

The World of the New Testament

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Between the Testaments

- Baptism
- Centurion
- Crucifixion
- Denarius
- Devil
- Exorcism
- Gentile
- Hell
- Jew
- Messiah
- Parable
- Pharisee
- Rabbi
- Roman
- Sadducee
- Samaritan
- Synagogue
- Tax Collector

The end of the Old Testament

Malachi 4:1–6 (NRSV)

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.

Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

The end of the Old Testament

2 Chronicles 36:22–23 (NRSV)

In the first year of King Cyrus of Persia, in fulfillment of the word of the Lord spoken by Jeremiah, the Lord stirred up the spirit of King Cyrus of Persia so that he sent a herald throughout all his kingdom and also declared in a written edict: “Thus says King Cyrus of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the Lord his God be with him! Let him go up.”

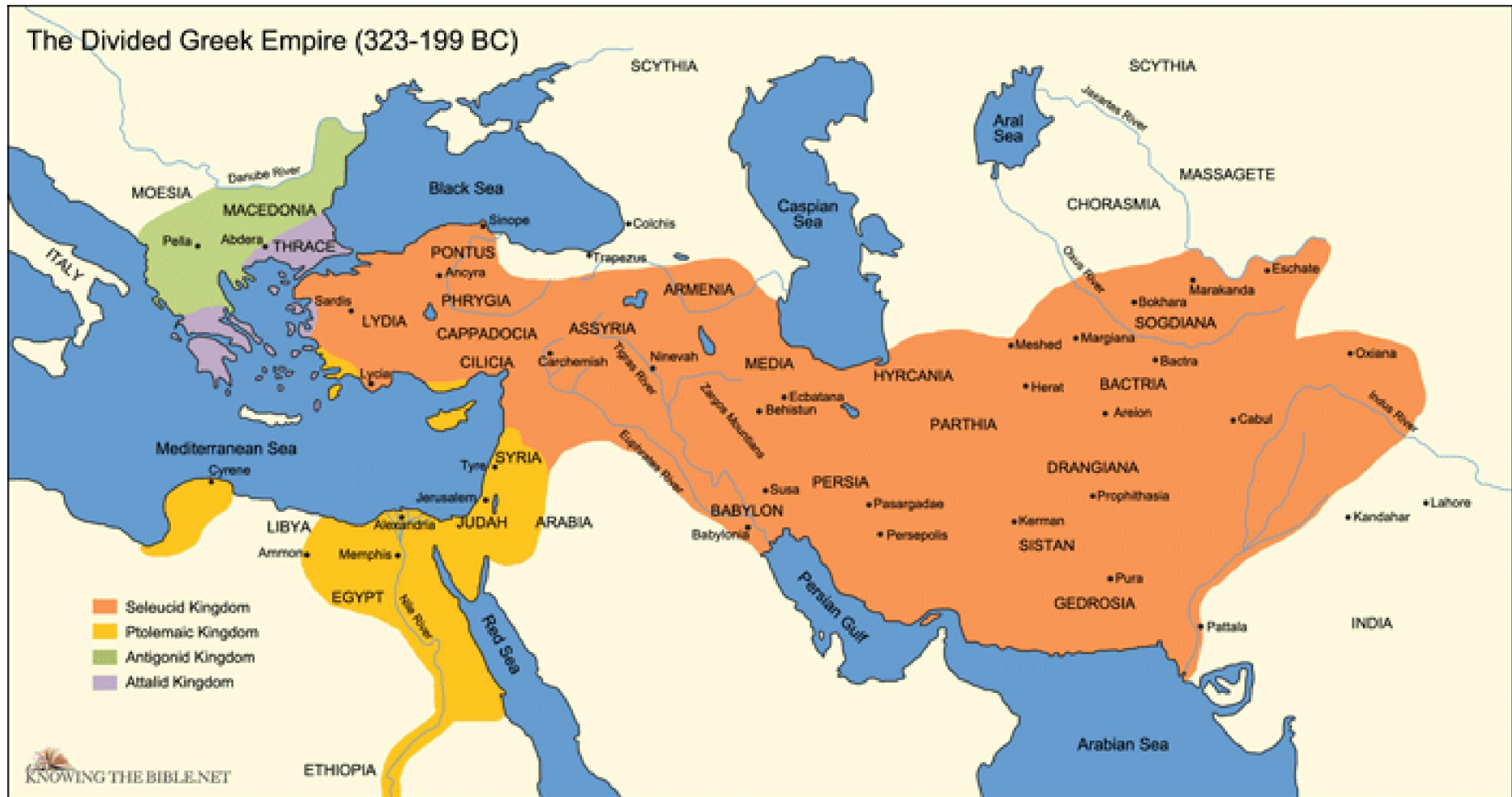


Alexander the Great

Alexander's Greek Empire (323 BC)



