered the most important garment.</p>	 <p>6. Breastplate It is set with 12 stones whose colors match the flags of the tribes of Israel.</p>	 <p>7. Turban A blue wool cap with gold bands may have been placed over the linen turban.</p>	 <p>8. Crown The thin plate of gold engraved with the raised words "Holy to the Lord."</p>

A CLOSER LOOK

Putting on the turban consisted of taking a strip of linen approximately 24 feet long and winding it around the head.

Settings of gold on the shoulder straps of the ephod are fit for two sardonyx "remembrance" stones, each engraved with six names of the tribes of Israel, in order of their birth.

The Urim V'Tummim is the divine name of God written on a piece of parchment. Its presence allowed for the divine guidance received by the illumination of the letters on the stones.

The tunic is woven in a checkered knit pattern as opposed to a cross-weave pattern. The sleeves are woven separately, and then sewn on.

The bells made it easier to follow the priests' movements during service. There are as many as 72 wool pomegranates woven onto the hem of the robe.

The floor of the Temple is holy, and consequently the priests are to keep their feet bare.





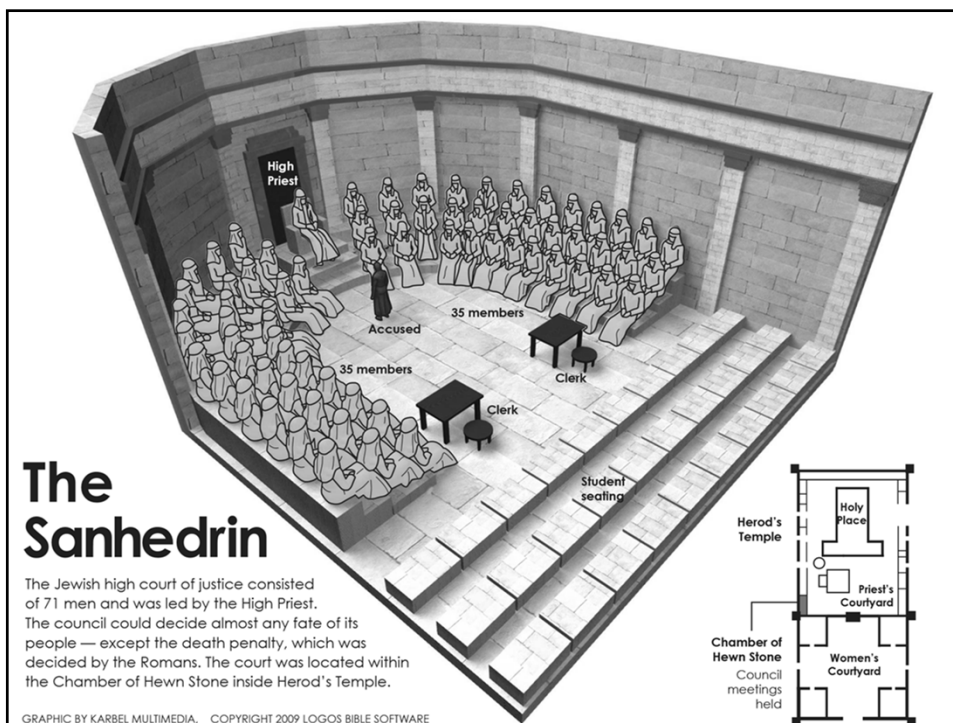
III. Levites & Priests

III.D. The Sanhedrin

1. The High Priest was the leader
2. There were 71 total members.
Typically made up of Jerusalem nobility and Priests
3. Met in a chamber of the Temple
4. Its power varied with the time, but during the life of Jesus, with Roman authority typically based in Caesarea the Sanhedrin wielded a lot of power everything short of a death sentence.

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III. Levites & Priests

III.8. Scribes, later known as Rabbis

1. The Scribes developed following the Post Exilic return to Israel.
2. Scribes not only transcribed the text, but they interpreted it, and taught it to the people.
3. Scribal training took place in both the temple, and the synagogues and was heavily by ROOT. Candidates needed to repeat verbatim the traditions of the elders. This is commented on in contrast to the teaching of Jesus whose dynamic teaching and personal authority are set in contrast to the scribes.
4. Many scribes were Pharisees but some were also priests and Sadducees
5. The office of scribe / Rabbi was obtained by knowledge and ability unlike the priests which is by inheritance..

