

A photograph of a dog, possibly a Weimaraner, standing in a grassy area. The dog is captured from a rear perspective, bent over to scratch its back with its hind leg. The dog's fur is a mix of light and dark brown. The background is a soft-focus green lawn with some palm fronds visible at the top. The image is framed by a black border.

**I SAID BE QUIET!**

**DON'T MAKE ME COME IN THERE!**

# THE SOUND OF SILENCE

*Larghissimo*

J. S. Zamecnik



# Engineers' Conversion Table

20. 1 millionth of a fish =

1 microfiche

21. 1 trillion pins =

1 terrapin

22. 10 rations =

1 decaration

23. 100 rations =

1 C-ration



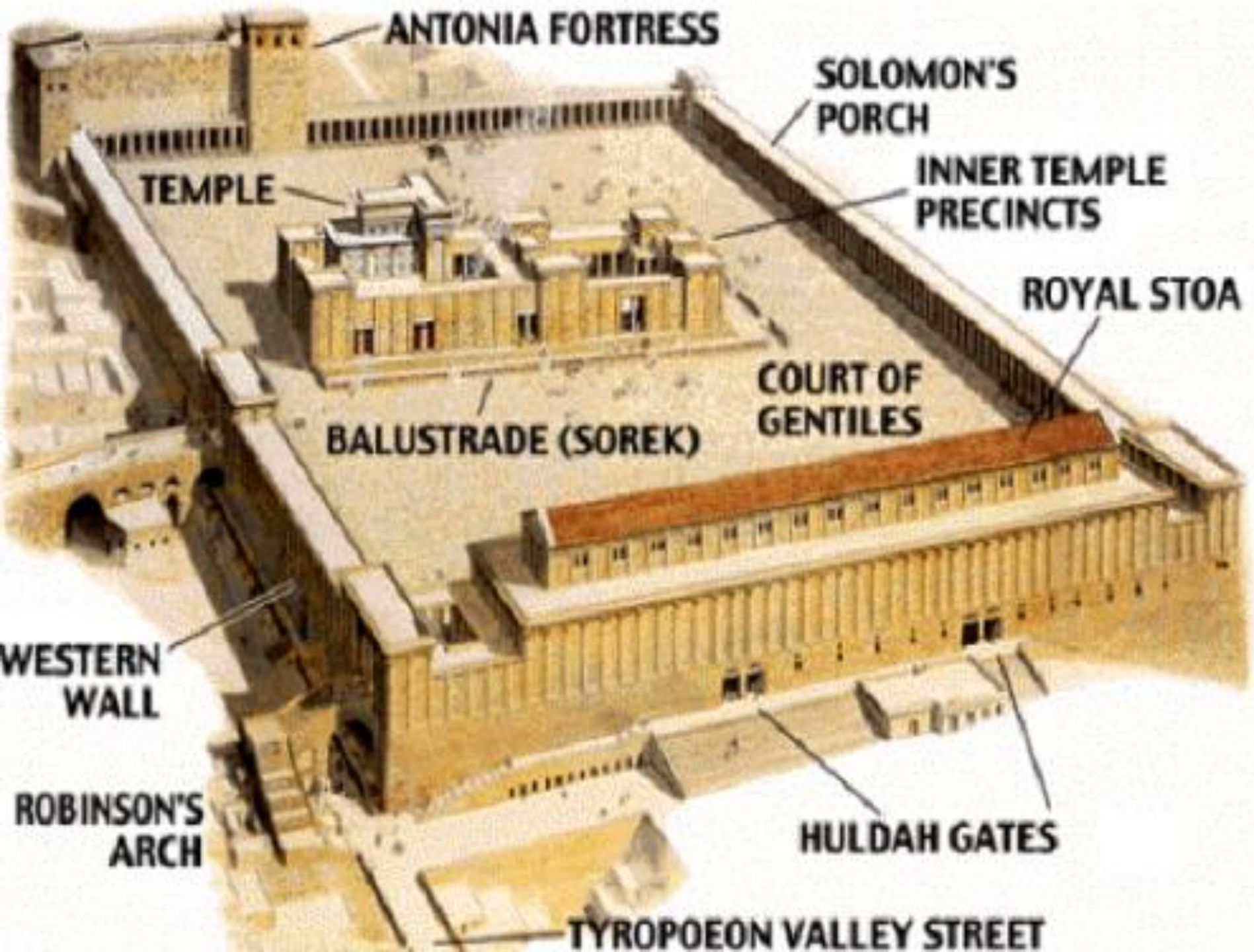


Yochanan יוֹחָנָן  
(John) 10.22-24

## Yochanan (John) 10.22-23

אוֹתָהּ עֵת חֲגֵגוֹ בִּירוּשָׁלַיִם אֶת  
חַג הַחֲנֻכָּה. חֶרֶף הָיָה. פֶּאֶשֶׁר  
הִתְהַלֵּךְ יֵשׁוּעַ בְּבַיִת הַמִּקְדָּשׁ  
בְּאוֹלָם שְׁלֹמֹה,

Then came Hanukkah in  
Yerushalayim. It was winter,  
and Yeshua was walking  
around inside the Temple area,  
in Shlomo's Colonnade.



ANTONIA FORTRESS

SOLOMON'S PORCH

TEMPLE

INNER TEMPLE PRECINCTS

ROYAL STOA

BALUSTRADE (SOREK)

COURT OF GENTILES

WESTERN WALL

ROBINSON'S ARCH

HULDAH GATES

TYROPOEON VALLEY STREET



(1)

(2)