The Divided Greek Empire (323-199 BC)





Antiochus IV 'Epiphanes' and Judas Maccabeus

1 Macc 2.15–28

¹⁵The king's officers who were enforcing the apostasy came to the town of Modein to make them offer sacrifice. ¹⁶Many from Israel came to them; and Mattathias and his sons were assembled. ¹⁷Then the king's officers spoke to Mattathias as follows: "You are a leader, honored and great in this town, and supported by sons and brothers. ¹⁸Now be the first to come and do what the king commands, as all the Gentiles and the people of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the Friends of the king, and you and your sons will be honored with silver and gold and many gifts."

¹⁹But Mattathias answered and said in a loud voice: "Even if all the nations that live under the rule of the king obey him, and have chosen to obey his commandments, every one of them abandoning the religion of their ancestors, ²⁰I and my sons and my brothers will continue to live by the covenant of our ancestors. ²¹Far be it from us to desert the law and the ordinances. ²²We will not obey the king's words by turning aside from our religion to the right hand or to the left."

1 Macc 2.15–28

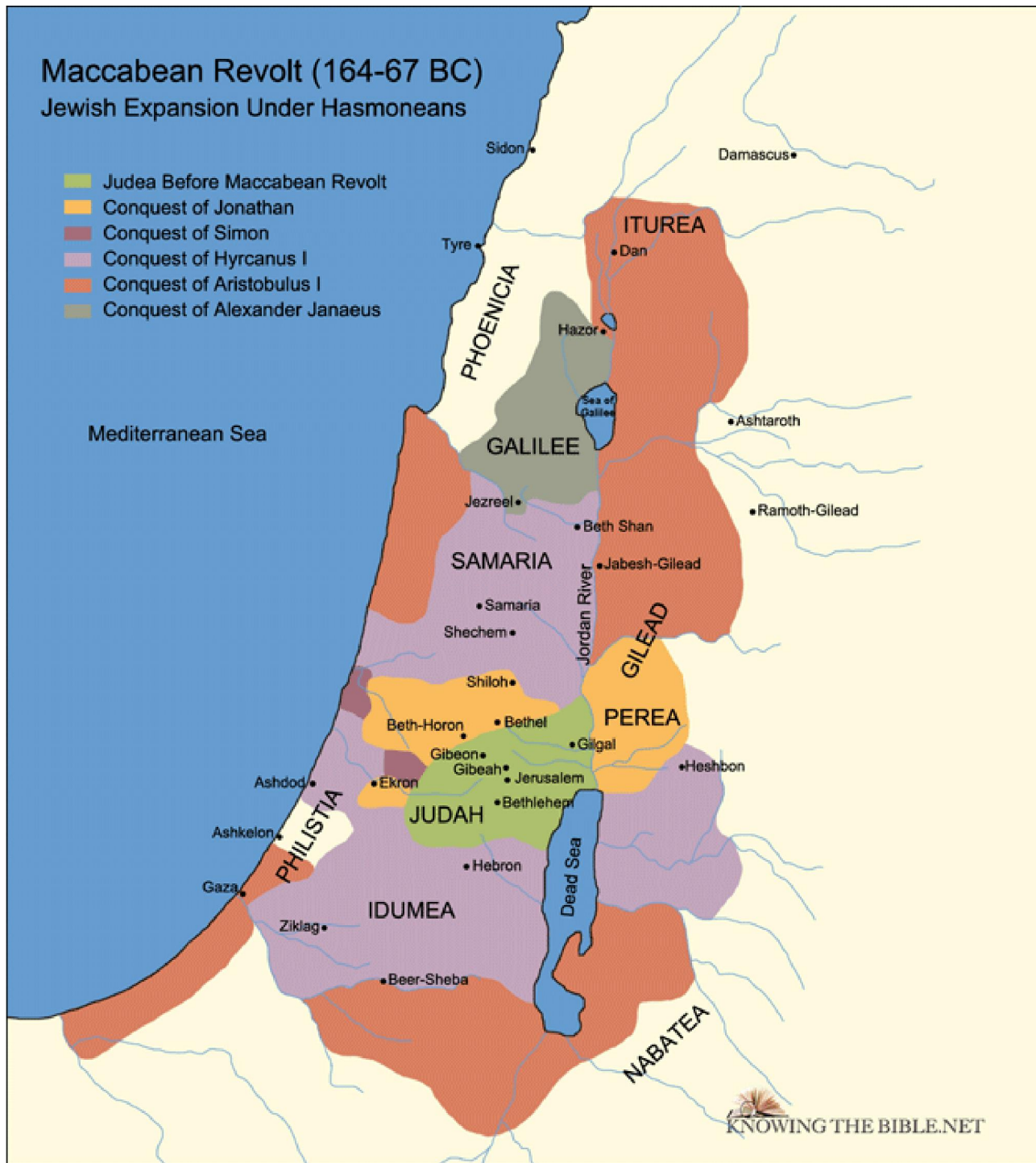
²³When he had finished speaking these words, a Jew came forward in the sight of all to offer sacrifice on the altar in Modein, according to the king's command. ²⁴When Mattathias saw it, he burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him on the altar. ²⁵At the same time he killed the king's officer who was forcing them to sacrifice, and he tore down the altar. ²⁶Thus he burned with zeal for the law, just as Phinehas did against Zimri son of Salu.

