



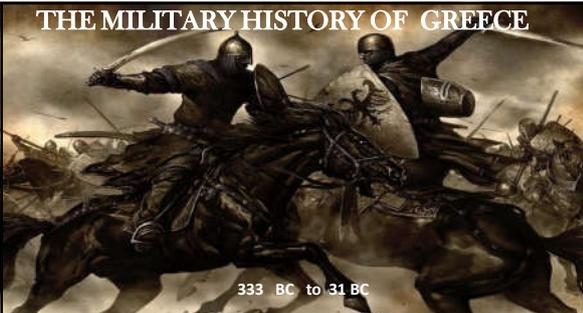
The Kingdom of Greece & It's Impact on The Jewish People



Dan 8:9-14 And out of one of them came forth, a little horn, which became very great, toward the south and toward the east and toward the bountiful land.

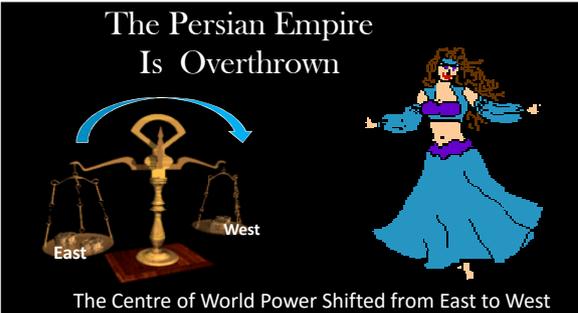
And it became great, even to the host of heaven. And it made fall some of the host and of the stars to the ground, and trampled them.

Reading: Daniel 8: 1-14.



THE MILITARY HISTORY OF GREECE

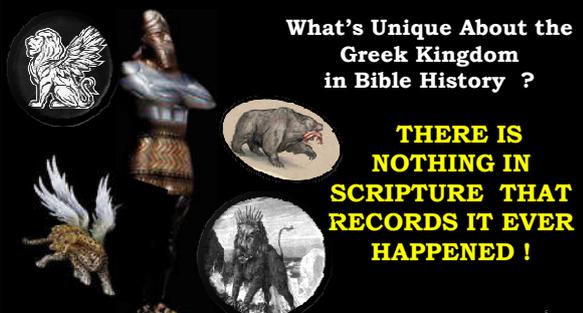
333 BC to 31 BC



The Persian Empire Is Overthrown

East West

The Centre of World Power Shifted from East to West



What's Unique About the Greek Kingdom in Bible History ?

THERE IS NOTHING IN SCRIPTURE THAT RECORDS IT EVER HAPPENED !



THE CLASSICAL GREEK PERIOD

The Greek kingdom had been in existence for centuries before the rise of Alexander the Great

In BC 333 Alexander the Great won a decisive victory over the Persian army and the Greek Empire emerged




The Leopard of Daniel had devoured the Bear. The Greeks now ruled the world.

According to the Jewish Historian, Josephus




Alexander the Great spared Jerusalem because he dreamt of a 'MAN IN WHITE' who would tell him great things.

The priest of Israel, dressed in white, showed Alexander that he was prophesied in the scroll of Daniel

The Great Horn is Broken



Alexander dies of alcoholic poisoning, aged 33, in about 323 BC, leaving no heir.

Dan 8:8 'Therefore the he goat waxed very great: and when he was strong, the great horn was broken,

' ... Up Came Four Notable Horns Toward The Four Winds of Heaven' Dan: 8:8



SELEUCUS **LYSIMACHUS** **PTOLOMY** **CASSANDER**

'And then there were two' A Divided Empire



Seleucus took control of the northern kingdom, from Syria, north Of Jerusalem



Ptolemy took control of the southern kingdom, from Egypt & including Palestine

SELEUCUS **PTOLOMY**

The Jews Become the Victims of Long Term Tyranny & Blood Shed



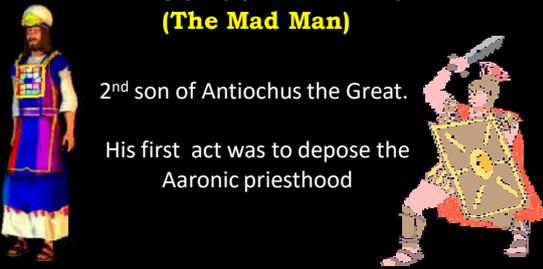
Palestine was sandwiched between 2 warring factions, fought over by both armies with cruel & bloodthirsty consequences.