**THE DIADOKHOI, c. 195 BC**

© Ian Mladjov



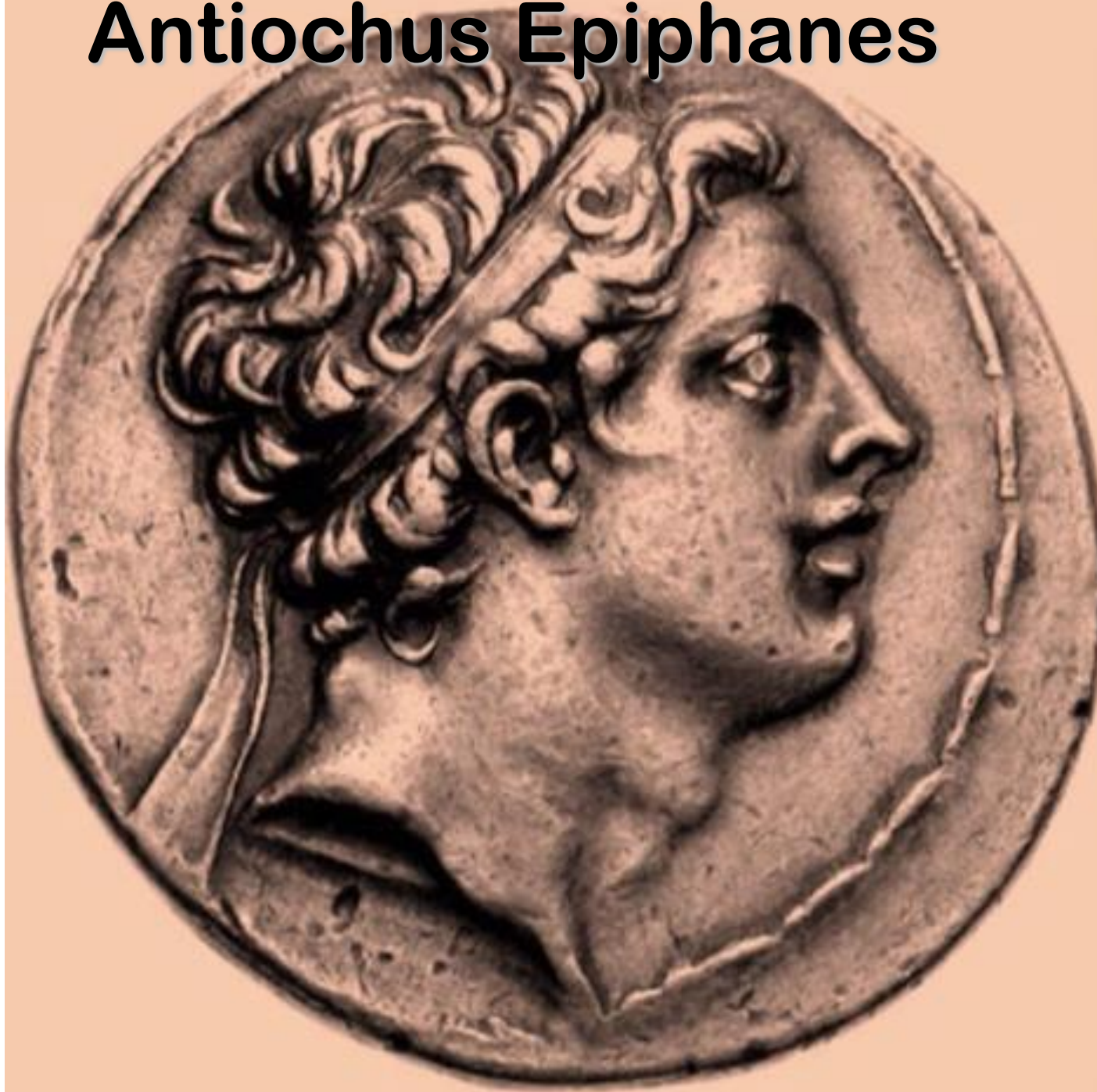


Daniel 11.29-35 “At the time designated, he will come back to the south. But this time, things will turn out differently than before; because ships from Kittim will come against him, so that his courage will fail him. Then, in retreat, **he will take furious action against the holy covenant, again showing favor to