²⁷Then Mattathias cried out in the town with a loud voice, saying: "Let every one who is zealous for the law and supports the covenant come out with me!" ²⁸Then he and his sons fled to the hills and left all that they had in the town.

Maccabean Revolt (164-67 BC)

Jewish Expansion Under Hasmoneans

- Judea Before Maccabean Revolt
- Conquest of Jonathan
- Conquest of Simon
- Conquest of Hyrcanus I
- Conquest of Aristobulus I
- Conquest of Alexander Jannaeus

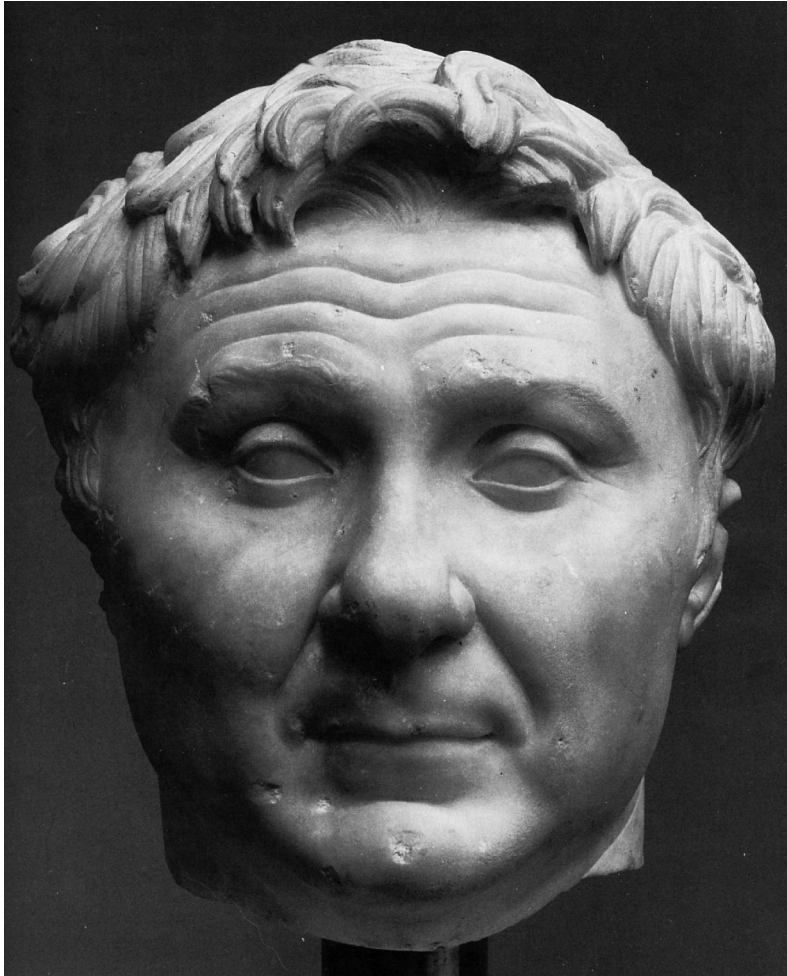


The Rise of the Roman Empire (214-168 BC)



The Roman Empire (168-33 BC)





Pompey and Herod the Great



Herod's Temple

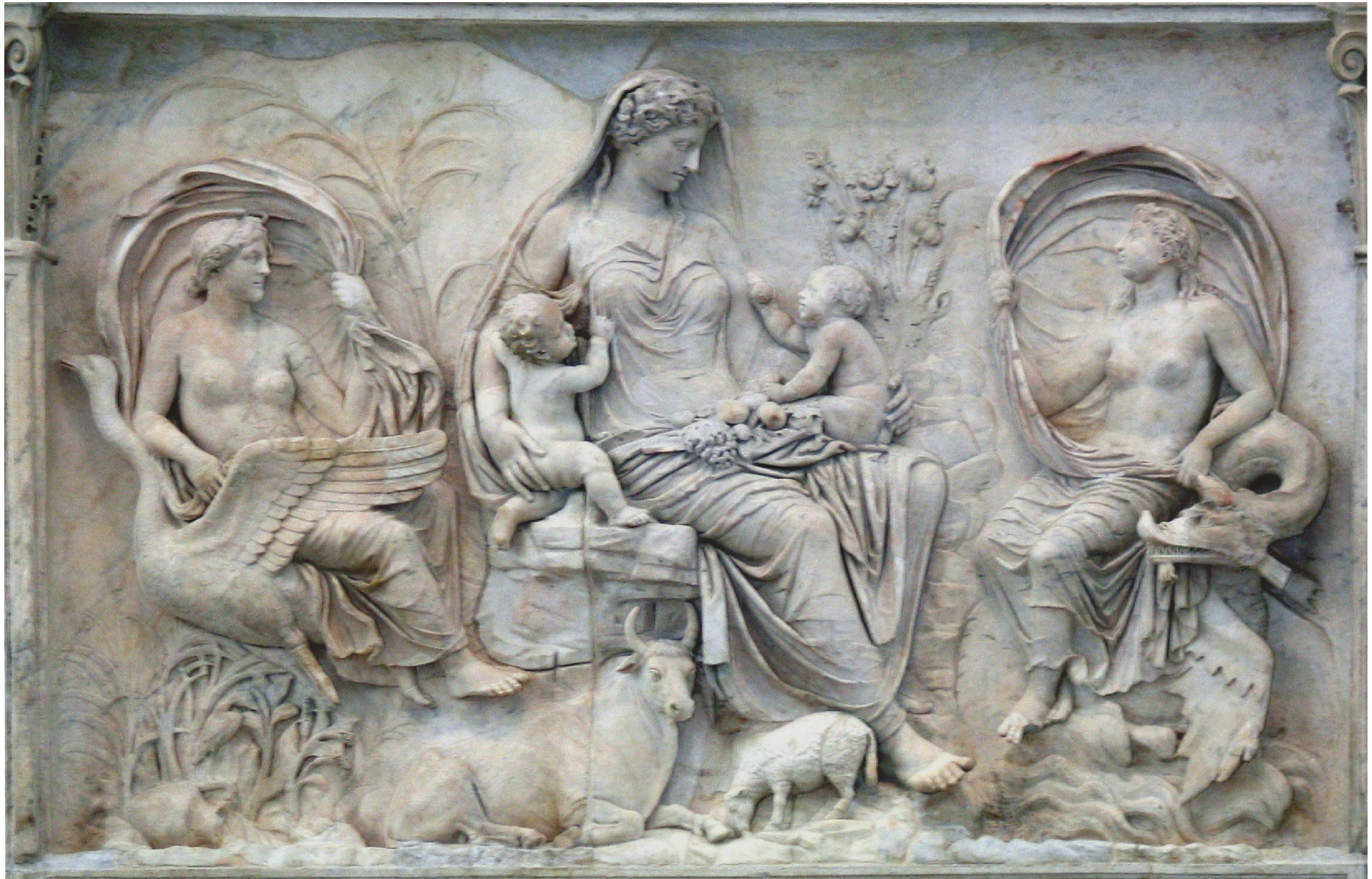
Turn hither now your two-eyed gaze, and behold this nation, the Romans that are yours. Here is Caesar and all the seed of Iulus destined to pass under heaven's spacious sphere. And this in truth is he whom you so often hear promised you, Augustus Caesar, son of a god [*divi genus*], who will again establish a golden age [*aurea saecula*] in Latium amid fields once ruled by Saturn; he will advance his empire beyond the Garamants and Indians to a land which lies beyond our stars, beyond the path of year and sun, where sky-bearing Atlas wheels on his shoulders the blazing star-studded sphere. Against his coming both Caspian realms and the Maeotic land even now shudder at the oracles of their gods, and the mouths of sevenfold Nile quiver in alarm. Not even Hercules traversed so much of earth's extent, though he pierced the stag of brazen foot, quieted the woods of Erymanthus, and made Lerna tremble at his bow...

