

CHAPTER VI - IN THE FULLNESS OF TIME
(Hellenism, Judaism, and Jesus)

- A. The spread of Hellenic culture. 256-259
- I. Oriental states were stagnant, archaizing, but
 - II. Greek states were discovering new possibilities of human mind.
 - a. First borrowed Oriental cultures;
 - b. Went on to develop logic and speculation.
 - 1. Culminated in idealism of Plato and science of Aristotle.
 - III. Hellenic-Oriental contacts diffused by trade all through 1st millennium. 259-265
 - a. Well known before Alexander's conquests.
 - b. After his conquests, Hellenes emigrated all over Orient.
 - 1. Alexandria became cultural center of Hellenic world.
 - 2. Orientals adopted Hellenic cultural concepts.
 - A'. Triumphs of Chaldaean astronomy.
 - c. Stoicism used Oriental astrology to emphasize destiny (heimarménê).
 - 1. Divine creative element stood above unchanging destiny of man.
 - A'. Man cannot understand justice of God.
 - 2. Popular in Orient.
 - d. Epicureanism emphasized chance (Tychê).
 - 1. Gods not interested in man.
 - 2. Virtue and philosophy conducive to happiness.
 - 3. Orientals adopted Tychê as a deity.
- B. Judaism in the Hellenistic Age. 265-269
- I. Composition of Jewish canon.
 - a. Pentateuch essentially in present form by 500, but
 - b. Its canonic form not earlier than 300,
 - 1. As shown by the Book of Jubilees.
 - c. Septuagintal translation of Torah in mid-3rd century,
 - 1. Made necessary by Jewish immigrants into Egypt.
 - II. Hellenism influenced Judaism. 269-272
 - a. Stoic concepts influenced proto-Sadducean school.
 - 1. Antigonus of Socho and Ben Sira:
 - A'. No future life.
 - B'. Do duty in this life, without regard to future.
 - b. Epicurean thought influenced Book of Ecclesiastes.
 - 1. Virtuous enjoyment of this life; no future.
 - 2. Not pure Epicureanism; some Stoic influence.
 - c. Conflict between Hellenizing high priests and Maccabaeen purists.
 - 1. Victory of Maccabees, mid-2nd century.
 - d. Conflict between Sadducees and Pharisees. 272-275
 - 1. Sadducees aristocratic conservatives.
 - A'. Restrict scope of Torah within original limits.
 - B'. No future life.
 - C'. Freedom of human will; no predestination.
 - 2. Pharisees more Hellenized, democratic.
 - A'. Torah must be extended to meet new conditions.
 - I'. Result a multitude of new regulations.
 - B'. All men free to study Torah critically,
 - I'. Under rules of exegesis, Hellenic in concept.
 - C'. Both free will and predestination.
- III. Oriental thought influenced Judaism. 275-280
- a. Iranian influences.
 - 1. Zoroaster (7th-6th centuries) inaugurated Mazdayasnianism.
 - A'. Ahura Mazda supreme god, with minor deities, opposing the evil forces of nature.
 - B'. Later fused with polytheistic Magianism.