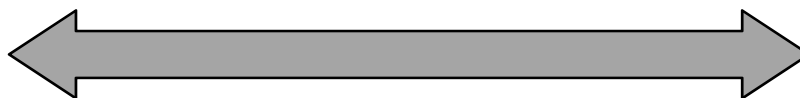


Other Jewish groups – Politics

Herodians	Sadducees	Pharisees	Essenes	Zealots
Active supporters of Pro-Roman Herodian dynasty	Supporters of status quo and favorable to Romans	Anti-Roman though still involved in Political affairs	Withdrew from society, waiting for God to overthrow the Romans	Violently anti-Roman, actively seeking to overthrow the government

Pro-Roman

Anti-Roman





Other Jewish Groups

- I. The Sadducees
 - A. Mostly priestly families that supported the Hasmonean dynasty
 - B. With their pro Roman Policies they tended to be open to Hellenistic influence
 - C. They were very status-quo and were theologically conservative only accepting the Pentateuch.
 - D. They were not looking for a messiah, and rejected notions of immortality of the soul, resurrection of the body, and a belief in predestination (determinism)
 - E. Since their power base was in the temple, after it's destruction in 70CE their group and influence disappeared.

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Other Jewish Groups

- II. The Pharisees
 - A. Probably from the Hasidim, pious Jews who fought with the Maccabees.
 - B. Unlike the Sadducees, the Pharisees were mostly middle class lay people, business men or craftsmen. They were involved in the synagogue community and functioned as a mediating force between the poorer folk and the aristocracy.
 - C. The most distinctive characteristic was their strict adherence to Torah, not only the written, but also the oral law which elaborated and expanded the OT

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II. The Pharisees

D. They believed

1. in the resurrection of the dead,
2. Steered a middle road between free will and the determinism of the Essenes.
3. Cultivated a strong hope in the coming Messiah, the Son of David who would deliver them from foreign oppression. This made them anti-Roman but not as strong as the Zealots.

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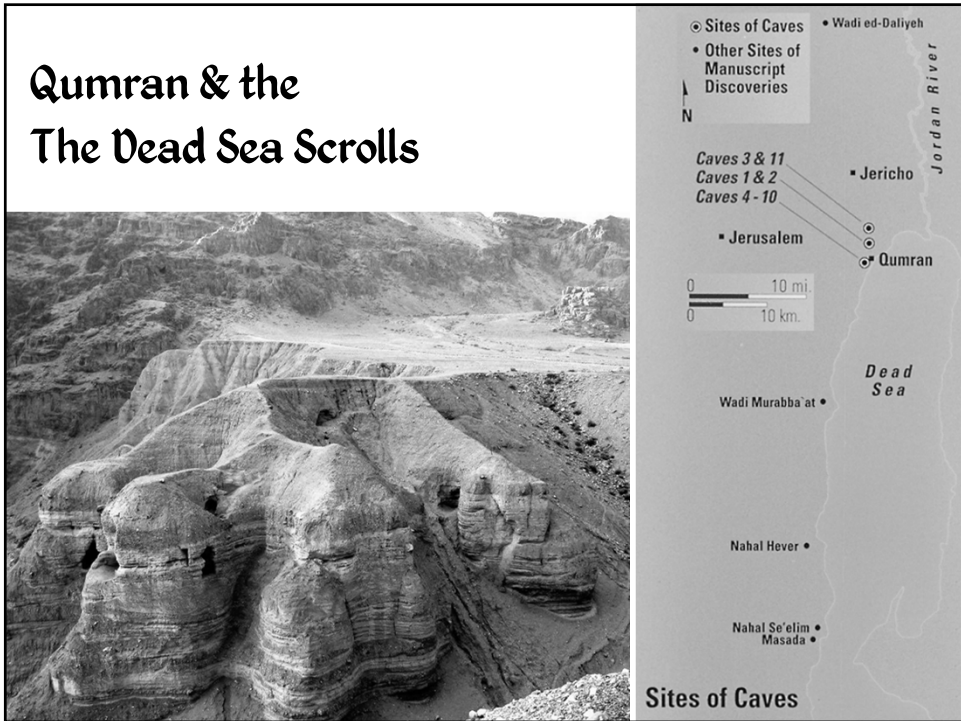
Other Jewish Groups

