THE ISRAELIS 1ST EDITION PDF, EPUB, EBOOK



DOWNLOAD
FILE
PDF
Adobe

Rosenthal, Donna | 0743270355 | 9780743270359

Solomon's Temple - Wikipedia

Solomon's Temple

Legendary temple in Jerusalem in Abrahamic religions

"Templum Solomonis" redirects here. For Crusader "Templum Solomonis", see Qibli Mosque.

"First Temple" redirects here. For the album by Closure in Moscow, see *First Temple* (album).

For other uses, see Solomon's Temple (disambiguation).

Solomon's Temple, also known as the **First Temple** (Hebrew: בֵּית-הַמִּקְדָּשׁ הָרִאשׁוֹן, *Bēṯ hamMīqdāš hāRīʾšōn*, transl. 'First House of the Sanctum'), is a Temple in Jerusalem believed to have existed between the 10th and 6th centuries BCE . Its presumed existence is largely based on narratives in the Hebrew Bible, in which it was commissioned by the King Solomon of biblical legend before being destroyed during the siege of Jerusalem by King Nebuchadnezzar II of the Neo-Babylonian Empire in 587 BCE.[1] Although most modern scholars agree that the First Temple existed on the Temple Mount in Jerusalem by the time of the Babylonian siege, there is significant debate over the date of its construction and the identity of its builder.

The Hebrew Bible, specifically within the Book of Kings, includes a detailed narrative about the construction's ordering by Solomon, the penultimate ruler of amalgamated Israel and Judah. It further credits Solomon as the placer of the Ark of the Covenant in the Holy of Holies, a windowless inner sanctum within the structure. Entry into the Holy of Holies was heavily restricted; the High Priest of Israel was the only authority permitted to enter the sanctuary, and only did so on Yom Kippur, carrying the blood of a sacrificial lamb and burning incense. In addition to serving as a religious building for worship, the First Temple also functioned as a place of assembly for the Israelites. The First Temple's destruction and the subsequent Babylonian captivity were both events that were seen as a fulfillment of biblical prophecies and thus affected Judaic religious beliefs, precipitating the Israelites' transition from either polytheism or monolatrism (as seen in Yahwism) to firm Jewish monotheism.

Previously, many scholars accepted the biblical narrative of the First Temple's construction by Solomon as authentic; however, during the 1980s, skeptical approaches to the biblical text as well as the archaeological record led some scholars to doubt whether there was any Temple in Jerusalem constructed as early as the 10th century BCE. Some scholars have suggested that the original structure built by Solomon was relatively modest, and was later rebuilt on a larger scale.[6] No direct evidence for the existence of Solomon's Temple has been found, with nineteenth and early-twentieth century excavations around the Temple Mount failing to identify "even a trace" of the fabled complex.[9] The *House of Yahweh* ostracon, dated to the 6th century BCE, may refer to the First Temple.[10][11] Two 21st century findings from the Israelite period in present-day Israel have been found bearing resemblance to Solomon's Temple as it is described in the Hebrew Bible: a shrine model from the early half of the 10th century BCE in Khirbet Qeiyafa; and the Tel Motza temple, dated to the 9th century BCE and located in the neighbourhood of Motza within West Jerusalem.[12]

Location[edit]

According to the Bible, Solomon's Temple was built on Mount Moriah in Jerusalem, where an angel of God had appeared to David (2 Chronicles 3:1). The site was originally a threshing floor David had purchased from Araunah the Jebusite (2 Samuel 24:18–25; 2 Chronicles 3:1).

Schmid and Rupprecht are of the view that the site of the temple used to be a Jebusite shrine that Solomon chose in an attempt to unify the Jebusites and Israelites.[13]

The exact location of the Temple is unknown. It is believed to have been situated upon the hill that forms the site of the 1st century Second Temple and present-day Temple Mount, where the Dome of the Rock is situated.[14]

Biblical narrative[edit]

Construction[edit]



Modern-day reconstruction of Jerusalem during the reign of Solomon (10th century BCE) from Jerusalem Walls National Park. The temple stands on the original Mount Moriah, as it looked prior to its expansion by King Herod in the 1st century BCE

According to 1 Kings, the foundation of the Temple is laid in Ziv, the second month of the fourth year of Solomon's reign and construction is completed in Bul, the eighth month of Solomon's eleventh year, thus taking about seven years.

