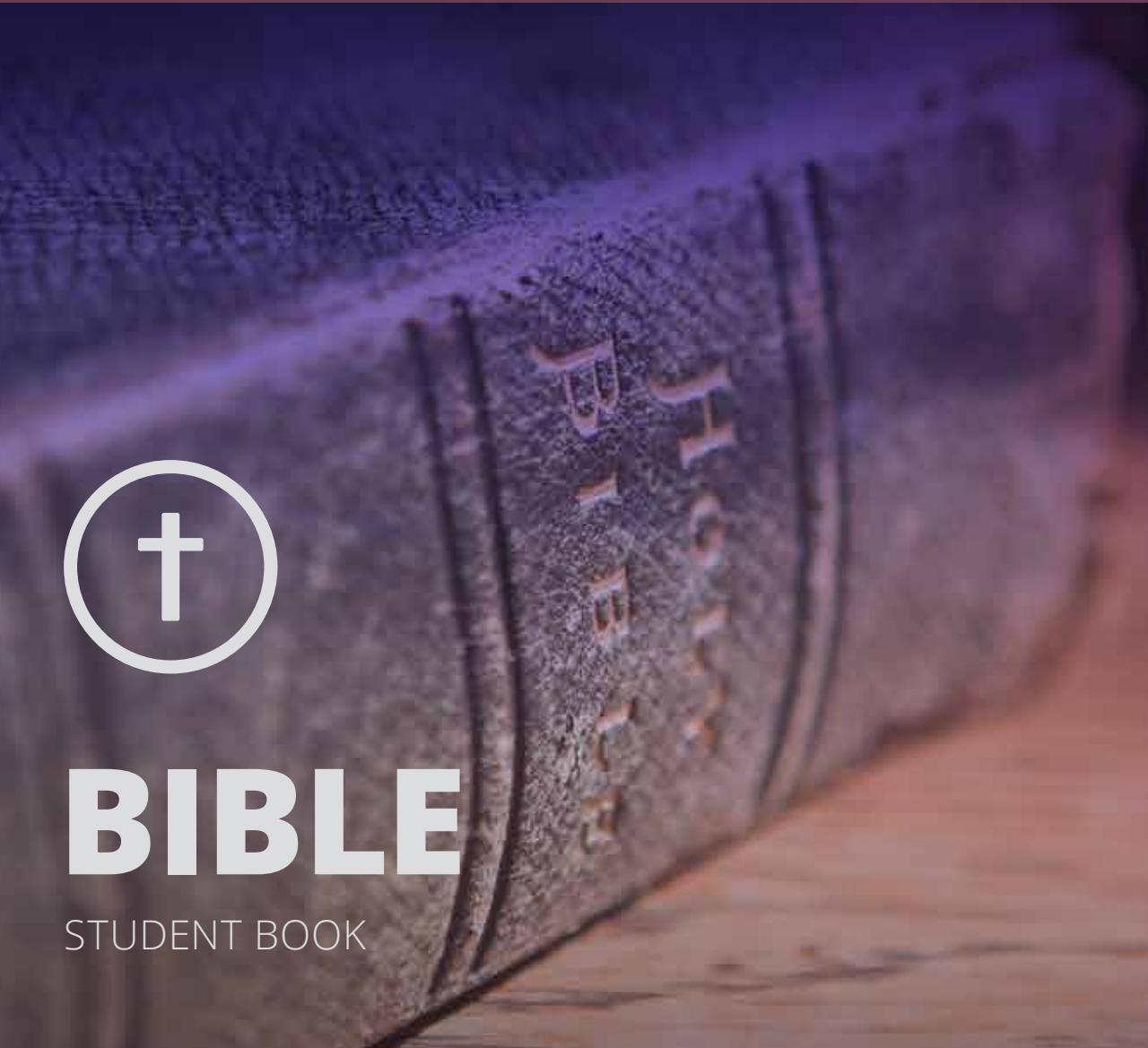




BIBLE

STUDENT BOOK

► **9th Grade | Unit 1**



BIBLE 901

Introduction to the New Testament

INTRODUCTION |3

1. BACKGROUND INFORMATION 5

VARIOUS EMPIRES AND PERIODS |7

RELIGIOUS LITERATURE |12

RELIGIOUS PARTIES |16

SELF TEST 1 |22

2. NEW TESTAMENT BOOKS 25

HISTORICAL BOOKS |25

INSTRUCTIVE BOOKS |32

PROPHETICAL BOOK |41

SELF TEST 2 |46

3. CHRONOLOGICAL SEQUENCE 49

EVENTS IN THE GOSPELS |50

EVENTS IN THE EARLY CHURCH |64

EVENTS IN REVELATION |73

SELF TEST 3 |79



LIFEPEAC Test is located in the center of the booklet. Please remove before starting the unit.

Authors:

Ronald Jerry Evans, Th.M.
Muriel Irene Evans, Th.M.

Editor:

Richard W. Wheeler, M.A. Ed.

Consulting Editor:

John L. Booth, Th.D.

Revision Editor:

Alan Christopherson, M.S.

Westover Studios Design Team:

Phillip Pettet, Creative Lead

Teresa Davis, DTP Lead

Nick Castro

Andi Graham

Jerry Wingo



**804 N. 2nd Ave. E.
Rock Rapids, IA 51246-1759**

© MCMXCVI by Alpha Omega Publications, Inc. All rights reserved. LIFEPAK is a registered trademark of Alpha Omega Publications, Inc.

All trademarks and/or service marks referenced in this material are the property of their respective owners. Alpha Omega Publications, Inc. makes no claim of ownership to any trademarks and/or service marks other than their own and their affiliates, and makes no claim of affiliation to any companies whose trademarks may be listed in this material, other than their own.

Introduction to the New Testament

Introduction

The Bible is God's *revelation* of Himself to man. It is inspired by the Holy Spirit and was written for us in two main divisions. The first contains thirty-nine books and is called the Old Testament. The second has twenty-seven books and is known as the New Testament. The term *testament* means *covenant* or *agreement*. The death and Resurrection of Jesus Christ brought the old covenant to an end and began the new agreement. He is the focal point of all history. Hebrews 1:1-2 states that God has spoken to us in these last days by His Son.