Others, I doubt not, shall with softer mould beat out the breathing bronze, coax from the marble features to the life, plead cases with greater eloquence and with a pointer trace heaven's motions and predict the risings of the stars; you, Roman, be sure to rule the world (be these your arts), to crown peace with justice, to spare the vanquished and to crush the proud...

Virgil, Aeneid, 6.780-803, 847-53



Rome, Ara Pacis Augustae



Rome, Ara Pacis. Pax, goddess of peace.



Rome, Ara Pacis. Goddess Roma.



*Auferre, trucidare,
rapere, falsis nominibus
imperium; atque, ubi
solitudinem faciunt,
pacem appellant.*

“To robbery, slaughter,
plunder, they give the
lying name of empire;
they make a desert and
call it peace.”

Calgacus, in Tacitus, Agricola Chap. 30



Augustus (Prima Porta)

“...Providence that orders all our lives has in her display of concern and generosity in our behalf adorned our lives with the highest good: Augustus, whom she has filled with virtue for the benefit of humanity, and has in her beneficence granted us and those who will come after us a Saviour (σωτῆρα) who has made war to cease and who shall put everything in peaceful order; and whereas Caesar, when he was manifest, transcended the expectations of all who had anticipated the good news, not only by surpassing the benefits conferred by his predecessors but by leaving no expectation of surpassing him to those who would come after him, with the result that the birthday of our God (τοῦ θεοῦ) signalled the beginning of Good News (εὐαγγελίων) for the world because of him...”

From the 'Priene Inscription' (9BC)



clipeus virtutis
(marble copy)



Sestercius, Octavian. Legend: Divos Iulius; Caesar Divi F(ilius)