The Hebrew Bible records that the Tyrians played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers. A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7).[17] Hiram agrees to Solomon's request to supply him with cedar and cypress tree for the construction of the Temple. He tells Solomon that he will send the trees by sea: "I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away." In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi[19]), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple.[20]

After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.[21] Hiram was not pleased with the gift, however, and asks "what are these towns that you have given me, my brother?". Hiram then calls them "the land of Cabul", and the writer of 1 Kings 9 says they were called by this name "to this day".[21] Hiram however remains on friendly terms with Solomon.

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram.

Transfer of the Ark of the Covenant[edit]

1 Kings 8:1-9 and 2 Chronicles 5:2-10 record that in the seventh month of the year, at the feast of Tabernacles,[24] the priests and the Levites brought the Ark of the Covenant from the City of David and placed it inside the Holy of Holies of the Temple.

Dedication[edit]

1 Kings 8:10–66 and 2 Chronicles 6:1–42 recount the events of the temple's dedication. When the priests emerged from the holy of holies after placing the Ark there, the Temple was filled with an overpowering cloud that interrupted the dedication ceremony,[25] "for the glory of the Lord had filled the house of the Lord [such that] the priests could not stand to minister" (1 Kings 8:10–11; 2 Chronicles 5:13, 14). Solomon interpreted the cloud as "[proof] that his pious work was accepted":[25]

> "The Lord has said that he would dwell in thick darkness. I have built you an exalted house, a place for you to dwell in forever."
>
> *— 1 Kings 8:12-13*

The allusion is to Leviticus 16:2:[26]

> The Lord said to Moses: Tell your brother Aaron not to come just at any time into the sanctuary inside the curtain before the mercy seat that is upon the ark, or he will die; for I appear in the cloud upon the mercy seat.

The Pulpit Commentary notes that "Solomon had thus every warrant for connecting a theophany with the thick dark cloud".[25]

Solomon then led the whole assembly of Israel in prayer, noting that the construction on the temple represented a fulfilment of God's promise to David, dedicating the temple as a place of prayer and reconciliation for the people of Israel and for foreigners living in Israel, and highlighting the paradox that God who lives in the heavens cannot really be contained within a single building. The dedication was concluded with musical celebration and sacrifices said to have included "twenty-two thousand bulls and one hundred and twenty thousand sheep".[27] These sacrifices were offered outside the temple, in "the middle of the court that was in front of the house of the Lord", because the altar inside the temple, despite its extensive dimensions,[28] was not big enough for the offerings being made that day.[29][30] The celebration lasted eight days and was attended by "very great assembly [gathered] from the entrance of Hamath to the Brook of Egypt".[31] The subsequent feast of Tabernacles extended the whole celebration to 14 days,[32] before the people were "sent away to their homes".[33]

After the dedication, Solomon hears in a dream that God has heard his prayer, and God will continue to hear the prayers of the people of Israel if they adopt the four ways in which they could move God to action: humility, prayer, seeking his face, and turning from wicked ways.[34] Conversely, if they turn aside and forsake God's commandments and worship other gods, then God will abandon the temple: "this house which I have sanctified for My name I will cast out of My sight".[35]

Plunder[edit]

According to the biblical narrative, Solomon's Temple was plundered several times. In the fifth year of Rehoboam's reign (commonly dated to 926 BCE), Egyptian pharaoh Shishak (positively identified with Shoshenq I) took away treasures of the Temple and the king's house, as well as shields of gold that Solomon had made; Rehoboam replaced them with brass ones (1 Kings 14:25; 2 Chronicles 12:1–12). A century later, Jehoash, king of the northern Kingdom of Israel, advanced on Jerusalem, broke down a portion of the wall, and carried away the treasures of the Temple and the palace (2 Kings 14:13–14). Later, when Ahaz of Judah was threatened by defeat at the hands of Rezin of Aram-Damascus and Pekah of Israel, he turned to king Tiglath-Pileser IV for help. To persuade him, he "took the silver and gold that was found in the house of Yahweh, and in the treasures of the king's house, and sent it for a present to the King of Assyria" (2 Kings 16:8). At another critical juncture, Hezekiah cut off the gold from the doors and doorsteps of the temple he himself had overlaid, and gave it to king Sennacherib (2 Kings 18:15–16).

