

## Discovery 29

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### 1. The Egyptian Empire:

In the four centuries preceding Christ, The Egyptian empire, the oldest and in many respects the most perfectly developed civilization of antiquity, was tottering to its ruins. The Caesarian conquest of 47 BC was followed, 17 years later, by the annexation of Egypt to the new world-power, as a Roman province.

### 2. Greece

In Greece also the old glory was passing away. Endless wars sapped the strength of the national life. The strength of Athens and Sparta, of Corinth and Thebes had departed, and when about the beginning of our period, in 337 BC, the congress of Greek states had elected Philip of Macedon to the hegemony of united Greece, Greece became a fighting machine for the conquest of the world.

### 3. Rome

Rome meanwhile was strengthening herself, by interminable wars, for the great task of world-conquest that lay before her. Rome had become the mistress of the world and every road led to her capital.

### 4. Asia

In Asia the Persian empire, heir to the civilization and traditions of the great Assyrian-Babylonian world-power, was fast collapsing and was ultimately utterly wiped out by the younger Greek empire and civilization.

**The Syrian Period** The Syrian period (204-165 BC). Israel now entered into the valley of the shadow of death. The aspect of everything changed when Antiochus Epiphanes (175-164 BC) came to the throne. He may fitly be called the Nero of Jewish history. The nationalists among the Jews were at that time wrangling with the Hellenists for the control of affairs. Antiochus the opportunity he craved to wreak his bitter hatred on the Jews, in the spoliation of Jerusalem, in the wanton and total defilement of the temple, and in a most horrible persecution of the Jews (1 Macc 1:16-28; 2 Macc 5:11-23; Da 11:28; Ant, XII, v, 3.4). Thousands were slain, women and children were sold into captivity, the city wall was torn down, all sacrifices ceased, and in the temple on the altar of burnt offering a statue was erected to Jupiter Olympius (1 Macc 1:43; 2 Macc 6:1-2).

A priestly family dwelling at Modin, west of Jerusalem, named Hasmonean, after one of its ancestors, consisting of Mattathias and his five sons, raised the standard of revolt, which proved successful after a severe struggle.

**The Maccabean Period** Judas Maccabeus, who succeeded his father, as leader of the Jewish patriots, was a past master in this kind of warfare. All efforts of Antiochus to quell the rebellion failed most miserably, in three Syrian campaigns. The king died of a loathsome disease and peace was at last concluded with the Jews. Though still nominally under Syrian control, Judas became governor of Palestine. His first act was the purification and rededication of the temple, from which the Jews date their festival of purification (see *PURIFICATION*). When the Syrians renewed the war, Judas applied for

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aid to the Romans, whose power began to be felt in Asia, but he died in battle before the promised aid could reach him. Eventually, Pompey took the city, after a siege of three months, and entered the holy of holies, thereby forever estranging from Rome every loyal Jewish heart.

**The Roman Period** The Roman period (63-4 BC). Judea now became a Roman province. In the war between Pompey and Caesar, Judea was temporarily forgotten, but after Caesar's death, under the triumvirate of Octavius, Antony and Lepidus, Antony, the eastern triumvir, favored Herod the Great, whose intrigues secured for him at last the crown of Judea and enabled him completely to extinguish the old Maccabean line of Judean princes.

## Writings

**The Apocrypha.** First of all among the fruits of this literary activity stand the apocryphal books of the Old Testament. It is enough here to mention them. They are fourteen in number: 1 and 2 Esdras, Tobit, Judith, 2 Esther, Wisdom of Solomon, Ecclesiasticus, in Baruch, So of the Three Holy Children, History of Susannah, Bel and the Dragon, Prayer of Manasses, 1 and 2 Maccabees. As 3 and 4 Maccabees fall presumably within the Christian era, they are not here enumerated. All these apocryphal writings are of the utmost importance for a correct understanding of the Jewish problem in the day which they were written.

**Pseudepigrapha** Thus named from the spurious character of the authors' names they bear. Two of these writings very probably belong to our of period, while a host of them evidently belong to a later date. In this class of writings there is a mute confession of the conscious poverty of the day. First of all, we have *the Psalter of Solomon*, originally written in Hebrew and translated into Greek--a collection of songs for worship, touching in their spirit, and evincing the fact that true faith never died in the heart of the true believer. The second is the *Book of Enoch*, a production of an apocalyptic nature, named after Enoch the patriarch, and widely known about the beginning the Christian era. This book is quoted in the New Testament (Jude 1:14). It was originally written in Hebrew or Aramaic and translated into Greek as there is no trace of a Christian influence in the book, the presumption is that the greater part of it was written at an earlier period. Both Jude and the author of Revelation must have known it, as a comparative study of both books will show. The question of these quotations or allusions is a veritable crux interpretum: how to reconcile the inspiration of these books with these quotations?