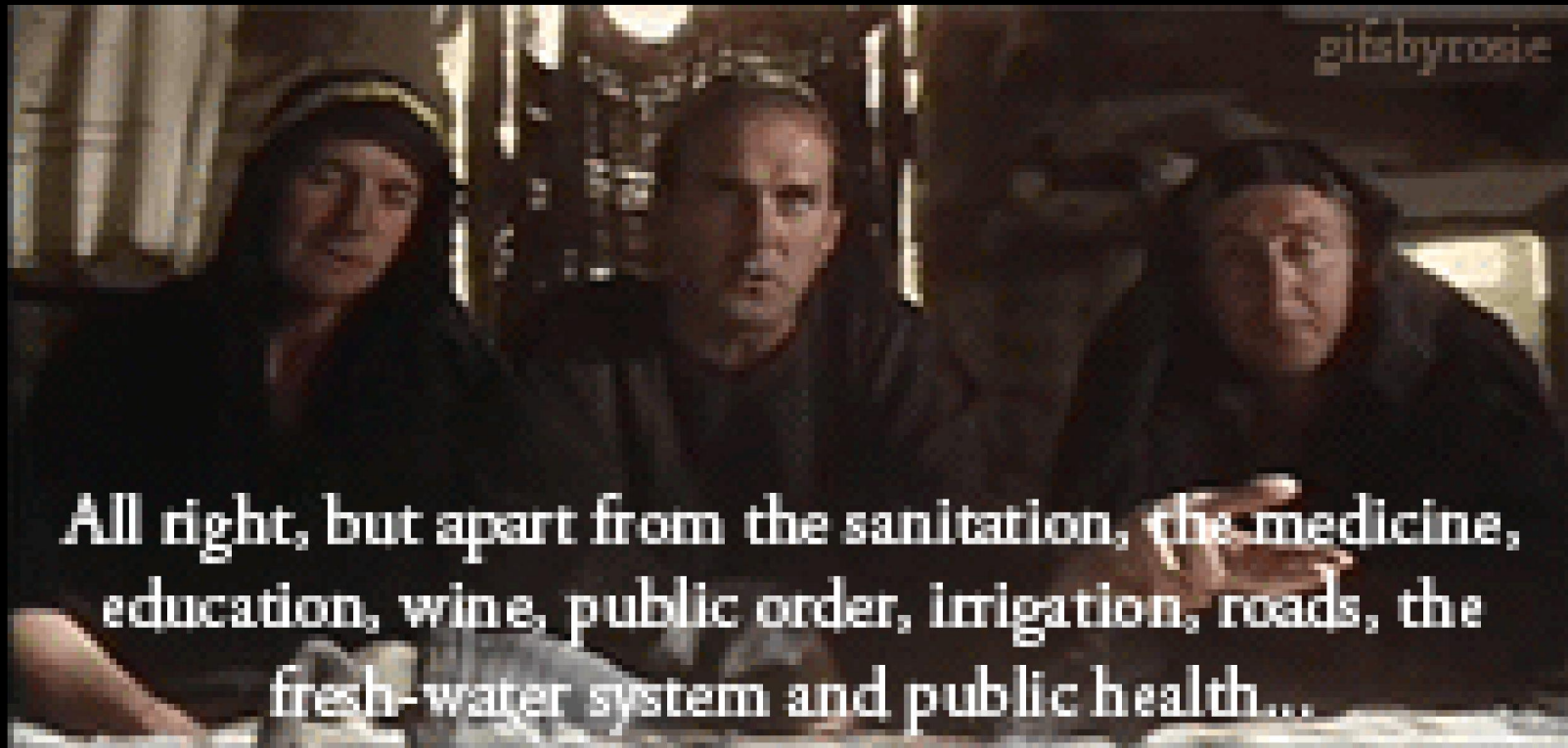


*Series of silver denarii of Octavian (Zanker p. 54)
Reverses: Pax, Venus, Victoria. Legend: Caesar Divi F(ilius)*

Recap: Israel's story so far (one darn empire after another!)

- Babylonians
- Seleucids
- Romans

- *But what about God's promised kingdom?*



All right, but apart from the sanitation, the medicine,
education, wine, public order, irrigation, roads, the
fresh-water system and public health...

...what have the Romans ever done for us?

The Diversity of 2nd Temple Judaism

- Pharisees
- Sadducees
- Essenes
- 'Zealots'
- ...and 'ordinary Jews'!

Pharisees

- Generally middle class
- Teachers and scholars
- On Rome: moderate but disapproving
- Values: Torah, traditions
- Believed in the resurrection



Sadducees

- Generally upper class
- Priests
- On Rome: Collaborating, socially conservative
- Valued: sacrificial system
- No belief in resurrection



Image: Cedric Hohnstadt

Essenes

- Separatists, ascetic, private communities
- Strict holiness laws, valued the Scriptures
- Critical of the temple
- Apocalyptic ideas about imminent judgement



Image: Cedric Hohnstadt

Zealots

- Revolutionaries
- On Rome: radical, advocate armed rebellion
- Valued: Zeal for the law and the covenant
- Led the Jews in the Jewish War of 66–73AD



Image: Cedric Hohnstadt

The Unity of 2nd Temple Judaism

- A core of common beliefs
 - Monotheism
 - Election
 - Eschatology

Monotheism

‘One God’

Election

‘One People’

Eschatology

‘One Future’

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