**Establishment of Jerusalem and the History of the 1st and 2nd Temple**

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First Temple Period

1. Introduction: Our Memory.
2. Recollection from the roof of Tantur. “Where does your Jerusalem begin?” Abraham? Melchizedek? Moses? David? “Earliest memory?”
3. Recollections.
4. Ysmaena. A cat and a TV and at an aunt’s house. Age 2.
5. Mary. “When I was three and a half, my brother Greg was born.” She remembers her grandmother’s blue-green dress and her mother was smiling, sitting in a wheelchair, holding Greg.
6. Janelle. “My father used to play with my hair, putting it in three pigtails at Rehobeth Beach. I started crying.”
7. Jared’s Reflection. We can recall these things vividly and at short notice. We are confident that the memories really happened. They are the “building blocks of our identity.”
8. They are not “pure,” because they have been formed. They are “biased” from a particular perspective. They are shaped. We need to ask questions about them, because we may not have the full story.
9. Relevance to Jerusalem: Our memories of the Holy Land have been shaped. We have confidence that the events happened, but we have to question them. “We don’t have enough information.”
10. “When I was a boy, I remember many Bible stories. Later, when I remembered them, I discovered that that stories were incomplete – that there was more to the stories than I had been told.”
11. Jared situates us between systematic doubt (skepticism and cynicism) and unreflective credulity (fundamentalism, biblical literalism).
12. Textual Reflections. Handout: “The City of David: Where It All Began.”
13. Second Samuel 5:1-13. In Hebron, the people acclaim David as “King over Israel.”
14. Tribal Unification. David reigned for forty years after conquering the Judean desert (Jericho). The Hebrews then tried to enter the lowlands, but were rebuffed by the Canaanite tribes. Hebron was the largest city in Judah, the burial place of Abraham. But David wanted to be “King over Israel,” more than the leader of Judah.
15. Jerusalem. David was seven years over Judah (Yehuda), and then 33 years over Jerusalem. David conquered the “fortress of Zion,” defeating the Jebusites. Verse 8: He attacked the Jebusites and touched the “tzinor” [got up to the gutter?]. The Jebusites had said, “You shall not come in here, unless you remove the blind and the lame (meaning David shall not come in here).”
16. Construction. “David built up the surrounding area, from the Milo inward.” He built up the place. “King Hiram of Tyre sent envoys to David with cedar logs carpenters and stonemasons; they built a palace for David.”
17. Adonizedok (in Joshua) feared the Israelites.
18. Joshua 15: 1, 8.
19. Geography of Jerusalem. “This then was the lot of the tribe of Yehuda by their families . . . . The border ascended into the valley of Ben-Hinom to the southern flank of the Jebusites – that is Jerusalem. And the border ran up to the top of the mountain that flanks the valley of Hinom on the west, at the northern end of the valley of Refaim.”
20. Question: How can one “ascend” into a valley? One “ascends” from Jericho and the Dead Sea.
21. Joshua 18:21, 28. “Now the cities of the tribe of Benjamin according to their families were Jericho .. . and Tzela, HaElef and Yevusi, which is Jerusalem.” There many cities, and the first is Jericho, and the last is Jerusalem.
22. John Conroy: Why did Joshua and the Judges enter from the East? First, because they feared the Philistines. Second, because they had to travel through the wilderness.
23. Chris: Wasn’t Jerusalem a middle place between the place of Saul (a Benjaminite) and the place of Abraham (Hebron)? What about the relationship between David of Judah and the northern tribes? Jared: the divided kingdom may have arisen because people did not view Jerusalem as the capital city. The conflict between north and south had not yet developed.
24. Genesis 14:18-20. “Malki-Tzedek, king of Shalem, brought forth bread and wine; he was the priest of the Supreme God [Most High God]. He blessed him and said, “Blessed be Avram of the Supreme God, Creator of heaven and earth. And blessed be the Supreme God, who has delivered your enemies into your hand.”
25. Abram had divided from Lot. Then Abram rescued Lot from the tribes that captured Lot. With Abram’s victory, he makes a peace pact.
26. Is “Shalem” or “Salem” a holy place? One way of interpreting the encounter between Abram and Melchizedek is to see it as a record of peaceful relationships between Israel and Canaan (a counter-example to the total warfare against Canaan), and of the possibility of co-existence, of respect for other ways of encountering God.
27. Genesis 22:1-18. The testing of Abraham. “Go to the land of Moriah; offer him [Isaac] there for a burnt offering upon one of the mountains which I will tell you.”
28. Midrash. How did Abraham know where God wanted him to go? The hills around the place “pointed” Abraham to Jerusalem, pointing to Jerusalem as a holy place, even if it’s not the highest place.
29. What is Moriah? “Abraham called the name of that place Adonai-Yirei: as it is said to this day: In the Mount of the Lord it shall be seen.” Yirei: God will be seen, God will show you, “it shall be seen.” In Hebrew, the *mem* is a way to configure the rest of the word, the root of Moriah (minus the *mem*) is Yirei.
30. Blessing. The story resolves: “Because you have done this thing, and have not withheld your son, your only son, that in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heavens.” Jared: We’re left with the possibility that, when David moved the capital to the Jebusite city, it was because Jerusalem was linked or connected with Abraham, and drew power from it. “We need to feel that there is some kind of power behind Jerusalem.”