III. The Essenes


- A. Thought to have grown out of the Hasidim movement,
- B. The Essenes had beliefs similar to the Pharisees but more separatist and were expecting an apocalyptic intervention by God, and they were the righteous remnant.
- C. Refused to offer sacrifices in Jerusalem because the temple was “polluted”
- D. The group expected two Messiahs ...
 1. A military messiah from the line of David
 2. A priestly messiah from the line of Aaron

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Zealots, and other Revolutionaries

- The formal Zealots as a political party appears late, (66-73 CE) yet zealot like activity happened throughout the early first century.
- Some based on social banditry (Robin Hood)
- Other movements based on a messianic plan to overthrow the Romans and begin a Jewish state.



GLADIUS HISPANIENSIS

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Zealots, and other Revolutionaries

- Josephus describes many of these as being a part of a 4th philosophy of Judaism. Josephus claims they held beliefs similar to the Pharisees BUT would accept no one but God as their ruler, and so actively sought to overthrow the Romans.

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Jewish groups after 70CE

Sadducees	Essenes	Zealots	Pharisees
The destruction of the temple in 70 CE ends Sadducean power and influence	The Qunran community is destroyed by the Romans in the Jewish War of 66-73CE	The Zealot movement is decimated in 70CE, and then destroyed after the second Jewish revolt in 135CE	The teachings of the Pharisees were to a large extent preserved in rabbinic Judaism after 70CE and in modern Orthodox Judaism

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Herodians

- Only mentioned 3 times in the Gospels
- They were political opposites of social bandits and the revolutionaries.
- They were supporters of pro-Roman Herodian dynasty and during Jesus' life they were mostly based in Galilee and Perea where Herod Antipas ruled.

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The People of the Land (Am-ha-Eretz)

- Represented MOST people of the land, including poor farmers, craftsmen and merchants
- In General
 - they hated Roman rule and taxation
 - And respected the Pharisees and scribes
- Most were actively awaiting a political messiah

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- In general, the higher a person's social and political status the more Hellenistic and pro-Roman they would be.
- Wealthy landowners, the priestly aristocracy and rich merchants would have been more content with the status quo than the destitute poor who eeked out a meager living under heavy-handed Roman Taxation.

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Trends in 1st Century Judaism

- Apocalypticism
 - Refers to a variety of end time movements in Israel from about 200 BCE to 200 CE
 - Looks to God's immanent intervention to establish his kingdom, deliver the righteous, judge sinners and bring in the age to come.
 - Apocalyptic literature is generally "crisis" literature
 - Written to encourage perseverance of God's people
 - Usually written pseudonymously (falsely attributed to an Old Testament author)
 - Often written with symbolic and vivid imagery like Isaiah, Ezekiel, and Daniel
 - In some of these works God alone acts, in others, a messiah or some other agent of God intervenes.

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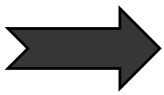
- In a sense Christians who were looking for the immanent return of Jesus could be classified as Apocalyptic BUT a key difference is that Christian salvation has past, present and future dimensions.
 - It is achieved in the past (Romans 8:24)
 - It is worked out in the present (Philippians 2:12)
 - It is consummated in the future (Romans 5:9-10)

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Trends in 1st Century Judaism

- Messianic Expectation – There was wide spread hope for the coming of “an anointed one” “a Messiah” especially the Davidic Messiah.
- The Psalms of Solomon, a Pseudipigraphic work reflects this expectation. 
- Zechariah in Luke 1 reflects this hope for the horn of salvation for the house of his servant David.

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Literary Sources for 1st Century Jewish Life

- Josephus . . . can go by many titles. Spent later years writing in Rome with 4 of his major texts surviving.
- Philo . . . Jewish Scholar lived in Alexandria Very prolific with many surviving works
- The Dead Sea Scrolls Already discussed.
- The Apocrapha

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Roman Catholic Apocrypha

1. Tobit (c. 200 BC)
2. Judith (c. 150 BC)
3. 1 Maccabees (c. 110 BC)
4. 2 Maccabees (c. 110 – 70 BC)
5. Wisdom of Solomon (c. 30 BC)
6. Ecclesiasticus (Wisdom of Jesus ben Sirach) (132 BC)
7. Baruch (chaps. 1 – 5) (c. 150 – 50 BC)

