

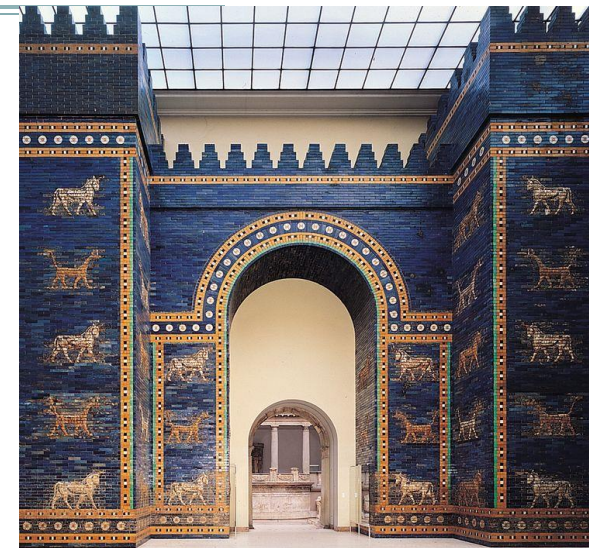
# History of Judaism

*The Divided Kingdom; Prophecy;  
Babylonian Exile; Restoration*

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# The Divided Kingdom

- Book of Kings
  - Jeroboam (10<sup>th</sup> century BCE) becomes first king of the northern kingdom of Israel; establishes alternative shrines to Jerusalem Temple at Dan and Bethel
  - Any places of worship outside Temple in Jerusalem seen as illegitimate by author
- Prophetic writing
  - Mid-8<sup>th</sup> century BCE, starting with Amos
  - Wider focus on the people of Israel and Judah, not just kings
  - Foreign cults gained popularity in north with King Ahab's marriage (r. 874-853 BCE) to Jezebel; temple of Baal and Asherah built in Samaria, capital of northern Israel
    - Elijah and Elisha major prophets at this time

# Asherah



# The Literary Prophets: Israel

- Amos (8<sup>th</sup> century BCE)
  - From Judah – went north to Bethel to prophesy
  - Violation of social and ethical covenant, in addition to apostasy, would result in God's punishment – Israel would be attacked from Hamath and the Dead Sea and exiled
    - Neo-Assyrian empire took Gilead and Galilee (Israel) in 733-732 BCE and Damascus (from Aramaeans); took the capital Samaria in 721 BCE; Israel entered into alliances with Assyria and Egypt
- Hosea (8<sup>th</sup> century BCE)
  - Israel had forgotten God – God's anointed king had lost respect, priests were charlatans, pleasure instead of Godliness, and trust in foreign alliances instead of repentance and reliance on God

# Neo-Assyrian Empire



# The Literary Prophets: Judah

- Isaiah (8<sup>th</sup> century BCE)
  - Prophesied in Jerusalem against king Ahaz (8<sup>th</sup> century) who had established Aramaean-style altar in Jerusalem Temple and adopted foreign customs
  - Assyria was the ‘rod of God’s wrath’, but ultimately would be destroyed once Judah had been chastised – Zion would then become an example to the world
  - King Hezekiah entered alliance with Babylonian king Merodach-Baladan II against Assyrian king Sennacherib around 705 BCE; rebellion collapsed – Egypt turned to for assistance but defeated; Assyrians demanded surrender of Jerusalem; Hezekiah turned to Isaiah who insisted on not submitting to Sennacherib but reliance on God – Sennacherib stopped short of Jerusalem and went home
- Micah (8<sup>th</sup> century BCE)
  - King Hezekiah (r. c. 715-c.686 BCE) – cleansed Judah of pagan practices and Canaanite influences in YHWH religion – Hezekiah’s reform the first historic evidence for centralization of YHWH religion based on Deuteronomy; this reform completed under King Josiah a century later

# Assyrian king Sennacherib



# The Literary Prophets: Judah

- King Manasseh (7<sup>th</sup> century BCE) and prophet Zephaniah
  - Judah a vassal state of Assyria under king Esarhaddon (r. 680-669 BCE) and Ashurbanipal (r. 668-627 BCE)
    - Led to major foreign influence – cults of the sun, astral deities, Asherah
- King Josiah (r. c 640-609 BCE)
  - Collapse of Assyria with death of Ashurbanipal – Judah became independent and reforms put in place by Josiah
    - Purged Jerusalem of foreign cults under high priest Hilkiah and purged countryside; renovated the Temple and discovered scroll of Torah – first time power of state was used to enforce the covenant document, a major step in establishing the sacred canon