ANTIOCHUS EPIPHANES
(The Mad Man)

2nd son of Antiochus the Great.

His first act was to depose the Aaronic priesthood




The office of high priest up for the highest bidder



The Quest for Power versus Brotherly Love (172 BC)

- Good priest Onias III is deposed as high priest by Antiochus Epiphanes
- Onias' brother, Jason, bribes Epiphane to let him be high priest
- Jason's bribe is outbid by another brother, Menelaus
- Menelaus is unable to pay his debt, so he steals the temple treasures to cover his debt
- Onias rebukes him for this wickedness so
- Meanwhile Jason gathers an army to regain the priesthood from Menelaus.



Menelaus kills his brother, good high priest Onias III

The Temple Trashed + Dedicated to Zeus

In 171 BC Antiochus Epiphanes invaded Egypt & was reported to have been killed in battle.

Unfortunately this was not true.

In retribution for the Jews joy at his 'supposed' death he attacked Jerusalem with a terrible vengeance.

40,000 people died in a three day period.

He invaded the temple, destroyed scrolls and even sacrificed a pig on the sacred altar.



Disgust Fuels Retaliation



Judas Maccabee (priest) with an army of Israelites overthrew the Syrian power, reclaiming Jerusalem and reinstated Jewish religious life and temple worship, exactly six and a half years later (2300 days).

(Remembered today as Hanukah 25th December)

160 – 167 BC

A Brief Period of Peace

During this period of relief from foreign domination, The Jews signed a treaty with the rising power of the West, Rome, that they would help them in the event of a Syrian attack.

Thus the Jews invited their next oppressor into their history

Roman Jewish Treaty 161 bc

Hadn't they learnt the lesson

333 BC to 167 BC

If ever a people were in need of their Saviour, from the enemy within & without, it was the Jews



The Persian Legacy



ZOROASTRIANISM	AN ANCIENT PERSIAN RELIGION
<ul style="list-style-type: none"> There is only one God who is the source of all light, truth and righteousness 	<ul style="list-style-type: none"> God has no images or requires no temple. 
<ul style="list-style-type: none"> God has an evil opponent but man has free will to choose between right and wrong 	<ul style="list-style-type: none"> Man will be judged on his deeds, whether he has done evil or good works during life
<ul style="list-style-type: none"> Where men's souls spend eternity is determined by his behaviours in his life. 	<ul style="list-style-type: none"> At death, a persons soul descends to a waiting place where he will be met by a beautiful maiden if he has been good, or an old hag if he has been bad.
<ul style="list-style-type: none"> There are various departments in the afterword depending on your level of good or bad behaviour 	<ul style="list-style-type: none"> There will come a time when all souls will be resurrected for final judgement
<ul style="list-style-type: none"> The good will live in a perfect world for ever 	<ul style="list-style-type: none"> The bad will return to the place of darkness for ever
<ul style="list-style-type: none"> The priests of Zoroastrianism are responsible for the sacred writings and are called Magi 	<ul style="list-style-type: none"> There is evidence the converted underwent a type of baptism

The Influence of Greek Culture On The Jewish People




We are what we repeatedly do; excellence, then, is not an act but a habit." - Aristotle.

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"IT IS THE MARK OF AN EDUCATED MIND TO ENTERTAIN A THOUGHT WITHOUT ACCEPTING IT"
- ARISTOTLE

So true so clever.

Aristotle must be Jewish!