Additions to Other Books

- Letter of Jeremiah (Baruch, chap. 6) (c. 300 – 100 BC)
 Additions to Esther (10:4 – 16:24) (c. 140 – 130 BC)
 Additions to Daniel (c. 100 BC)
- The Prayer of Azariah and the Song of the Three Jews (Dan. 3:24 – 90)
 - Susanna (Daniel 13)
 - Bel and the Dragon (Daniel 14)

Other Apocryphal Books

(Rejected by Roman Catholics but included in some editions of the Apocrypha)

- 1 Esdras (called 3 Esdras by Roman Catholics) (c. 150 – 100 BC)
 - 2 Esdras (called 4 Esdras by Roman Catholics) (c. AD 100)
 - 3 Maccabees
 - 4 Maccabees
- Prayer of Manasseh (2nd or 1st century BC)
 Psalm 151

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Literary Sources – Rabbinic Writings

- The Mishnah (Means repetition)
This was the Oral tradition that after 70CE continued to grow. About 200CE Rabi Judah Ha-Nasi had it put to writing. It is about the length of the Bible and composed of Rabbinic rulings from applying the Torah to everyday life.
 - The Tosefta (means additions) were additions to the Mishnah
 - The Gemara (means completion) were comments on the Mishnah from the 3rd-5th centuries
- } Together make up
The Talmud

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The Literature of Judaism

HEBREW SCRIPTURES
"TaNaK" (Old Testament)
traditionally dated from
about 1400–400 BC

The Law (Torah)
The Prophets (Nevi'im)
The Writings (Kethu'bim)



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The Literature of Judaism (Part 2)

SECOND TEMPLE (OR INTERTESTAMENTAL) LITERATURE
(Approximately 3rd century BC through 1st century AD)

Religious Literature	Translation
Dead Sea Scrolls, c. 200 BC – AD 70 Sectarial library of the Qumran community near the Dead Sea	Septuagint (LXX) c. 3rd century BC Greek translation of Hebrew Scriptures
Apocrypha, c. 3rd to 1st centuries BC Collection of intertestamental Jewish works included in the Roman Catholic and Eastern Orthodox Bibles. <i>Apocrypha</i> means "hidden" and refers to the esoteric nature of these books.	
Pseudepigrapha, most dated from 2nd century BC to 2nd century AD Diverse collection of over 60 intertestamental works, most later than the Apocrypha. <i>Pseudepigrapha</i> means "written under an assumed name."	

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The Literature of Judaism (Part 3)

POSTBIBLICAL (RABBINIC) JEWISH LITERATURE

Rabbinic Discussion of Torah	Bible Versions and Commentaries				
Includes <i>halakah</i> (legal rulings) and <i>haggadah</i> (illustrative material)	<div style="margin-bottom: 10px;"> Targums Aramaic paraphrases of the Hebrew Scriptures </div> <div> Midrashim Rabbinic commentaries on Hebrew Scriptures </div>				
<table border="0" style="width: 100%;"> <tr> <td style="width: 15%; vertical-align: middle;"> Talmud Two editions: • Palestinian (4th century AD) • Babylonian (5th century AD) </td> <td style="border-left: 1px solid black; padding-left: 5px;"> Mishnah, c. AD 200 Oral traditions of the rabbis, codified in written form. Mostly <i>halakah</i>, or legal rulings </td> </tr> <tr> <td style="border-left: 1px solid black; padding-left: 5px;"> Tosefta, 3rd – 4th centuries AD "Additions" to the Mishnah </td> </tr> <tr> <td style="border-left: 1px solid black; padding-left: 5px;"> Gemarah, 3rd – 5th centuries AD Expansions on the Mishnah, both <i>halakah</i> and <i>haggadah</i> </td> </tr> </table>		Talmud Two editions: • Palestinian (4th century AD) • Babylonian (5th century AD)	Mishnah, c. AD 200 Oral traditions of the rabbis, codified in written form. Mostly <i>halakah</i> , or legal rulings	Tosefta, 3rd – 4th centuries AD "Additions" to the Mishnah	Gemarah, 3rd – 5th centuries AD Expansions on the Mishnah, both <i>halakah</i> and <i>haggadah</i>
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Halakah are legal rulings and interpretations Haggadah are non legal portions – stories, explanatory narratives					
(Note: The Talmud box in the original image is connected to the Mishnah/Tosefta/Gemarah box by a bracket on the left side.)					

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