# Assyrian King Ahubanipal (r. 669-631 BCE), last Assyrian king



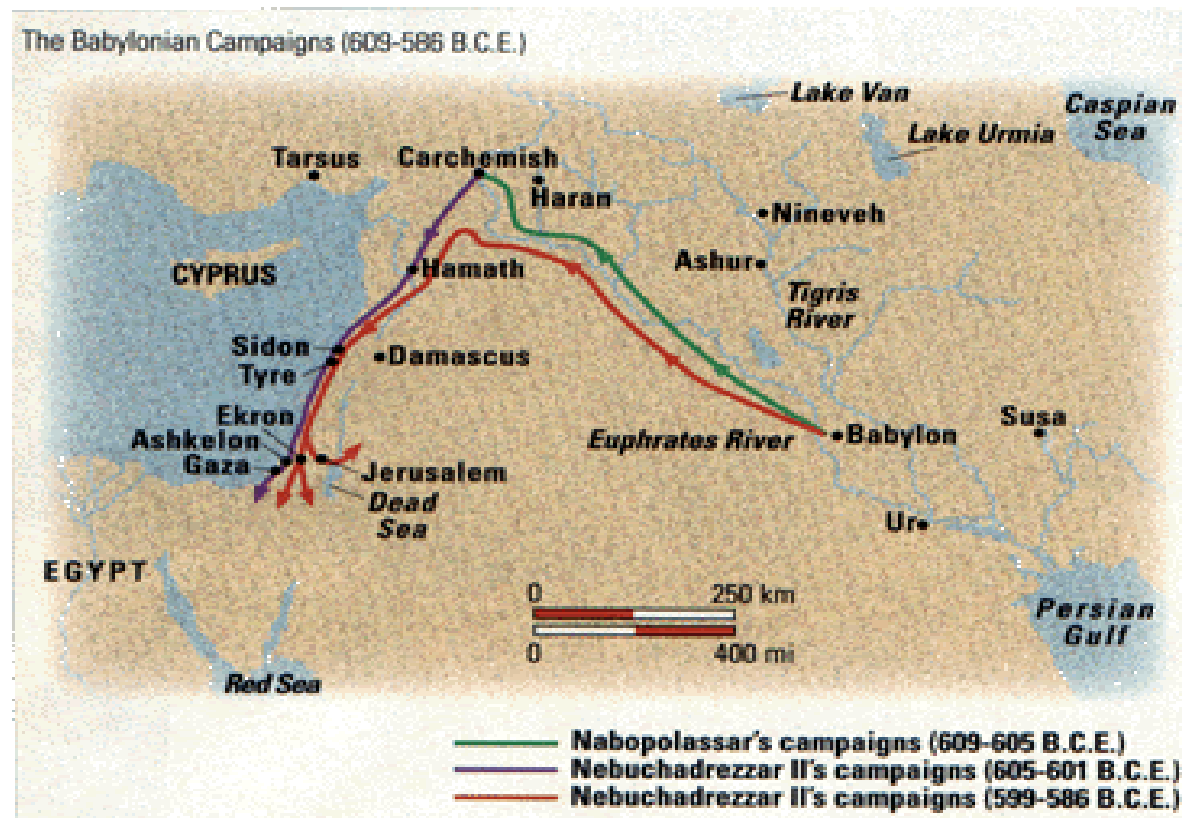
# The Literary Prophets: Judah

- Jeremiah (c. 650-c.570 BCE) and king Jehoiakim (r. 609-598 BCE), king Zedekiah (r. 597-587/586 BCE)
  - Era of Josiah only an interlude – Babylonia the new instrument of God’s punishment; Nebuchadnezzar II (r. c. 605-c. 561 BCE) defeated Egypt at Carchemish (605 BCE)
    - Jehoiakim and his successor Jehoiachin exiled (597 BCE)
    - King Zedekiah looked to Egypt for support against Babylonians – Jeremiah and Ezekiel prophesied destruction of Temple and exile of Judah’s population; Nebuchadnezzar destroyed Jerusalem, burned Temple and exiled people to Babylonia in 587/586 BCE