Studying this LIFEPAC® you will learn about the events between the Old Testament and the New Testament. You will see how the way was prepared for the coming of the Messiah and the spreading of the good news of the Gospel to the ends of the earth. A look at the political and religious situation will set the scene for the events that are shared in the *Gospels*, *Acts*, the *Epistles*, and *Revelation*. After you examine the inter-Testamental period, you will learn how the four Gospels were written. You will see how they relate to one another and to the rest of the New Testament. You will also realize that *Acts*, the *Epistles*, and *Revelation* are really rooted in the facts which the Gospels record.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAC. When you have finished this LIFEPAC, you should be able to:

1. Tell how the events in the inter-Testamental period paved the way for the coming of Christ and the spreading of the Gospel.
2. Name the three divisions of the New Testament and tell how they relate to each other.
3. Tell about the major events in the Gospels, the early church, and the Revelation.

As you study the sequence of events in the New Testament, you will understand that the Bible is a living organism. Every part is vitally connected with every other part. The Holy Spirit, who is the Author, made sure of this. The central subject of the whole Bible is the Lord Jesus Christ. Learning the names of the books of the New Testament and how they fit into the time sequence will give you a better grasp of the events of the first century. Studying about the authors will help you to appreciate the fact that God used ordinary men to pen the greatest Book the world has ever known. You will become aware that the Lord made sure that we would have a reliable written record so that we could believe in the Lord Jesus Christ and find abundant life in Him.

In this LIFEPAC you will study as *background information* the history between the Old Testament and New Testament periods. You will look at the religious literature that was written during that time and see the rise of religious parties or sects which were in existence in Jesus' day. In this LIFEPAC an overview of both the *content* and the *chronological sequence* of the New Testament books will be presented.

1. BACKGROUND INFORMATION

The last book of the Old Testament is Malachi. Between Malachi and the first book of the New Testament, Matthew, 400 years of history elapsed. The period between Malachi and Matthew has been called the inter-Testamental period, and also the Silent Years. The term *silent* is used because no words from any prophets of God were recorded as Scripture during this period. In Malachi 4:4-6 the prophet had warned the people that the next main event from God would be a ministry similar to that of Elijah. This prophecy was fulfilled at the beginning of the New Testament period in the person of John the Baptist (Matthew 11:7-15; 17:9-13).

The *various empires* that came into power during the inter-Testamental period had a great

effect on the Jews. Each new empire gained or fought for control of the Land of Israel. The Gentile empires helped to mold Jewish life and thought. The attitudes and actions of the Jews during Christ's day were a result of the impact of the inter-Testamental period on their nation. The main empires during this time were the Persian, Grecian, and Roman, with Egyptian, Syrian, and Maccabean periods between the Grecian Empire and the Roman Empire. The *religious literature* of this period included the Apocrypha, the Pseudepigrapha, and the Septuagint. The conflicts which the Jews had with these empires helped to shape the *religious groups* within Judaism. The three main groups in Jesus' day were the scribes, Pharisees, and Sadducees.

SECTION OBJECTIVES

Review these objectives. When you have completed this section, you should be able to:

1. Tell how the events in the inter-Testamental period paved the way for the coming of Christ and the spreading of the Gospel.
 - 1.1 Tell how the various empires changed Jewish thought and life.
 - 1.2 Tell how the religious literature of the inter-Testamental period had good and bad effects on the Jewish nation.
 - 1.3 Name the religious groups of Jesus' day and state how their views differed from His.

VOCABULARY

Study these words to enhance your learning success in this section.

apocalyptic (u pok' u lip' tik). Containing or pertaining to revelation.

compromise (kom' pru mī z). To surrender or give up one's principles.

denounce (di nouns'). To condemn strongly as evil.

desecrate (des' u krā t). To profane or treat as not sacred.

Hellenism (hel' u niz' um). The adoption of the Greek language and customs.

hypocrite (hip' u krit). One who pretends to be what he is not.

immortality (i' mōr tal' u tē). The condition of being deathless or undying.

inspiration (in' spu rā' shun). A divine influence upon human beings resulting in writing.

monotheistic (mon' u thē is' tik). Believing that there is only one God.

persecute (pe' r' su kyüt). To afflict or harass constantly so as to injure or distress.

polytheistic (pol' ē thē is' tik). Believing in or worshiping many gods.

Note: All vocabulary words in this LIFEPA[®] appear in **boldface** print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

Pronunciation Key: **h**at, **ā**ge, **cā**re, **fā**r; **l**et, **ē**qual, **tē**rm; **it**, **ī**ce; **h**ot, **ō**pen, **ō**rder; **oil**; **out**; **cup**, **pūt**, **rūle**; **ch**ild; **long**; **thin**; /**th**/ for **th**en; /**zh**/ for **meas**ure; /**u**/ represents /**a**/ in **about**, /**e**/ in **taken**, /**i**/ in **pencil**, /**o**/ in **lemon**, and /**u**/ in **circus**.



Complete these sentences.

- 1.1 The last book of the Old Testament is a. _____, and b. _____ is the first book of the New Testament.
- 1.2 Between the books of Malachi and Matthew, _____ years of history elapsed.
- 1.3 The period of the "Silent Years" is also called the _____ period.
- 1.4 John the Baptist had a ministry similar to that of _____.
- 1.5 Each major empire and power fought for control of the land of a. _____, where the b. _____ lived.
- 1.6 The three main empires in the silent period were the a. _____, b. _____, and c. _____.
- 1.7 Other periods in between included the a. _____, b. _____, and c. _____.
- 1.8 The three main religious groups in Jesus' day were the a. _____, b. _____, and c. _____.

VARIOUS EMPIRES AND PERIODS

The Persian Empire, which existed during the time of Malachi, was followed by the Grecian Empire, which was divided into four segments following Alexander the Great's death. Following 323 BC, the Land of Israel was controlled by:

Egypt – 323-204 BC,
Syria – 204-165 BC,
Maccabees – 165-63 BC
(Jewish independence)