**The Septuagint.** The tradition of the Septuagint is told by Josephus (Ant., XII, ii, 13). Aristeeas and Aristobulus, a Jewish priest in the reign of Ptolemy Philometor (2 Macc 1:10), are also quoted in support of it by Clement of Alexandria and by Eusebius. The truth of the matter is most probably that this great translation of the Old Testament Scriptures was begun at the instance of Ptolemy Philadelphus 285-247 BC, under the direction of Demetrius Phalereus, and was completed somewhere about the middle of the 2nd century BC. Internal evidence abounds that the translation was made by different hands and at different times. If the translation was in any way literal, the text of the Septuagint raises various interesting questions in regard to the Hebrew text that was used

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in the translation, as compared with the one we now possess. The Septuagint was of the utmost missionary value and contributed perhaps more than any other thing to prepare the world for the "fullness of time."

### Spiritual Conditions

The return from Babylon marked a turning point in the spiritual history of the Jews. From that time onward, the lust of idolatry, which had marked their whole previous history, utterly disappears. In the place of it came an almost intolerable spirit of exclusiveness, a striving after legal holiness, these two in combination forming the very heart and core of the later Pharisaism. The holy books, but especially the law, became an object of almost idolatrous reverence; the spirit was utterly lost in the form. And as their own tongue, the classic Hebrew, gradually gave way to the common Aramaic, the rabbis and their schools strove ever more earnestly to keep the ancient tongue pure, worship and life each demanding a separate language. Thus, the Jews became in a sense bilingual, the Hebrew tongue being used in their synagogues, the Aramaic in their daily life, and later on, in part at least, the Greek tongue of the conqueror, the lingua franca of the period.

**Pseudepigrapha** (some not Jewish) from <http://www.earlyjewishwritings.com>

<a href="#"><u>Apocalypse of Abraham</u></a>	<a href="#"><u>Eupolemus</u></a>	<a href="#"><u>3 Maccabees</u></a>
<a href="#"><u>Testament of Abraham</u></a>	<a href="#"><u>Pseudo-Eupolemus</u></a>	<a href="#"><u>4 Maccabees</u></a>
<a href="#"><u>Apocalypse of Adam</u></a>	<a href="#"><u>Apocryphon of Ezekiel</u></a>	<a href="#"><u>5 Maccabees</u></a>
<a href="#"><u>Testament of Adam</u></a>	<a href="#"><u>Ezekiel the Tragedian</u></a>	<a href="#"><u>Syriac Menander</u></a>
<a href="#"><u>Life of Adam and Eve</u></a>	<a href="#"><u>Greek Apocalypse of Ezra</u></a>	<a href="#"><u>Testament of Moses</u></a>
<a href="#"><u>Ahiqar</u></a>	<a href="#"><u>Questions of Ezra</u></a>	<a href="#"><u>Book of Noah</u></a>
<a href="#"><u>Letter of Aristeas</u></a>	<a href="#"><u>Revelation of Ezra</u></a>	<a href="#"><u>Orphica</u></a>
<a href="#"><u>Aristeas the Exegete</u></a>	<a href="#"><u>Vision of Ezra</u></a>	<a href="#"><u>Philo the Epic Poet</u></a>
<a href="#"><u>Aristobulus</u></a>	<a href="#"><u>Fragments of Pseudo-Greek Poets</u></a>	<a href="#"><u>Pseudo-Philo</u></a>
<a href="#"><u>Artapanus</u></a>	<a href="#"><u>Pseudo-Hecataeus</u></a>	<a href="#"><u>Pseudo-Phocylides</u></a>
<a href="#"><u>2 Baruch</u></a>	<a href="#"><u>Hellenistic Synagogal Prayers</u></a>	<a href="#"><u>The Lives of the Prophets</u></a>
<a href="#"><u>3 Baruch</u></a>	<a href="#"><u>Testament of Isaac</u></a>	<a href="#"><u>History of the Rechabites</u></a>
<a href="#"><u>4 Baruch</u></a>	<a href="#"><u>Martyrdom and Ascension of Isaiah</u></a>	<a href="#"><u>Apocalypse of Sedrach</u></a>
<a href="#"><u>Cleodemus Malchus</u></a>	<a href="#"><u>Ladder of Jacob</u></a>	<a href="#"><u>Treatise of Shem</u></a>
<a href="#"><u>Apocalypse of Daniel</u></a>	<a href="#"><u>Prayer of Jacob</u></a>	<a href="#"><u>Sibylline Oracles</u></a>
<a href="#"><u>More Psalms of David</u></a>	<a href="#"><u>Testament of Jacob</u></a>	<a href="#"><u>Odes of Solomon</u></a>
<a href="#"><u>Demetrius the Chronographer</u></a>	<a href="#"><u>Jannes and Jambres</u></a>	<a href="#"><u>Psalms of Solomon</u></a>
<a href="#"><u>Eldad and Modad</u></a>	<a href="#"><u>Testament of Job</u></a>	<a href="#"><u>Testament of Solomon</u></a>
<a href="#"><u>Apocalypse of Elijah</u></a>	<a href="#"><u>Joseph and Aseneth</u></a>	<a href="#"><u>Thallus</u></a>
<a href="#"><u>1 Enoch</u></a>	<a href="#"><u>History of Joseph</u></a>	<a href="#"><u>Theodotus</u></a>
<a href="#"><u>2 Enoch</u></a>	<a href="#"><u>Prayer of Joseph</u></a>	<a href="#"><u>Testaments of the Twelve Patriarchs</u></a>
<a href="#"><u>3 Enoch</u></a>	<a href="#"><u>Jubilees</u></a>	<a href="#"><u>Apocalypse of Zephaniah</u></a>

