## Between the Two Testaments Time Line

### The 400 Silent Years

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<th>Alexander the Great (336-323 BC)</th>
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<td>Antiochus I &quot;Soter&quot; (281-261)</td>
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**Julius Caesar assassinated 44 BC**

Octavian / **Augustus** (27 BC--AD 14)

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**Pompey enters Jerusalem**

Roman domination of Palestine begins - 63 BC

**King Herod the Great.**

King over all Israel (37-4 BC)

Herod Archelaus, "Ethnarch" of Judea, Samaria, and Idumea (4 BC-AD 6)

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http://www.biblechronologytimeline.com/biblechronologytimeline8.html

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**High Priests**

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Joshua Joiakin Eliashib
Joiada Jonathan

Jaddua (ca. 350-320 BC)

Onias I (ca. 320-290)
Simon I (ca. 290-275)
Eleazar (ca. 275-260)
Manasseh (ca. 260-245)
Onias II (ca. 245-220)
Simon II "The Righteous" (ca. 220-198)

Onias III (ca. 198-174)

Jason (174-171)
Menelaus (171-161)
Alcimus (161-159)
  [No high priest in Jerusalem, 159-152]
Jonathan Maccabeus (152-142)
Simon Maccabeus (142-135)
John Hyrcanus (135-104)
Aristobulus (104-103)
Alexander Jannaeus (103-76)
  [Alexandra Salome ruled 76-67;
   with son Hyrcanus II as high priest]
Aristobulus II (67-63)
Hyrcanus II (63-40)
Antigonus (40-37)

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Political High Priests

Herod Antipas, "Tetrarch" of Galilee and Perea
  (4 BC-AD 39)

Herod Philip, "Tetrarch" of Northeastern Regions
  (4 BC-AD 34)

The Time Period Between the Testaments
Between the close of the Old Testament and the beginning of the narrative of the New Testament stretches a period of approximately four centuries. An understanding of the challenges through which the Jews passed during this time, with special emphasis on their history under the later Seleucid rulers and during the years that witnessed the rise of Roman power in the Mediterranean, is necessary to a proper appreciation of the New Testament, particularly the Gospels. We should examine the experiences of the Jews under the waning power of Persia and during the protracted struggle for control of Palestine between the Seleucids to the north and the Ptolemies to the south. Special consideration should be given to developments growing out of attempts by Antiochus Epiphanes to Hellenize the Jews, to the extension of Roman power throughout the Mediterranean world, and to the political situation in Palestine under the Hasmonaeans (the Maccabees) and under the rule of Herod the Great.

**Hellenization**

The Hellenization of the Jews in the pre-Hasmonean period was not universally resisted. Generally, the Jews accepted foreign rule when they were only required to pay tribute, and otherwise allowed to govern themselves internally. Nevertheless, Jews were divided between those favoring Hellenization and those opposing it, and were divided over allegiance to the Ptolemies or Seleucids. When the High Priest Simon II died in 175 BC, conflict broke out between supporters of his son Onias III (who opposed Hellenization, and favored the Ptolemies) and his son Jason (who favored Hellenization, and favored the Seleucids). A period of political intrigue followed, with priests such as Menelaus bribing the king to win the High Priesthood, and accusations of murder of competing contenders for the title. The Tobiads, a philo-Hellenistic party, succeeded in placing Jason into the powerful position of High Priest. He established an arena for public games close by the Temple. Author Lee I. Levine notes, "The 'piece de resistance' of Judaean Hellenization, and the most dramatic of all these developments, occurred in 175 BC, when the high priest Jason converted Jerusalem into a Greek *polis* replete with gymnasium (2 Maccabees 4). Whether this step represents the culmination of a 150-year process of Hellenization within Jerusalem in general, or whether it was only the initiative of a small coterie of Jerusalem priests with no wider ramifications, has been debated for decades."
Antiochus IV against Jerusalem
"And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof... And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. Therefore there was a great mourning in Israel, in every place where they were."
(1 Maccabees 1:20–25)
According to Josephus, "Now Antiochus was not satisfied either with his unexpected taking the city, or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine's flesh upon the altar."

Pharisee and Sadducee factions
During the Hasmonean period, the Sadducees and Pharisees functioned primarily as political parties. Although the Pharisees had opposed the wars of expansion of the Hasmoneans and the forced conversions of the Idumeans, the political rift between them became wider when Pharisees demanded that the Hasmonean king Alexander Jannaeus choose between being king and being High Priest. In response, the king openly sided with the Sadducees by adopting their rites in the Temple. His actions caused a riot in the Temple and led to a brief civil war that ended with a bloody repression of the Pharisees, although at his deathbed the king called for a reconciliation between the two parties. Alexander was succeeded by his widow, Salome Alexandra, whose brother was Shimon ben Shetach, a leading Pharisee. Upon her death her elder son, Hyrcanus, sought Pharisee support, and her younger son, Aristobulus, sought the support of the Sadducees. The conflict between Hyrcanus and Aristobulus culminated in a civil war that ended when the Roman general Pompey captured Jerusalem in 63 BC and inaugurated the Roman period of Jewish history.