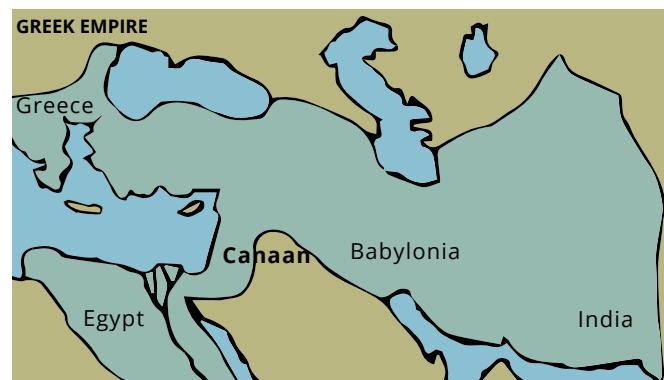
The Persian Empire. The Persian Empire was in existence during the time of Malachi. This empire dates from approximately 539 to 334 BC. The Jewish people had just come out of the Babylonian captivity under which they had been taken captive to the land of Babylon for 70 years. This captivity had cured them of idol worship, and they now knew that Jehovah was the one true God. Two main groups of several thousand people returned to Land of Israel under Zerubbabel and Ezra during the Persian period. Many others decided to stay in the land where they had been captive. Under Persian rule the Jews were allowed to be governed by their high priest, who had to answer to the Persian rulers. The priest's office should have been used to give the people spiritual guidance. Instead, it became a much-sought-after political office. The violence connected with the priest's office caused the Persian government to send troops to occupy Jerusalem. They began to **persecute** the Jews and to impose fines on them. The Samaritans, Jews who had intermarried with Gentiles, meekly obeyed the Persian rulers and escaped persecution. The Jews hated the Samaritans for disobeying the law of Moses and compromising with the Persian rulers.

The Grecian Empire. The Grecian Empire followed the Persian Empire (334-323 BC) as



Alexander the Great became a world conqueror. He came to power at the age of twenty and reigned for twelve years until his sudden death. When Alexander approached Jerusalem for battle, Jaddua, the high priest, went out to meet him. With other priests and in full dress, he begged for mercy on behalf of Jerusalem. Alexander had a previous dream in which he saw priests coming out to meet him in peace, so he spared the city. He even offered sacrifices to the God of the Hebrews, Jehovah.

The priests told Alexander about Old Testament prophecies concerning him (Daniel 8:5, 21). Afterwards, Alexander showed the Jews favor. He used them in his army and granted them equal rights with Greeks as first citizens in his cities. The influence of Alexander upon many of the Jews caused them to become Grecian or **Hellenistic** in attitude. This attitude met with opposition from the conservative nationalistic Jews.





Write the correct answers on the blanks. Choose from the list to the right.

1.9 The Persian Empire was in existence from answer numbers

a. _____ to b. _____ BC.

1.10 The Jewish people had been captive in the land of Babylon for _____ years.

1.11 The Grecian Empire lasted from a. _____ to b. _____ BC.

1.12 Alexander came to power at age a. _____

and reigned for b. _____ years.

Answer Numbers
343
70
12
539
334
20
323
18

Answer these questions in complete sentences.

1.13 Why was the high priest's office important under the Persian Empire? _____

1.14 Who were the Samaritans and why did the Jews hate them? _____

1.15 Why did Alexander the Great spare Jerusalem, and what favors did he show to the Jews? _____



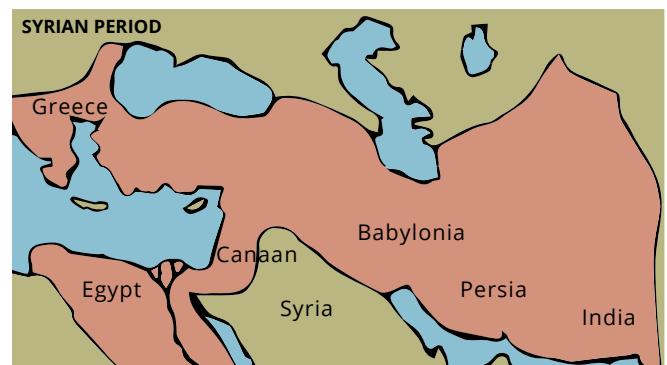
The Egyptian period. The Egyptians came into control of land of Israel after the death of Alexander the Great (323 to 204 BC). The Grecian Empire was divided among four of his generals. General Ptolemy Soter ruled over the southern section known as Egypt. Judea was a part of this kingdom. The northern part came under control of the Seleucid dynasty. The Syrian nation arose from this sector. General Soter's son, Philadelphia, ruled after his father in the southern kingdom. During his reign the Jews who lived in Alexandria in Egypt wanted to preserve their heritage. They were losing the use of their Hebrew language because the business world of Egypt had forced the Jews to adopt the Greek language. The Hebrews had their Old Testament Scriptures translated into Greek by seventy scholars. This translation became known as the Septuagint, or LXX version. We will learn more about this translation later.

The Syrians to the north were now beginning to increase in power. The land of Israel became the battleground between the Syrian princes (Seleucids) and the Egyptian rulers (Ptolemies). When invading Judea, Ptolemy Philopator tried to **desecrate** the Temple by entering the Holy of Holies, the most sacred part. He retreated from the Temple in confusion, encountering Jewish opposition for his act. He returned persecution for their opposition. Eventually, Judea came under the control of Syria.

The Syrian period. The Syrian Period (204-165 BC) was a period of constant persecution and martyrdom. Hellenistic (Grecian) Jews were fighting the conservative nationalistic Jews over the high priest's office. The political fighting in Jerusalem gave the Syrian ruler, Antiochus Epiphanes, a reason to invade the city. He hated the Jews, and, upon entering Jerusalem, he desecrated the Temple by sacrificing a pig on its altar. Later he erected a statue there to the heathen god, Jupiter Olympius.

Antiochus killed thousands of Jews and sold the women and children into slavery. He tried forcibly to make the Jews into pagans by cruel acts. He tore down the city walls and forbade sacrifices and circumcision, a sign to the Jews of their covenant relationship with Jehovah. He had them beaten with whips until many died. He tried to break their wills, but they resisted. The Samaritans again escaped persecution through compromise, gaining even more hatred from the Jews.

Finally, a priest by the name of Mattathias and his five sons rose in rebellion against Syrian bondage. After the father's death, the sons continued the struggle until eventual freedom was gained. The descendants of Mattathias became known as the Maccabees.





Write the correct letter and answer in the blank.