## ***Outline of The Revelation of John***

### **PROLOGUE (Ch. 1:1-3); GREETINGS (Ch. 1:4-8)**

#### **VISION #1 (Ch. 1:9-20)**

#### **SEVEN CHURCHES (Ch. 2-3)**

Ephesus (Ch. 2:1-7); Smyrna (Ch. 2:8-11); Pergamum (Ch. 2:12-17); Thyatira (Ch. 2:18-29); Sardis (Ch. 3:1-6); Philadelphia (Ch. 3:7-13); Laodicea (Ch. 3:14-22)

#### **VISION #2 SEVEN SEALS (Ch. 4-8:5)**

The Throne of God (Ch. 4); The Lamb opens the Seven Seals (Ch. 5)

Seal #1 White Horse of Victory (Ch. 6:1-2)

Seal #2 Red Horse of Persecution (Ch. 6:3-4)

Seal #3 Black Horse of Injustice (Ch. 6:5-6)

Seal #4 Pale Horse of Death (Ch. 6:7-8)

Seal #5 Martyrs (Ch. 6:9-11)

Seal #6 Cataclysm (Ch. 6:12-17) 144,000 Sealed (Ch. 7)

Seal #7 Seal of Seven Trumpets (Ch. 8:1-5)

#### **VISION #3 SEVEN TRUMPETS (Ch. 8:6-11:19)**

Trumpet #1 Hail and Fire with blood (Ch. 8:6-7)

Trumpet #2 Burning Mountain cast into the sea (Ch. 8:8-9)

Trumpet #3 Falling Star (Ch. 8:10-11)

Trumpet #4 Sun Moon and Stars Struck (Ch. 8:12)

Trumpet #5 Plague of Locusts (Ch. 9:1-12)

Trumpet #6 Angels of Death (Ch. 9:13-21) ; Ministering Angel and the Little Book (Ch. 10); Two Witnesses (Ch. 11:1-14)

Trumpet #7 Final Judgment and Second Coming (Ch. 11:15-19)

#### **VISION #4 SEVEN PERIODS OF HISTORY (Ch. 12-14)**

The Dragon (Ch. 12:7-12); The Woman (Ch. 12:13-17); The Beast from the Sea (Ch. 13:1-10); The Beast from the Earth (Ch. 13:11-18); The 144,000 (Ch. 14:1-5); The Fall of Babylon and Second Coming (Ch. 14:6-14)

#### **VISION #5 SEVEN PLAGUES OF WRATH (Ch. 15-16)**

Seven angels with Plagues (Ch. 15)

Plague #1 Earth (Ch. 16:1-2); Plague #2 Sea (Ch. 16:3); Plague #3 Rivers (Ch. 16:4-7);

Plague #4 Sky (Ch. 16:8-9); Plague #5 Torment (Ch. 16:10-11); Plague #6 Second

Coming and Armageddon (Ch. 16:12-16); Plague #7 End (Ch. 16:17-21)

#### **VISION #6 VICTORY OVER BABYLON (Ch. 17-19)**

Babylonian Woman (Ch. 17)

Fall of Babylon (Ch. 18)

Second Coming and The Last Battle (Ch. 19)

#### **VISION #7 VICTORY OVER SATAN (Ch. 20-22:7)**

Millennium and Second Coming (Ch. 20)

New Jerusalem (Ch. 21-22:7)

#### **SECOND COMING (Ch. 22:8-21)**