Greek gods with all the nasty attributes of humans

Jewish Thought	Greek Thought
God existed. You didn't need proof	If it couldn't be proved, it was folly
Man was made in the image of God	Gods were made in the image of man
The physical world needed to be perfected spiritually	The physical world was perfect
God was worshipped even if it caused hardship	Gods were worshipped to avoid hardship
To the Jews, God is worth dying for. God requires His people to live a moral life	No god would expect you to die for him. The gods do not require morality, only offerings
God is one and invisible	There are many gods, their likenesses carved in stone
Thoughts and action are one eg Faithfulness	Thoughts and action are separate Eg Faith is mental and independent to action

A Fragmenting Society



PHARISEES

- Separated from Greek influence
- Adherence to LOM and oral law
- Interpretation of the Torah
- Middle class
- Resurrection of the dead
- Belief in the afterlife
- Lovers of tradition

SADDUCEES

- Eager to be part of Greek society
- Strict temple worship
- Torah alone – Literal view
- Upper class + many priests
- No resurrection
- No afterlife
- Rewards in this life

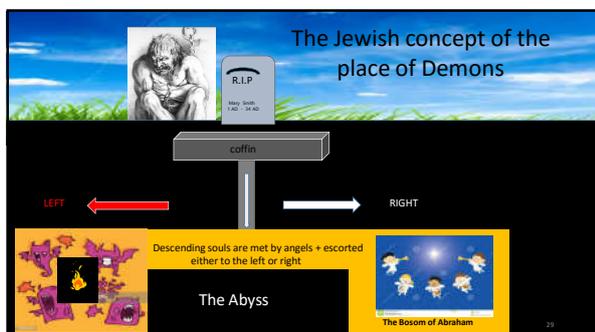




Many Jews were ordinary folk who, whilst maintaining their Jewish identity, were influenced by Greek culture to varying degrees.

Grecians or Hellenistic Jews

A Discourse to the Greeks	Concerning Hades
<p>The Jewish position regarding Resurrection</p> <ul style="list-style-type: none"> Hades or 'place of demons' is where souls of both good and bad people go when they die The just are led to the right by angels into a place of light where they will enjoy peace & happiness. This place is called the 'bosom of Abraham'. The just and unjust can see each other from a distance but in case a good person has compassion on the suffering of a bad person, there is a separating abyss which cannot be crossed. All souls will stand before the Christ for judgement The just shall be raised in a glorious condition to live in a perfect world which is incorruptible and never ending and where there is no death, disease or worries 	<ul style="list-style-type: none"> There is one descent into the place of Hades via the grave where all are met by angels The unjust are dragged to the left to a place of darkness where there is a perpetual fire where they will feel the heat and live in fear All souls are confined in their place until God determines the time of resurrection when all souls will be reunited with their earthly body. The bad will return to the place of darkness for ever, never freed by death nor by the prayers of interceding friends



Preparing the World For Jesus The Silent Years	In Dire Need of Their Messiah 463 BC - 63 BC
Extending the borders of the ancient world. The Greek Empire extended across more territory than any previous power	A prolonged period of tyranny, bloodshed, deprivation and humiliation under various despots. The Jews desperately needed their saviour
Extensive roadworks connected isolated towns. (A prelude to Roman road building)	Internal divisions and splits. Pharisees and Sadducees. Both became self interested and self serving bodies.
The Greek language becomes universal	Civil war: Traditional Jews & Jewish Hellenists
Translating the Septuagint into Greek giving access to the Jewish Scriptures	The deposing of the Aaronic priesthood. The people were without leaders or teachers
Synagogues (places of meeting) for Jews without access to the temple	The assimilation of many Jews into Hellenistic culture
Exposure to free thinking society. Choose who you worship so long as it does not conflict with the state.	Contamination of mythology and sound doctrine



Adam and Eve to Noah:	1500 silent years
The Flood to Abraham	500 silent years
Joseph until Moses	350 silent years
The return of the captivity until Jesus	400 silent years
The last apostle until now	2000 silent years
TOTAL:	4750 SILENT YEARS

Complaining about a silent God while your Bible is closed, is like complaining about not getting texts when your phone is turned off.