1.16 The Egyptian period ran from _____ BC.
a. 539-334 b. 343-246 c. 323-204
d. 434-364 e. 204-165

1.17 The Greek Old Testament Scriptures became known as the _____.
a. Ptolemy b. Version c. Seleucid
d. Grecian e. Septuagint

1.18 The Egyptian rulers were called _____.
a. Generals b. Ptolemies c. Philopatators
d. Syrians e. Greeks

1.19 The Syrian period dated from _____ BC.
a. 334-263 b. 413-287 c. 324-264
d. 204-165 e. 214-163

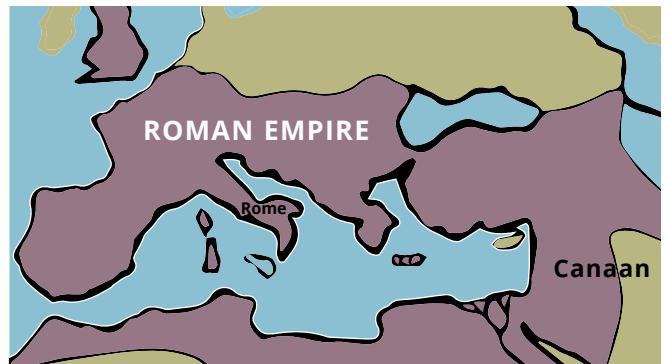
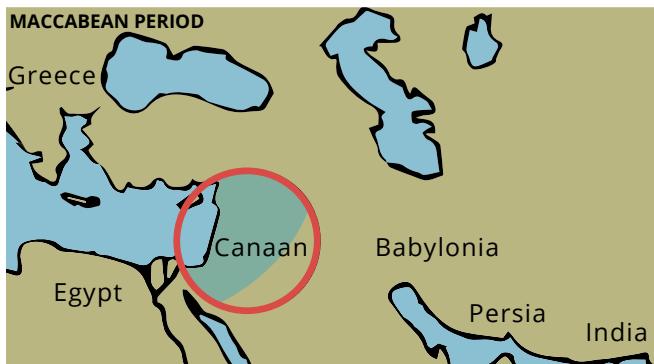
1.20 The Syrian ruler was _____ Epiphanes.
a. Philopator b. Antiochus c. Jupiter
d. Mattathias e. Olympius

1.21 The descendants of Mattathias, the priest, were known as the _____.
a. Syrians b. Grecians c. Seleucids
d. Romans e. Maccabees

Answer these questions in complete sentences.

1.22 Why and how did the Septuagint come into being? _____

1.23 Why was Antiochus Epiphanes hated by the Jews? _____



The Maccabean period. The Maccabean period (165-63 BC) was a continuation of the battles with Syria. The Maccabean family led patriotic Jews in revolt against Antiochus. After the Syrian ruler died of a dreaded disease, Judas Maccabaeus became governor of the Land of Israel. His first act as governor was to purify and rededicate the Temple in Jerusalem. The occasion gave rise to the Jewish Feast of Purification.

When the Syrians renewed their war against Israel, Judas asked for aid from the Romans, an upcoming power. He was killed in battle before help arrived. His descendants took his place but later fought among themselves as to who would rule in the office over the Land of Israel. As Rome came into greater power, General Pompey took Jerusalem in order to stop the political fighting. After three months of siege, he took over the city and entered the Holy of Holies in the Temple. The Jews forever hated the Romans for defiling their Temple, since according to the Law of Moses no Gentile was allowed to enter the sacred chambers of the Temple.

The Roman Empire. The Roman Empire came into real power around 63 BC and continued until hundreds of years after the death of

Christ. It existed the longest of any earthly empire. When Judea fell under Roman rule, the high priest's office had no governing power, only a minor political influence. Rome made the Jews pay tribute or taxes to the government, to which the people were much opposed.

To govern their large empire, the Romans developed an extensive road and water travel system. A strong central government located in Rome guaranteed a measure of peace and safety for its citizens. The Romans were greatly influenced by the Greeks. They adopted much of Grecian art, philosophy, and language. The common language of the empire was Greek, which made commerce and travel easy for everyone. The majority of the New Testament books were written in the common Greek language.

The Roman Empire provided an ideal setting, in some respects, for the coming of the Messiah. An efficient travel system and common language aided the spread of the Gospel. Jews, who were scattered all over the empire, had built synagogues in which to worship God and to read the Old Testament Scriptures. Small rebellions against Rome were always brewing within Jewish society. The Jews had long awaited any sign of a prophet or Messiah to free them from Roman bondage.



Answer these questions in complete sentences.

1.24 In your own words, how would you describe the Maccabean Period? _____

1.25 How did the Roman Empire provide a good setting for the coming of the Lord Jesus Christ?

Just as the political situation during the four centuries between the Testaments helped mold Jewish thought, so the religious literature of this period was an important influence on Jewish life. We turn now to study the literary activity in the inter-Testamental period.

RELIGIOUS LITERATURE

The religious literature produced during this time is in three main divisions: the Apocrypha, the Pseudepigrapha, and the Septuagint. We shall examine first the Apocrypha.

The Apocrypha. The voice of prophecy was silent for 400 years between Malachi and Matthew. Many wars and persecutions had taken place, but they had not stopped the Jews

from writing literature for their own **inspiration**. The literature of this period, however, lacks proof of Holy Spirit inspiration. It does help us, though, to understand some of the history and problems experienced by the Jewish nation.

The first group of books is called the Apocrypha. The word means *hidden* or *secret*. This meaning implies that the writer often used objects, numbers, or symbols to hide the real meaning. The Apocryphal books of the inter-Testamental period number from eleven to sixteen. The Jews who were taken captive into Egypt included the Apocryphal books in the Greek translation of the Hebrew Old Testament, The Septuagint. The Jews of



1 ESDRAS
2 ESDRAS
BARUCH
1 MACCABEES
2 MACCABEES
JUDITH
TOBIT

THE EPISTLE OF JEREMIAH
THE HISTORY OF SUSANNA
BEL AND THE DRAGON
THE WISDOM OF SOLOMON
THE PRAYER OF MANASSEH
ADDITIONS TO ESTHER
ECCLESIASTICUS
THE SONG OF THE THREE HOLY CHILDREN



| APOCRYPHAL SCROLLS IN RANDOM ORDER

Israel, however, rejected them and would not include them in the Hebrew Bible. In AD 1546 the Roman Catholic Church included eleven of them in the Catholic Bible. The Protestants did not believe them to be inspired of God.

For these four main reasons they were not included in the Protestant Bible: (1) Jesus never quoted from them, as He did other Scriptures; the apostles probably did not quote from them either; (2) most of the early church leaders did not accept them as inspired; (3) they are not included in the ancient Hebrew Scriptures; and (4) the quality of the writings, compared with

the accepted books, makes them unacceptable as inspired Scripture.