1. Midrash: Genesis Rába 56:10. “Abraham called the name of that place Adonai-Yireh [the LORD shall be seen]. But Shem called it Shalem: *Malki-Tzedek king of Shalem* . . . (Genesis 14:18). The Holy Blessed One said: If I call it Yireh as did Abraham, then Shem, a righteous man, will resent it; while if I call it Shalem as did Shem, [then] Abraham, a righteous man, will resent it. Hence I will call it *Yerushalem*, including both names, Yireh Shalem.” This text was written in the 15th century.
2. Second Chronicles 3:1. “Solomon began to build the House of God in Jerusalem on Mount Moriah, where God appeared to David, his father, on the place that David had prepared, on the threshing floor of Ornan the Jebusite.”
3. Who was Ornan the Jebusite?
4. John McCluskey: Has the Hebrew Bible been influenced by the Dead Sea Scrolls? Jared: no. Not a single Hebrew Bible incorporates Dead Sea Scroll texts.

Second Temple Period

1. Introduction. Biblical history:
2. Northern Kingdom, defeated by Assyria.
3. Southern Kingdom, defeated by Nabuchadnezzar.
4. Babylonian Exile.
5. Persian Conquest and the Return.
6. Greek Period.
7. Ezra 1:1-3.
8. Reading. “Thus says King Cyrus of Persia, The Lord God of heaven has given me all the kingdoms of the earth and has charged me to build him a house in Jerusalem, which is in Judah.”
9. Discussion. Jared sees this as a romanticization. But what is the priority: it is about getting back to Jerusalem to have a relationship with the temple. David set a precedent: “You can’t have a relationship anyplace else.” Ezra and Nehemiah [Neh-HEM-ee-yah] rebuilt Jerusalem.
10. Deuteronomy 16:16-17. “Three times a year – on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths –all your males shall appear before the Lord your God in the place that God will choose. They shall not appear before God empty-handed. Each person shall bring his own gift, according to the blessing that the Lord your God has granted you.”
11. The Feast of Booths [Succoth] is a time of recalling the Hebrews’ time in the wilderness.
12. Today, it is not only a time of celebration for Jews, but also an evangelical feast. They parade through Jerusalem. The Babylonian exile was not the end of the story. The first temple was defined by the Israelites becoming a ruling power. The second temple time was an attempt to recreate the first, but in the second temple period, the Jews had to pay taxes.
13. Alexander the Great brought Hellenism, which changed Israel.
14. First Maccabees 2:1-28. Matityahu [Mattathias] was forced by the Hellenists to offer sacrifices to the Greek gods. But he replied, “I and my sons and my nation walk in the covenant of our ancestors. God forbid we should forsake the Torah and its laws.”
15. Three years of the Maccabean revolt (BC 160). The Maccabees captured Jerusalem and the temple. They rededicated the temple to sacrificial worship. His led to Hanukkah or dedication of the temple.
16. Jewish Identity. This raised the question, “Where does my Judean identity end, and to what extent can I integrate or assimilate into the non-Judean world of Hellenism?”
17. Athens and Jerusalem.
18. Youtube clip of Monty Python and “Life of Brian.” “What have the Romans ever done for us?” Sanitation, aquaducts, medicine, roads, pax romana, etc. Hellenism brought good things.
19. Babylonia Talmud, Tractate Shabbat 33b. Circa 500 CE.
20. Reading. “Rabbi Yehuda [a son of converts] commenced by observing: How fine are the works [of the Romans]. They have made streets, they have build bridges, and they have erected baths. Rabbi Yosi was silent. Rabbi Shimon son of Yochai answered and said: All that they made, they made for themselves. They built marketplaces to put prostitutes in them, baths to rejuvenate themselves, and bridges to collect tolls for them.” Rabbi Yehuda was exalted, Rabbi Shimon was put to death.