those who abandon the holy covenant** Armed forces will come at his order and **profane the sanctuary and fortress.**

**Antiochus Epiphanes “God Manifest”  
c. 215 BC – 164 BC)**



# Antiochus Epiphanes



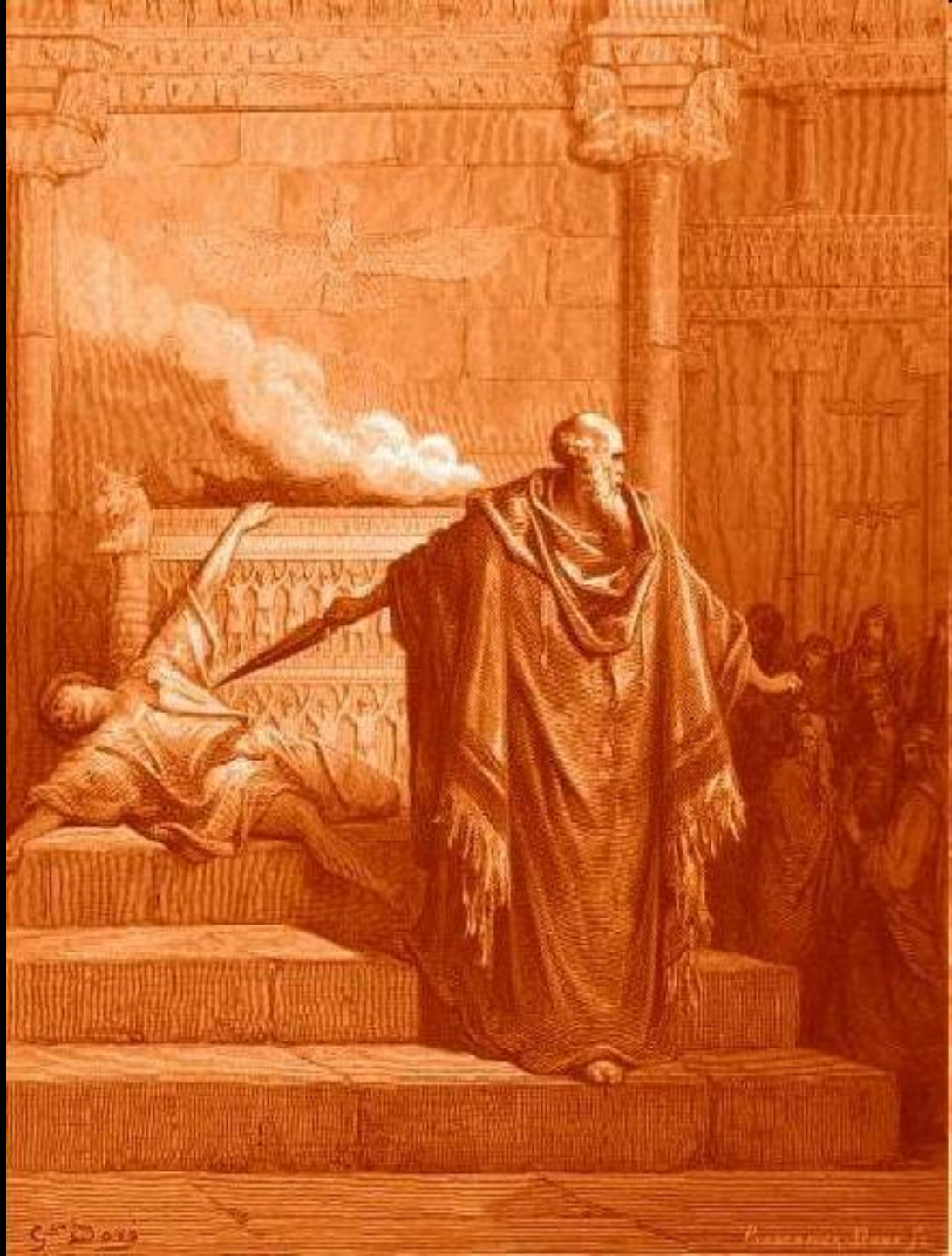
**1 Macabees 2.15-28 The king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many of Israel came unto them, Mattathias also and his sons came together.**

