

An Overview of the Semester

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A new set of verses to memorize!!!

I am well aware that these are longer. That means you'll have to start sooner in learning them.



Daily Objectives

Each day, after we pray, I'll try to put up the topics I intend to cover that day. That's for your benefit, so you have an idea early on what's important so that you can focus on that.

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If you think you have a *good* reason not to be ready, then tell me in advance if possible. But it has to be a good reason, and if you keep coming up with good reasons, I will get skeptical. We'll go over this in more detail before I expect you to be ready.

Reading the Gospels

After we get through the stuff you need to know before we start, we're going to spend a good chunk of the semester reading our way through the Gospel of Matthew, sometimes looking at other Gospels for comparison or when they have something in them that St. Matthew omits.

How Do You Learn?

Disclaimer: I am **NOT** an educational psychologist!

Count how many times you answered A, then how many times you answered B, then how many times you answered C. Make a note to yourself before you pass the sheet back in!

A Answers: Visual learners: You learn by seeing

B Answers: Aural learners: You learn by hearing

C: Tactile/kinesthetic learners: You learn by doing

Fr. Horton's totals:

A = 0

B = 7

C = 9

Your Learning Style Doesn't Lock You In Or Stop You From Doing Certain Things!

For example, I got a zero in visual learning, but I am very good at proofreading what other people wrote. It just means that you find it easier to learn in certain ways. That can work to your advantage.

So if you're memorizing a Bible verse:

Visual learners might do well reading it over and over.

Aural learners might do well saying it over and over.

T/K learners might do well writing it down over and over.

End of the First Semester:

1. **No more prophets:** by the time Jesus was born, there had been no prophets for about 300 years.
2. **Maccabean revolt:** The Jews had thrown off the government of Alexander the Great's successors and become independent.
3. **Diaspora:** Jews were living all around the Mediterranean Sea, worshiping in synagogues.

Between the Testaments

Flavius *Josephus* is the Jewish historian who tells us most about this period. He himself was a priest who survived the fall of Jerusalem in 70 A.D. (KNOW THIS DATE), by defecting to the Roman side before it got too late. He still considered himself a faithful Jew and wrote histories to tell the Romans about the Jewish world. Since they were paying him, he was nice to the Romans and did his best to make them look good, but he's still the best source we have.

Between the Testaments

By the time the Maccabean revolt is over, a guy named John Hyrcanus was high priest and king, though he had trouble because he wasn't a descendant of King David and therefore really had no claim to the throne.

Even after the revolt was over, he had to fight a war to keep from getting conquered.

He had the Samaritan temple at Mt. Gerizim destroyed, which pretty much made the Jewish/Samaritan conflict permanent.

John wanted his son, *Aristobulus*, to succeed him as high priest, but wanted his wife to succeed him as ruler. This didn't happen--Aristobulus seized the throne shortly after John died, and the whole family started fighting with each other shortly thereafter.

Finally, one side tried to maneuver the Romans into supporting them, only to discover that the Roman version of "supporting" looks a lot like "we'll help you and let you pretend to be in charge when we're done."

No small enormities were committed about the temple itself, which, in former ages, had been inaccessible, and seen by none; for Pompey went into it, and not a few of those that were with him also, and saw all that which it was unlawful for any other men to see but only for the high priests. There were in that temple the golden table, the holy candlestick, and the pouring vessels, and a great quantity of spices; and besides these there were among the treasures two thousand talents of sacred money: yet did Pompey touch nothing of all this, on account of his regard to religion; and in this point also he acted in a manner that was worthy of his virtue. The next day he gave order to those that had the charge of the temple to cleanse it, and to bring what offerings the law required to God; and restored the high priesthood to Hyrcanus, both because he had been useful to him in other respects, and because he hindered the Jews in the country from giving Aristobulus any assistance in his war against him.

To make a long story some what short, *Herod the Great* ends up as king, starting in about 40 B.C., and lasting until just after Jesus was born.

Jesus wasn't born in the year 1 A.D. (There is no year 0; the numbering goes from 1 B.C. to 1 A.D.) The current calendar was invented in the 6th Century A.D., and it's not clear that the inventor intended the birth of Jesus to fall into the year 1. If he did, he very probably missed, as the Bible is clear that Jesus was born while Herod was still king, and Herod died in 4 B.C.

To make a long story some what short, Herod the Great ends up as king, starting in about 40 B.C., and lasting until just after Jesus was born.

Herod was vicious and brutal (it's said that it was better to be his pig than his son), and not even a Jew (he converted, but apparently in name only, and he was certainly no descendant of King David. But he spent a lot of money improving things--most importantly, he did a complete remodeling of the Temple, almost making it a new building--so people put up with him, mostly.