21. Commentary by Jared. We see diversity among the Jews. They see the Romans in different ways. In any community, there is diversity. This destroys the romantic paradigm: All Jews are in this together, all following God.
22. Josephus Flavius, *Jewish Antiquities*, Book XIII, Chapter 5.
23. Background. Josephus was not sure that he should be a priest, even though he was of a priestly family. He was commander of the rebellious Jewish forces in the Galilee, and he was defeated. He turns himself over to the Romans, and offers his services as the documentarian of the Roman Conquest (in *The Jewish War*). He was adopted by the emperor’s family. “Almost everything we know the Second Temple Period we learned from Josephus.” Josephus’ writings were considered by some as entertainment and less than serious.
24. The Text. There were Pharisees, Sadducees, and Essenes.
* “Now for the Pharisees, they say that some actions, but not all, are the work of fate, and some of them are in our own power, and that they are liable to fate, but are not caused by fate.
* “But the sect of the Essenes affirms that fate governs all things and that nothing befalls men but what is according to its determination.
* “And for the Sadducees, they take away fate, and say that there is no such thing, and that the events of human affairs are not at its disposal; but they suppose that all our actions are in our own power, so that we are ourselves the causes of what is good, and receive what is evil from our own folly.”
1. Discussion. Who are the “Essenes”? They are little known. The Sadducees were the sons of “Zadok,” the first head of the Temple. The Pharisees are the “separated,” the ones who break away.
2. Some say that before Ezekiel and the Exile, we spoke of the Hebrews; after Ezekiel and the Exile, we can speak of Judaism.
3. Even today we speak of Jews as the descendents of Pharisaic Judaism.
4. Josephus Flavius, *The Jewish War*, Book II, chapter 8. This text is the discussion of the Essenes.
* Yachad, or unity. That is the name of the Dead Sea sect. There is splitting in the Jewish world.
* The Essenes were ascetic, living a humble life, pious, hardworking, and obedient.
1. Babylonian Talmud, *Tractate Pesachim* 57a. This is a rabbinic criticism of the priestly family of leaders. It reflects Ezekiel’s criticism of the shepherds. Once the temple is destroyed in 70 CE, the priests are no longer relevant; but the rabbis become curators of the texts.
2. Babylonian Talmud, Tractate Gittin 56a-b.
3. Critique. The priests belonged to a wealthy class, and distinct from the rabbis.
4. Fall of Jerusalem from the view of the Rabbis.
* “Vespasian the Roman came and besieged Jerusalem for three years. The Zealots were then in the city. The Rabbis said to them, ‘Leut us go out and make peace with the Romans.’ They would not let them, and said instead, ‘Let us go out and fight them.’ The Rabbis said, ‘You will not succeed.’ So the Zealots rose up and burnt the stores of wheat and barley so that there was a famine.
* “Abba Sikra, the head of the Zealots in Jerusalem, was the son of the sister of Rabbi Yochanan ben Zakai. Rabbi Yochanan sent him a message saying, ‘Come visit me privately.’”
1. Sikra enables Yochanan to escape. Yochanan goes to Vespasian, who grants him “Yavne and its Sages.” Yavne is Jamnia. Yochanan does not ask for the salvation of the people of Jerusalem. In effect, “I am giving up on Jerusalem; I want to go with the Sages,” that is, the rabbis. Yochanan gave up on the temple, and instead founded rabbinic Judaism. Jesus, who viewed himself as a rabbi, is a part of that movement.