Joash's restoration[edit]

2 Kings 12:1–17 and 2 Chronicles 24:1–14 recount that King Joash and the priests of the temple organised a restoration programme funded from popular donations. The temple was restored to its original condition and further reinforced.[36]

Destruction by the Babylonians[edit]



Chaldees destroy the Brazen Sea, Painting by James Tissot, c. 1900

According to the Bible, the Temple was plundered by King Nebuchadnezzar II of the Neo-Babylonian Empire when the Babylonians attacked Jerusalem during the brief reign of Jehoiachin c. 598 BCE (2 Kings 24:13).

A decade later, Nebuchadnezzar again besieged Jerusalem and after 30 months finally breached the city walls in 587/6 BCE. The city finally fell to his army in July 586/7 BCE. A month later, Nebuzaradan, commander of Nebuchadnezzar's guard, was sent to burn and demolish the city. According to the Bible, "he set fire to the Temple of Yahweh, the royal palace and all the houses of Jerusalem" (2 Kings 25:9). Everything worth plundering was then removed and taken to Babylon (2 Kings 25:13–17).

Jewish tradition holds that the Temple was destroyed on *Tisha B'Av*, the 9th day of Av (Hebrew calendar),[37] the same date of the destruction of the Second Temple. Rabbinic sources state that the First Temple stood for 410 years and, based on the 2nd-century work *Seder Olam Rabbah*, place construction in 832 BCE and destruction in 422 BCE (3338 AM), 165 years later than secular estimates.[38][39] The Jewish historian Josephus says; "the temple was burnt four hundred and seventy years, six months, and ten days after it was built".[40][*additional citation(s) needed*]

Solomon's Temple was subsequently replaced with the Second Temple in 516 BCE.

Architecture[edit]

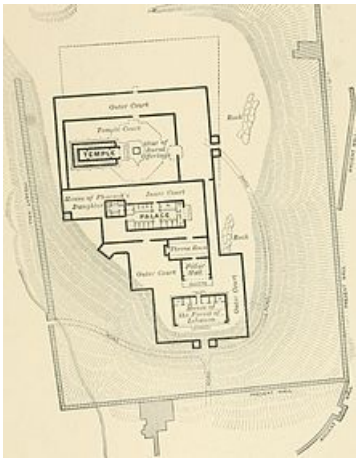
The description of Solomon's Temple given in I Kings and II Chronicles is remarkably detailed, but attempts to reconstruct it have met many difficulties.[41] The description includes various technical terms that have lost their original meaning to time.[42] Archaeological studies have provided ancient Near Eastern counterparts for architectural features, furnishings and decorative motives. Contemporary Israeli archaeologist Finkelstein considered Solomon's Temple to be built according to Phoenician design, and its description is in accordance with how Phoenician temples looked;[43] others have described the structure as temple in antis.[44] In 2011, three small portable shrines were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BCE, a range that includes the biblical date for the reigns of David and Solomon. The smaller shrines are boxes shaped with different decorations showing impressive architectonic and decorative styles. One of the excavators, Israeli archaeologist Yosef Garfinkel, suggested that the style and the decoration of these cultic objects are very similar to the biblical description of some features of Solomon's Temple.[42]

Archeologists categorize the biblical description of Solomon's Temple as a *langbau* building. That is, a rectangular building that is longer than it is wide. It is furthermore classified as a tripartite building, consisting of three units; the *ulam* (porch), the *heikal* (sanctuary), and the *debir* (the Holy of Holies). It is also categorized as being a straight-axis temple, meaning that there is a straight line from the entrance to the innermost shrine.