**1 Macabees 2.15-28** Now when he [the Syrian king's officer] had left speaking these words, there came one of the Jews in the sight of all to sacrifice [swine] on the altar which was at Modin, according to the king's commandment.

**1 Macabees 2.15-28 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to show his anger according to judgment: wherefore he ran, and slew him upon the altar.**

**Mattathias stabs him, also killing the Greek official present. He then turns to the crowd and announces:  
“Follow me, all of you who are for God’s law and stand by the covenant.” (1 Maccabees 2:27)**







Elazar 162 BCE

2 Macabees 10.5-8 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, on the 25<sup>th</sup> day of Kislev [December] of 168 BCE with the successful Maccabean מַכַּבֵּי revolt of Mattatyahu and his five sons against Antiochus Epiphanes.

**2 Macabees 10.5-8 They celebrated it for eight days with gladness like Sukkot and recalled how a little while before, during Sukkot, they had been wandering in the mountains and caverns like wild animals.**

2 Macabees 10.5-8 So carrying **lulavs**  
[palm branches waved on  
Sukkot]...they offered hymns of  
praise (perhaps, the Hallel prayer)  
to God who had brought to pass the  
purification of his own place."

They ordained also by a common  
statute and decree, that every year  
those days should be kept of the  
whole nation of the Jews.

Another connection between the holidays of Sukkot and Hanukkah is the dedication of the Temple.

Solomon **dedicated the first Temple on Sukkot** [1 Kings 8:2, 12]. The Maccabees **rededicated the second Temple** on this delayed Sukkot, hence the eight days of celebration.

## Yochanan (John) 10.22-23

אוֹתָהּ עֵת חָגְגוּ בִירוּשָׁלַיִם אֶת חַג  
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Then came Hanukkah in  
Yerushalayim. It was winter, and  
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the Temple area, in Shlomo's  
Colonnade.

## Yochanan (John) 10.24

24 הִקְיִפוּהוּ וְאָמְרוּ לוֹ: "עַד מָתִי  
תַחֲזִיק אֶת נַפְשֵׁנוּ בְּמַתַּח? אִם  
אַתָּה הַמָּשִׁיחַ, אָמַר לָנוּ בְּבִרוּר."

So the Judeans surrounded and said to him, "How much longer are you going to keep us in suspense? If you are the Messiah, tell us publicly!