The Apocryphal books of a historical nature are 1 and 2 Maccabees and Esdras. The books with traditional stories are Esther, Susanna, Song of the Three Holy Children, Bel and the Dragon, Judith, and Tobit. Those books having a prophetic purpose are Baruch and the Prayer of Manasseh. Books written in symbolic style are 2 Esdras and 4 Esdras in the Latin Bible. The books that are instructive are Ecclesiasticus and the Wisdom of Solomon. These last two books are written in a style similar to the book of Proverbs in our Bible.



Complete these statements.

1.26 The word *Apocrypha* means a. _____, or b. _____.

1.27 The Apocryphal books were included in the a. _____ translation and the b. _____ Bible, but not in the c. _____ Scriptures nor in our d. _____ Bible.

Complete this activity.

1.28 List four reasons why the Apocryphal books are not acceptable as Scripture inspired by the Holy Spirit.

a. _____

b. _____

c. _____

d. _____

Having looked briefly at the Apocrypha, let us turn our attention now to the second main division of the religious literature of the inter-Testamental period.

The Pseudepigrapha. The word *pseudo* in Greek means *false* or *deceiving*. The term *grapho* means to *write*. The whole word, then, refers to false writings named after people who did not originally write them. In this group are

too many books to list. We will mention only two as examples. One book is called *The Psalter of Solomon*. A psalter is a writing intended to be sung as a song. This Psalter was not written by Solomon, as the name implies. It was first of all written in Hebrew and later translated into Greek. It contained a collection of songs of worship. The songs are very touching and talk of true faith that will not die in the heart of a believer, even under suffering. The second

book is the Book of Enoch. Again, Enoch is not the author of the book. It is **apocalyptic** in nature because of the symbolic style in which it is written. It was composed in either Hebrew or Aramaic and later translated into Greek. It seems that this book was widely known when the Christian period began. The author of the New Testament book of Jude quotes from this book (see Jude, verse 14).

This literature was written largely during times of persecution. Its purpose was to inspire and encourage its readers. Some of the writings prophesied of better times and of the coming Messiah. He was to deliver the Jews from their oppressors and to set them up as the ruling nation. Many of these writings had a great influence on the concept of the coming Messiah and the purpose of His coming. Because of them, many false ideas came into being and continued until Jesus' day. Some believed that the Messiah would come upon the scene suddenly by some spectacular miracle. This belief is possibly the reason many did not believe in Jesus because they knew His family (John 7:27). It may also be why Satan wanted Jesus

to leap from the highest tower of the Temple to the crowds below (Matthew 4:5-7). A sudden entrance like that would get immediate followers, but Jesus wanted men to believe in Him because of the truth and not just because of the miracles He could perform.

Others believed that the Messiah would be a superhuman or superangelic being who would use his power to overthrow the Roman Empire. This act would allow the Jews to become a world power in place of Rome. The disciples may have had just such a thought in mind when they asked Jesus if He was going to restore their idea of the kingdom again (Acts 1:6). The Lord had to remind them that His kingdom was different from their concept (John 18:35-36). Jesus was constantly correcting the false ideas of His disciples. Many of their wrong concepts of the Messiah and His work came from the literature written during the inter-Testamental period. Jesus warned them (John 5:39), "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me."



Complete these statements.

1.29 *Pseudepigrapha* means _____ writings.

1.30 This literature was largely written during times of _____.

1.31 Many of these writings were later translated into the _____ language.

1.32 The Book of Enoch is quoted in verse 14 of the book of _____.

Answer these questions in complete sentences.

1.33 What two things did the Jews expect the Messiah to do when He came?

- _____
- _____

1.34 What two false ideas did the Jews have about Christ's appearance and Person?

- _____
- _____

The Apocrypha and Pseudepigrapha were religious writings with a rather negative influence during the inter-Testamental period. We shall look now at The Septuagint, which had a more positive spiritual influence on the Jews.

The Septuagint. This word is from the Latin term meaning *seventy*, represented by the Roman numeral LXX. Because the Jews in Egypt were forced by the business community to adopt Greek as their language, they were concerned about preserving their Hebrew heritage. Thus, seventy Jewish scholars from Israel were sent to Alexandria in Egypt to translate the Old Testament Hebrew Scriptures into Greek. This translation became known as the Septuagint, or the LXX Version.

This translation did much to acquaint other nations with the Jewish Scriptures and Hebrew

history. Alexandria was a city of many nations and a great center of trade and commerce. Many people would have become acquainted with the Septuagint in passing through the city. By the time the Roman Empire was ruling the world, this version of the Old Testament was scattered all over its territory. Most of the New Testament writers were familiar with the Septuagint and quoted regularly from it, rather than from the Hebrew Scriptures. It did much to prepare the world for the coming of Jesus by spreading the hope of a coming Messiah in the common language of the day. When Paul the Apostle was tried before King Agrippa, he mentioned that the king was an expert in Jewish customs and prophecy (Acts 26:2-3, 26-28). King Agrippa was probably very familiar with the Jewish faith because of the influence of the Septuagint.



Write the correct letter and answer in each blank.

1.35 The Septuagint was a _____ translation of the Old Testament.

- a. Roman
- b. Syrian
- c. Hebrew
- d. Greek
- e. Persian

1.36 The number of Jewish scholars commissioned to do this version was _____.

- a. 90
- b. 60
- c. 70
- d. 50
- e. 40

1.37 The Septuagint is also referred to as the _____ Version.

- a. correct
- b. LXX
- c. Egyptian
- d. Alexandrian
- e. XLV

1.38 The Septuagint translation was done in the city of _____ in Egypt.

- a. Jerusalem
- b. Cairo
- c. Nile
- d. Alexandria
- e. Rome



Answer these questions in complete sentences.

1.39 Why were the Old Testament Scriptures translated into Greek? _____

1.40 How did the Septuagint prepare the world for the coming of Jesus and the spread of the Gospel? _____

In studying the background information of this era, we have looked at the various empires and the religious literature of the inter-Testamental period. Now we come to examine the religious parties of this time.