# Carchemish, site of Nebuchadrezzar's defeat of Assyrians



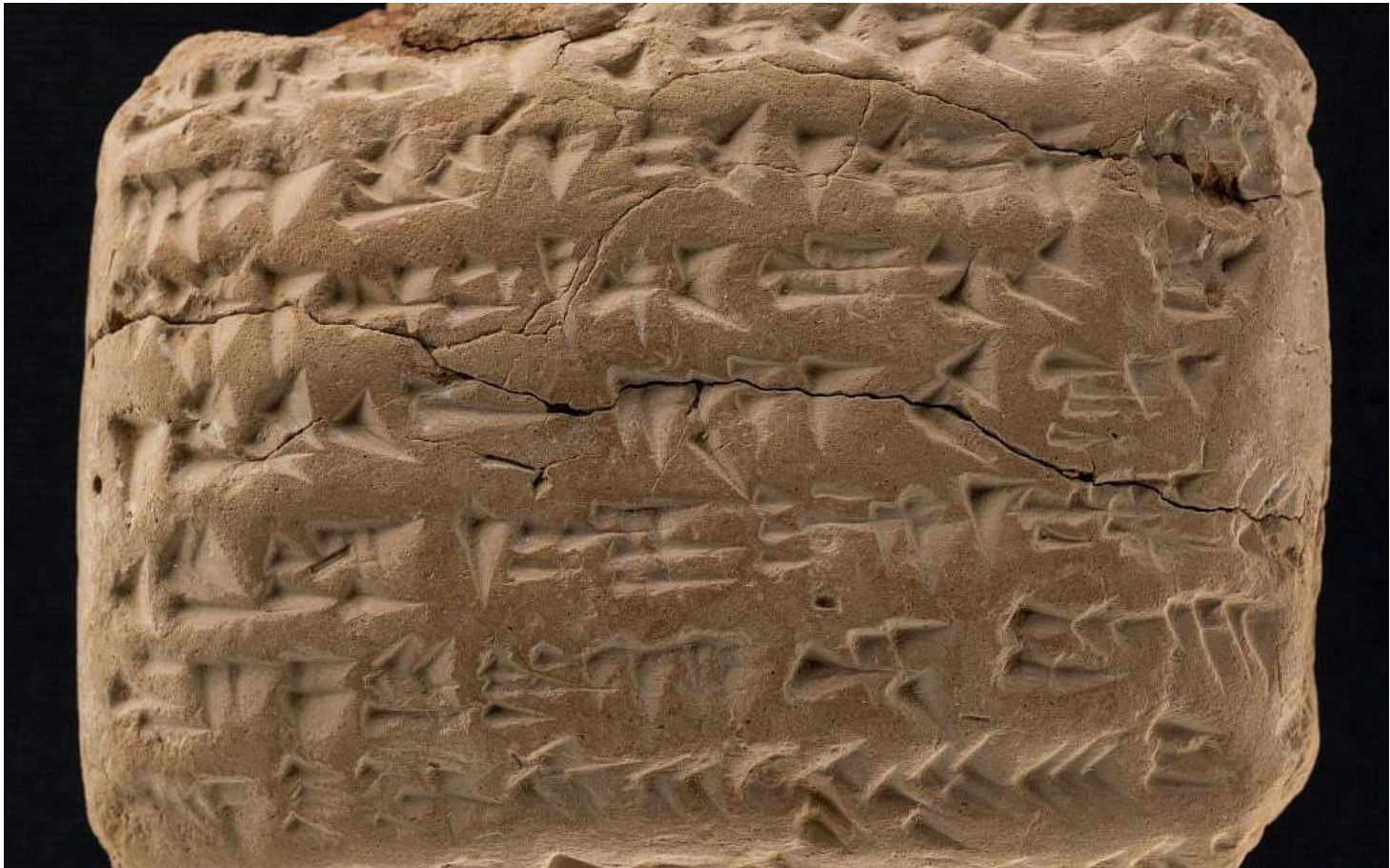
# Carchemish in context of Babylonian Campaigns



# Exile in Babylonia

- Continuity of YHWH religion in exile
  - Prophecy
  - Postexilic religious forms: fixed prayer; public fasting and confession; study of Torah – sacred canon of covenant documents central; observance of the Sabbath
    - Attracted foreigners to convert to Judaism for religious rather than political, cultural, or national reasons
    - ‘Deutero-Isaiah’ (Isaiah 40-66) – God’s salvation through Persian king Cyrus II (r. 550-529 BCE) in restoring Israel and making YHWH’s message of salvation known to all peoples

# Tablets describing lives of Jews in Babylon



# Restoration

- Cyrus II (r. 550-529 BCE)
  - Allowed Jews to return to rebuild Temple; conflict with Samaritans
  - Zerubbabel (6<sup>th</sup> century BCE) becomes governor and Darius I (522 BCE) ascends Persian throne – efforts to rebuild Temple increased in resulting anarchy, completed 516 BCE
    - Ongoing tension between Jews and Samaritans resulted in long-lasting enmity from this time
- Artaxerxes I (r. 465-424 BCE)
  - Allowed the priest Ezra and the new community to prescribe the Torah as the imperial law for Jews in the province Avar-nahra (Beyond the River) (i.e. Israel and Judah)
    - Ezra and his scribes to publish the Torah and complete final editing; Levites assigned to interpret the text to the people, leading to the foundation for the later Midrashim (commentarial interpretations)

# Cyrus II (The Great)



# The End of Prophecy

- Malachi (5<sup>th</sup> century BCE)
  - During Ezra (priest) and Nehemiah's (governor of Persian Judea) return to Jerusalem
  - Book of Malachi reflects the contrast between messianic expectations and the difficulties of restoration - ends with admonition to observe the Torah; God would one day truly restore Israel and Messiah would come