OR just about 70 % of human history

Preparing the World For Jesus The Silent 2000 Years	In Dire Need of our Messiah AD 100 - 2016
The entire world had to be discovered, populated and nations founded	The gospel message needed to be preached across the world.
Accessibility across the world would need to be refined	That meant people would need to be essentially literate.
Thinking people will become aware of their need for a redeemer	God's word would need to be in a form that all people had access to it. The printed bible in their own language
The preparation of the land for Jesus return. (Israel and the other nations in the middle east)	Divisions within the ecclesias Brother against brother
Ecclesias (places of meeting) for believers to assemble all over the world.	Orthodox religion imbibing mythology The assimilation of some believers into worldly culture
The world is vulnerable to assimilating pagan ideas dressed in sophisticated guise	Exposure to free thinking societies & contamination of sound doctrine

Faithful Survivors

 <p>Joseph was a JUST MAN. Unlike the Pharisees he kept the spirit of the law – not the ritual</p>	 <p>Zacharias was a good priest. Both he & his wife Elizabeth lived a blameless life serving God</p>	 <p>Nathaniel, Andrew & Phillip. Actively looking for Messiah</p>
 <p>Mary rejoiced to be God's servant despite the hardship & pain it entailed</p>	 <p>Simeon, a devout & just man who lived to see the birth of Jesus</p>	 <p>Certain Greeks. Someone did something right</p>
 <p>John the Baptist preached the coming of Messiah to a perverse generation</p>	 <p>Anna, an elderly widow who served God both day and night at the temple</p>	

Our Goal: To be Faithful Survivors

'Striving together waiting & working for Jesus when He comes to set up His kingdom'





An Extract Out Of Josephus's Discourse To The Greeks Concerning Hades (Better translated as 'daemons' or 'place of demons')

1. NOW as to Hades (Greek word 'daemons'), wherein the souls of the of the good things they see, and rejoice in the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain an *incorruptible* and never-fading *kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the and of the just, which they see, always smiles them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of *the fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection].

But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*, but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the word*: for to him hath the *Father committed all judgment*: and he, in order to *fulfill the will of his Father*, shall come as Judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God and the Father hath glorified*: CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*; but allotting to the lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that without end, and a certain fiery *worm, never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained *the heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with

them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God], and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption, to incorruption*, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now *freed from all bondage*.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there. For what God hath now concealed in silence [will be then made manifest,] *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him*.

8. *In whatsoever ways I shall find you, in them shall I judge you entirely*: so cries the END of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever Amen*.

NB: This extract can be found in the last chapter of the book by Josephus. Some editions publish the entire article. It has been translated from the Greek, somewhat awkwardly at times. In recent years some scholars have disputed whether or not Josephus was the writer and have suggested a number of other authors.

However the content of this extract concisely outlines the Jewish position on the doctrine of resurrection and their concept of an afterlife, as compared to the beliefs of the Greeks who position is being refuted as 'vain imaginations'

The Pharisees belief in an afterlife for the immortal soul, whilst awaiting the resurrection, is well documented in other works.

Even modern day Judaism, though expressed in more sophisticated terminology, retains some basic ideas expressed in this work. Mb

SUMMARY.

A Discourse to the Greeks Concerning Hades

The Jewish position regarding Resurrection

- Hades or 'place of demons' is where souls of both good and bad people go when they die
- The just are led to the right by angels into a place of light where they will enjoy peace & happiness. This place is called the 'bosom of Abraham'.
- The just and unjust can see each other from a distance but in case a good person has compassion on the suffering of a bad person, there is a separating abyss which cannot be crossed.
- All souls will stand before the Christ for judgement
- The just shall be raised in a glorious condition to live in a perfect world which is incorruptible and never ending and where there is no death, disease or worries
- There is one descent into the place of Hades via the grave where all are met by angels
- The unjust are dragged to the left to a place of darkness where there is a perpetual fire where they will feel the heat and live in fear
- All souls are confined in their place until God determines the time of resurrection when all souls will be reunited with their earthly body.
- The bad will return to the place of darkness for ever, never freed by death nor by the prayers of interceding friends