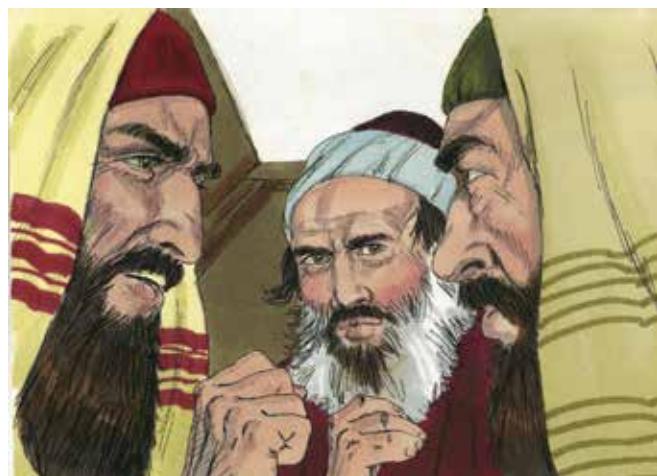
RELIGIOUS PARTIES

The religion of the Roman Empire had conveniently mixed with the religions of other countries. It included gods from Italy, Greece, Asia, Egypt, and other areas. Rome allowed other religions, which did not clash directly with its authority, to function. Temples and statues to the “unknown god” were built in order not to offend any. The Romans were **polytheistic**, meaning they worshiped many gods. The Jews were **monotheistic**, worshiping only one God.

The main religious groups within Judaism were the scribes, Pharisees, and Sadducees. Two lesser groups were the Essenes and Zealots. The Essenes lived a monastic type of life in colonies. Traditionally, they have been credited with writing many books of the Pseudepigrapha. The Zealots were extreme patriots of the Jewish nation who were more influential later in Jewish history.

Read Deuteronomy 16:18 and 19; Matthew 23:1-12, 23-36; and Mark 12:38-40.

The Scribes. The priests were originally the guardians and teachers of the law. The scribes were not priests, but they made studying and interpreting the Law their life’s work. As a study



| SCRIBE, PHARISEE , and SADDUCEE

of the Law became more important to the people, so the scribes grew in influence. During the Hellenistic period, the wealthier priests’ Hellenistic lifestyle was opposed by the scribes. The conservative scribes then became the defenders of the Law. In Jesus’ day, the scribes had become a distinct class in Jewish society. They did much of the legal work and were honored with such titles as “lawyers” (Matthew 22:35), “doctors of the law” (Luke 5:17), and “Rabbi” (Matthew 23:7). A rabbi was a master teacher, and the followers of Jesus used this title to show honor to Him (John 20:16).

The scribes had added many laws and traditions to God’s Law even before Jesus came. Their pride was such that they demanded honor above that given to parents. The Law forbade the scribes to receive payment for judgments they gave from the Law. However,

they twisted it so they might receive donations and gifts for their work. Jesus told the people to obey the Law taught by the scribes, but not to follow their example. His teaching was very different from that of the scribes and other religious leaders.

The legalistic teaching of the scribes produced several wrong ideas of God's Law. First, it became only rules of "do's" and "don'ts." This interpretation caused the spiritual life of Judaism to operate on a low level. Jesus taught that

loving God with all the heart, and one's neighbor likewise, was the sum total of what the Law really meant (Matthew 22:36-40). Second, the scribes believed that the Law was broken only when an act was committed. Jesus taught that God was interested in the motives of the heart. Third, outward obedience had produced pride in Jewish hearts, rather than humility. The Lord resists the proud, but gives grace to the humble. Jesus taught much about meekness and humility.



Write the correct letter and answer in each blank.

1.41 The Romans were _____, worshiping many gods.

1.42 The Jews were _____, because they worshiped one God.

1.43 The three main Jewish religious groups were

a. _____, b. _____,
and c. _____.

1.44 Two less important groups were the a. _____
and b. _____.

1.45 The scribes were given such titles as a. _____
b. _____, and c. _____.

- a. disciples
- b. doctors of the law
- c. Essenes
- d. lawyer
- e. modernistic
- f. monotheistic
- g. Pharisees
- h. polytheistic
- i. Rabbi
- j. Sadducees
- k. scribes
- l. unknown gods
- m. Zealots

Answer these questions in complete sentences.

1.46 How did the scribes change God's Law?

1.47 How did Jesus' teaching differ from that of the scribes with regard to obeying the Law?

Having taken a brief look at the scribes, we shall now have an opportunity to learn about the Pharisees.

The Pharisees. The name comes from a Hebrew word meaning *separatists*. Pharisees tried to keep themselves separate from the common people and thus became a very closely organized group. They referred to each other as "neighbors." They originated in the time of the Maccabees as Assidaeans but later were called Pharisees.

They were very exact in their interpretation of the Law. They believed that traditions passed down by spoken word had equal authority with the written Law. This belief was one of the major differences between them and the Sadducees, whom we shall study next. The Law of Moses and the traditions of the elders were both included in the *Torah*. Wherever a Jewish community existed, a synagogue was usually there where worship, reading of the *Torah*, and

Read Luke 10:25-37 and John 7:45-49.



teaching were conducted. The Pharisees would read from the *Torah* and interpret the reading to the people. The scribes, many of whom were members of the Pharisee party, had an important place in the synagogue.

The Pharisees were very devoted and pious in their religion. Their dedication to the Jewish Law gave them great influence over the people. When the scribes and Pharisees did not accept Jesus, the people were confused. They could not understand why their own religious leaders did not accept Jesus if He were the Messiah. The Pharisees were very strict in their interpretations of the Scriptures. They did not tolerate anyone who would disagree with them. Jesus' teachings about the Law and the kingdom of God did not agree with theirs. They were more concerned with their own position and reputation than the good of the common people.



Complete these statements.

- 1.48 The word *Pharisee* basically means a _____.
- 1.49 The Pharisees called each other _____.
- 1.50 The Pharisees had their roots in the period of the _____.
- 1.51 Pharisees believed that _____ had equal authority with the written law.
- 1.52 The Jews met in a. _____ for worship, reading of the
b. _____, and c. _____.
- 1.53 The Law written by Moses and the a. _____ of the
b. _____ were included in the *Torah*.

Answer this question in a complete sentence.

- 1.54 Why did the Jewish people regard the Pharisees highly? _____

The Pharisees did have some good qualities. They believed in the coming of a Messiah and His kingdom. They also accepted the doctrine of life after death and of a final bodily resurrection. They believed in giving alms to help the poor. They even believed in angels and evil spirits. The Sadducees did not accept any of these teachings.

The Pharisees watched the ministry of Jesus very closely. They may at first have wanted Him to join with them. Jesus taught a different view of God, the kingdom, and the Law. He called the scribes and Pharisees hypocrites. This word meant *actor* in Jesus' day, referring to a person who pretends to be something he really is not.