## Yochanan (John) 10.25-33

“Yeshua answered them, “I have already told you, and you don't **trust me**. The works I do in my Father's name testify on my behalf, but the reason you don't trust is that you are not included among my sheep.

– My sheep **listen** to my voice, I recognize them, they **follow me**, and I **give them eternal life**. They will absolutely **never be destroyed**, and no one will **snatch them from my hands**. My Father, who gave them to me, is greater than all; and no one can

- snatch them from the Father's hands. **I and the Father are One.**" Once again the Judeans picked up rocks in order to stone him. Yeshua answered them, "You have seen me do many good deeds that reflect the Father's power; for which one of these deeds are you stoning me?" The Judeans replied, "We are not stoning you for any good

- deed, **but for blasphemy** --  
because you, who are only a man,  
are making yourself out to be God  
[Heb: אֱלֹהִים Elohim].“

Dan. 7.9-10 "As I watched, thrones were set in place; and **the Ancient One** took his seat. His clothing was white as snow, the hair on his head was like pure wool. His throne was fiery flames, with wheels of burning fire. A stream of fire flowed from his presence; thousands and thousands ministered to him, millions and millions stood before him. Then the court was convened, and the books were opened.

Dan. 7.13-14 "I kept watching the night visions, when I saw, **coming with the clouds of heaven**, someone like a **son of man**. He approached the Ancient One and was led into his presence. To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is **an eternal rulership that will not pass away**; and his kingdom is one that will never be destroyed.

# First century expectations of Messiah

## 1. Book of Enoch

1. Recognized by the Ethiopian Orthodox Church and Beta Israel, Ethiopian Jews. Full copies in Ge'ez language only. Aramaic fragments in Dead Sea scroll.
2. Unconnected with Gospel authorship.

- 3. Scholars estimate the older sections (mainly in the Book of the Watchers) to date from about 300 BC, and the latest part (Book of Parables) probably to the end of the first century BC.**
- 4. Five sub-books: the Book of the Watchers, Similitudes of Enoch, the Astronomical Book, the Animal Apocalypse, Epistle of Enoch.**



# Similitudes of Enoch, chapter 46

There I saw one who had a head of days, and his head was like white wool.<sup>6</sup> And with him was another, whose face was like the appearance of a man; and his face was full of graciousness like one of the holy angels. And I asked the angel of peace, who went with me and showed me all the hidden things, about that son of man—who he was and whence he was [and] why he went with the Head of Days. And he answered me and said to me, “This is the son of man who has righteousness. . . .”

# Similitudes of Enoch, chapter 48

In that place I saw the spring of righteousness, and it was inexhaustible, and many springs of wisdom surrounded it.

And all the thirsty drank from them and were filled with wisdom.

And their dwelling places were with the righteous and the holy and the chosen...For in His name they are saved.

# Three points from Similitudes of Enoch, chapter 48

1. Preexistence of the Son of Man
2. The Son of Man will be worshipped.
3. In vs. 10, his name is Anointed One = משיח = Messiah

# Similitudes of Enoch, chapter 69

And they had great joy, and they blessed and glorified and exalted,

Because the name of that Son of Man had been revealed to them.

And he sat on the throng of glory, and the whole judgment was given to the son of man.

# Book of Watchers from the Third Century BCE [200's before Yeshua יֵשׁוּעַ]

- Son of Man also arrives with clouds
- Son of Man is brought near the Ancient of Days
- The throne also has blazing fire before it

# Fourth Ezra

Chapters 3–14, or the great bulk of 2 Esdras, is a Jewish apocalypse also sometimes known as 4 Ezra, or the Jewish Apocalypse of Ezra.

The Ethiopian Church considers 4 Ezra to be canonical, written during the Babylonian captivity.

# Fourth Ezra

It was also often cited by the Fathers of the Church. In the Eastern Armenian tradition it is called 3 Ezra. It is conjectured by Protestant scholars to have been written in the late 1st century CE following the destruction of the Second Temple.

**Antiochus was a pretender to the divine. Hanukkah defeat.**

**Romans renewing oppression.**

**Jewish Messianic expectation was of a divine Messiah. G-d among us. Immanuel!**



## Yochanan (John) 10.24

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