The Pharisees hated Jesus because He was more popular with the people than they were.

Jesus and the Pharisees taught many of the same things. However, His emphasis was different from theirs. Jesus taught that God was interested in the hearts of men. The Pharisees taught only the strict observance of the Law. They emphasized what was written in a book. Jesus told them that God wants His Law written on men's hearts. The position and power of the Pharisees made them blind to the truths Jesus taught. They would rather be wrong and popular with the crowds than to accept the truth and be rejected as Jesus was. Jesus denounced the Pharisees more than any other class of people.



Complete this activity.

1.55 List four doctrines the Pharisees accepted and taught.

- a. _____
- b. _____
- c. _____
- d. _____

Complete these statements.

1.56 Jesus called the scribes and Pharisees _____.

1.57 The name Jesus called the scribes and Pharisees (1.56) means an a. _____, who b. _____ to be something he is not.

1.58 Jesus taught that God is interested in the _____ of men.

1.59 The Pharisees taught the strict keeping of the _____.

1.60 The Pharisees blinded the people to the teachings of Jesus by their a. _____ and b. _____.

1.61 The Pharisees were more interested in a. _____ than in b. _____.

Having looked at the scribes and Pharisees and their position in the religious world, we turn now to the last religious party, the Sadducees.

The Sadducees. The Sadducees were a political sect composed of the wealthy upper class of priestly Jews. They were not as numerous as their rivals, the Pharisees. Their wealthy and priestly descent gave them much influence. Their name derives either from a verb meaning *to be righteous* or from the name of an Old Testament high priest, Zadok, from the time of King David. The name *Sadducee* came into use over a period of time.

The high priests who returned to Israel after the captivity in Babylon became important rulers. They were powerful governors in both civil and religious matters. During the Persian Empire they were considered kings over the Jews. The high priest and his officers dealt directly with the heathen governments over them. This position made them more political and less religious. The Grecian Empire gave

**Read 2 Samuel 15:24-29;
Matthew 22:23-46;
Matthew 26:57-68;
John 19:13-15; and John 11:47-54.**



more power to the high priest's office. It also controlled them more and used them as leaders in the spread of Hellenism, or Greek culture, among the Jews.

The Sadducees would not fight in the struggle the Maccabean family waged against the heathen rulers. They were opposed by a conservative group that became known later as the Pharisees. The Sadducees were not very interested in matters of the religious law at first, but they had to become concerned in order to defend their party. When the Roman government was called into the argument, it sided with the Pharisees. The wealth and influence of the Sadducees, however, soon won back for them their power and high priestly office.



Write the correct answer on each blank. Use the words from the word list.

1.62 The Sadducees' a. _____ and b. _____ descent gave them much influence.

1.63 After the Babylonian captivity, the high priests were powerful governors of both a. _____ and b. _____ matters.

1.64 The priests were considered _____ over the Jews during the Persian Empire.

1.65 As they dealt directly with heathen rulers, the priests became more a. _____ and less b. _____.

1.66 The Sadducees would not fight in the war waged by the _____ family against the heathen rulers.

1.67 The Grecian Empire used the Sadducees to spread Greek culture or _____ among the Jews.

Word List

Asmonean
civil
Grecian
Hebrew
Hellenism
kings
legalistic
Maccabean
particular
Pharisaism
political
powerful
priestly
religious
righteousness
theological
wealth

The Sadducees would not accept any additions or traditions that the Pharisees included with the Law. They believed the Law of Moses, the first five books of the Old Testament, to be the only Scriptures. They gave great importance to the Law and very little to the rest of Scripture. Their zeal was concerning the Law and its ceremonial instructions. These instructions were more in accord with their social lifestyle. They placed very little value on any hope of a coming Messiah and His kingdom.

The Sadducees denied the **immortality** of the soul. They claimed that the soul died with the body; therefore, they denied the resurrection of the dead. They also denied the existence of angels, spirits, or demons. The emphasis of the Sadducees on material things caused them to misunderstand the Scriptures. Both the Sadducees and the Pharisees tried to trap Jesus by asking him tricky questions about the Law. Jesus trapped them instead. If they had answered the questions Jesus asked them, they would have had to believe in Him.

The Sadducees were officials of religion, but they were not truly religious. They became

purely political in interest. They did not really oppose Jesus until He was proclaimed the Messiah of the Jews. This could have put the Jewish nation in danger of the wrath of the Roman Empire and affected the wealth and position of the Sadducees. They were willing to resort to violence against Jesus to prevent this from happening. We see their attitude reflected in the opposition they organized against Him.

Jesus did not denounce the Sadducees as much as he did the Pharisees. The Sadducees did not play the hypocrite. They were more concerned with the upper class, and Jesus moved mainly among the common people. The distinctions between the teachings of Jesus and those of the Sadducees were very obvious. The Sadducees gathered generally in Jerusalem, while Jesus ministered mainly in Galilee and in the outlying districts of the Land of Palestine.

The scribes, Pharisees, and Sadducees made up a ruling body of the Jews, called the Sanhedrin. The high priest was the leader of this religious council, which was the supreme religious court of the Jewish nation. Before this council Jesus, Stephen, and Paul were condemned.



Complete these statements.

- 1.68 The Sadducees believed only in the a. _____ of b. _____.
- 1.69 Sadducees were mainly interested in _____ things.
- 1.70 This religious party, the Sadducees, became purely _____ in interest.
- 1.71 The high priest was the leader of the _____.

Complete these activities.

- 1.72 Describe the differences that kept Jesus and the Sadducees apart. _____
- 1.73 What was the Sanhedrin? _____



Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

TEACHER CHECK

initials _____

date _____

SELF TEST 1

Match these items (each answer, 2 points).

1.01	_____ covenant	a. no prophecy recorded at this time
1.02	_____ John the Baptist	b. last book in the Old Testament
1.03	_____ 400 years	c. religious writings of the inter-Testamental period
1.04	_____ Septuagint	d. Jews who intermarried with Gentiles
1.05	_____ Silent Years	e. agreement
1.06	_____ Hellenism	f. believing there is only one God
1.07	_____ Alexander the Great	g. Sanhedrin
1.08	_____ Malachi	h. same type of ministry as Elijah
1.09	_____ Samaritans	i. approximate time between testaments
1.010	_____ Jewish religious council	j. Greek translation of Hebrew Scriptures
1.011	_____ Apocryphal	k. influence of Greek culture
1.012	_____ Alexandria	l. interchangeable with covenant
1.013	_____ testament	m. land where Jews were in captivity
1.014	_____ monotheistic	n. city in Egypt where Septuagint was written
1.015	_____ polytheistic	o. Greek ruler
		p. believing in many gods
		q. Hebrew Old Testament

Write the correct letter and answer on the blank (each answer, 3 points).

1.016 The Syrian ruler who defiled the Jewish Temple altar and martyred many Jews

was _____.

- a. Ptolemy Philopator
- b. Alexander the Great
- c. Herod Antipas
- d. Antiochus Epiphanes
- e. Caesar Augustus

1.017 The Persian Empire allowed the _____ to rule the Jews.

- a. Persian satrap
- b. religious council
- c. political parties
- d. Maccabean family
- e. high priest

1.018 The Empire that was ruling when Jesus Christ was born was the _____ Empire.

- a. Grecian
- b. Roman
- c. Egyptian
- d. Syrian
- e. Persian

1.019 The ruler who showed the Jews great favor was _____.

- a. General Ptolemy Soter
- b. Alexander the Great
- c. Caesar of Rome
- d. Pharaoh Ptolemy Philopator
- e. Mattathias the Maccabean

1.020 The Jews who intermarried with the Gentiles were called _____.

- a. Hebrewites
- b. Jewish migrants
- c. Palestinians
- d. Syrians
- e. Samaritans

Complete these statements (each answer, 4 points).

1.021 The eleven to sixteen books written during the inter-Testamental period, but not included in the Protestant Bible are called _____.

1.022 In the book of Jude, verse 14 is a quote from the book of _____.

1.023 The literature written during the inter-Testamental period, which carried the names of false authors, is called _____.

1.024 The most valuable literature produced in the inter-Testamental period was _____.

Answer these questions (each answer, 5 points).

1.025 What three main Jewish religious groups were in existence by the time Jesus was born?

1.026 What false views did the Jews have of the person and work of the Messiah? _____

1.027 What did the Sadducees believe to be the law? _____

Page 10 of 10

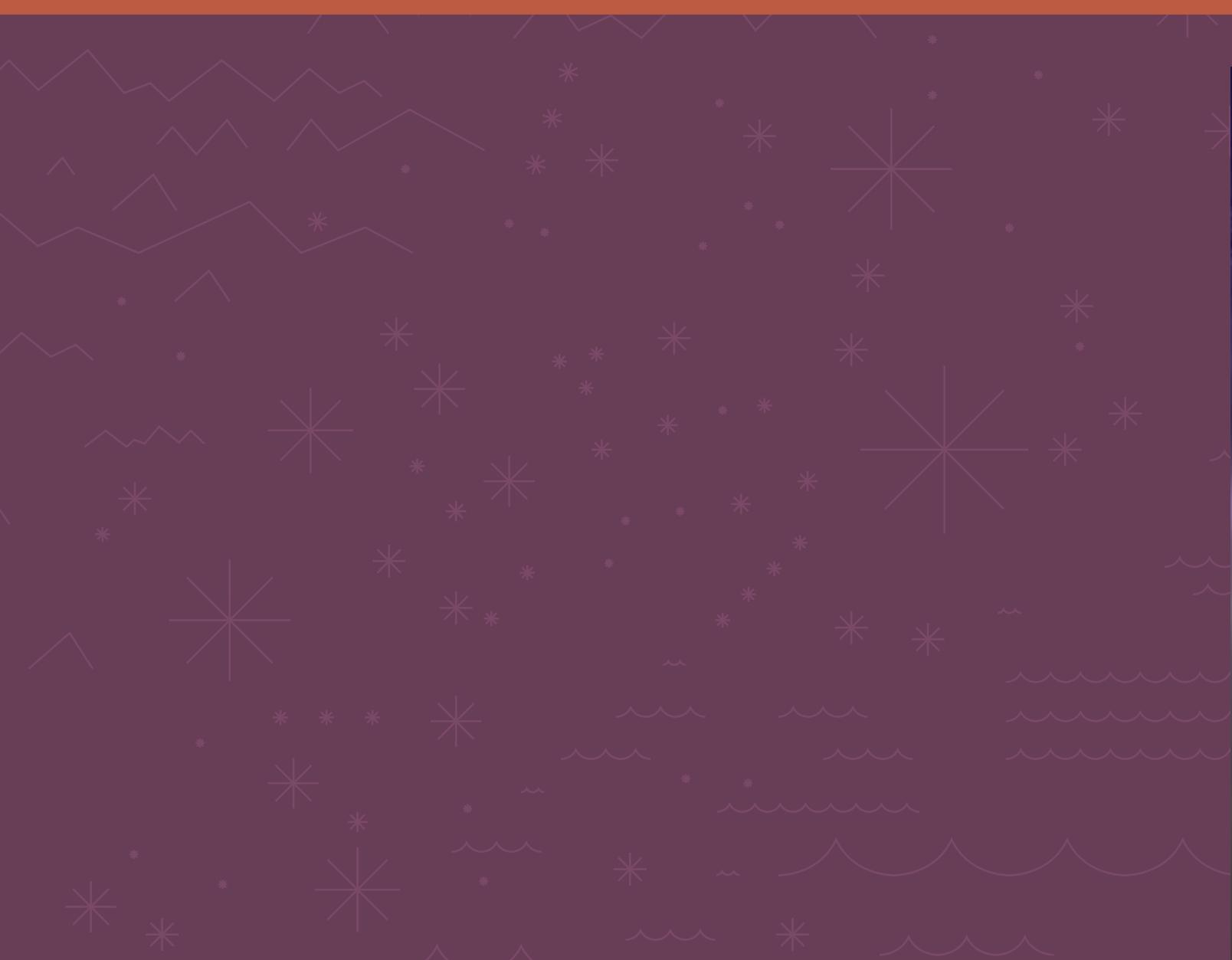
1.028 What did the Pharisees believe that the Sadducees did not? _____

1.029 Why did Jesus denounce the Pharisees more than any other group? _____

Page 10 of 10

1.030 When and why did the Sadducees oppose Jesus? _____





BIB0901 - May '14 Printing

ISBN 978-0-86717-181-5



9 780867 171815



Alpha Omega

PUBLICATIONS

804 N. 2nd Ave. E.
Rock Rapids, IA 51246-1759

800-622-3070
www.aop.com