Porch[edit]

The *ulam*, or porch, featured two bronze pillars Jachin and Boaz. It is unclear from the biblical descriptions whether the porch was a closed room, a roofed entranceway, or an open courtyard. Thus, it is not known whether the pillars were freestanding or structural elements built into the porch. If they were built into the porch, it could indicate that the design was influenced by similar temples in Syria or even Turkey, home to the ancient Hittite Empire. While most reconstructions of the Temple have the pillars freestanding, Yosef Garfinkel and Madeleine Mumcuoglu finds it likely that the pillars supported a roof over the porch.

Sanctuary (main chamber)[edit]

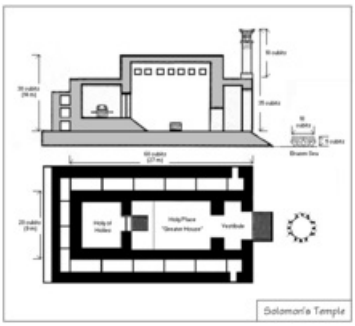


Plan of Solomon's Temple, published 1905

The porch led to the *heikal*, main chamber, or sanctuary. It measured 40 cubits in length, 20 cubits in width, and 30 cubits in height and contained a candelabrum, a table and a gold-covered altar used for offerings. In the sanctuary, loaves of Showbread were left as an offering to God. At the far end of the sanctuary there was a wooden door, guarded by two cherubim, leading to the Holy of Holies.

The walls of the sanctuary were lined with cedar, on which were carved figures of cherubim, palm trees, and open flowers that were overlaid with gold (1 Kings 6:29-30). Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir overlaid with gold. The doorposts, of olivewood, supported folding doors of fir. The doors of the Holy of Holies were of olivewood. On both sets of doors were carved cherubim, palm trees, and flowers, all being overlaid with gold (1 Kings 6:15 et seq.) This main building was between the outer altar, where most sacrifices were performed, and inside at the far end was the entry to the Holy of Holies, originally containing the Ark of the Covenant. The main hekhal contained a number of sacred ritual objects including the seven-branched candlestick, a golden Altar of Incense, and the table of the showbread. According to 1 Kings 7:48 these tables were of gold, as were also the five candlesticks on each side of the altar. The candle–tongs, basins, snuffers, fire-pans, and even the hinges of the doors were also gold.

Holy of Holies[edit]



Plan of Solomon's Temple with measurements

The Holy of Holies, also called the "Inner House," was 20 cubits in length, breadth, and height. The usual explanation for the discrepancy between its height and the 30-cubit height of the temple is that its floor was elevated, like the *cella* of other ancient temples. It was floored and wainscotted with cedar of Lebanon, and its walls and floor were overlaid with gold amounting to 600 talents or roughly 20 metric tons. It contained two cherubim of olive-wood, each 10 cubits high and each having outspread wings of 10 cubits span, so that, since they stood side by side, the wings touched the wall on either side and met in the center of the room. There was a two-leaved door between it and the Holy Place overlaid with gold; also a veil of tekhelet (blue), purple, and crimson and fine linen. It had no windows and was considered the dwelling-place of the "name" of God.[*citation needed*]

The Holy of Holies was prepared to receive and house the Ark; and when the Temple was dedicated, the Ark, containing the original tablets of the Ten Commandments, was placed beneath the cherubim.[*citation needed*]

Surrounding chambers[edit]

Chambers were built around the Temple on the southern, western and northern sides (1 Kings 6:5–10). These formed a part of the building and were used for storage. They were probably one story high at first; two more may have been added later.

Courts[edit]

According to the Bible, two courts surrounded the Temple. The Inner Court (1 Kings 6:36), or Court of the Priests (2 Chr. 4:9), was separated from the space beyond by a wall of three courses of hewn stone, surmounted by cedar beams (1 Kings 6:36). It contained the Altar of burnt-offering (2 Chr. 15:8), the Brazen Sea laver (4:2–5, 10) and ten other lavers (1 Kings 7:38, 39). A brazen altar stood before the Temple (2 Kings 16:14), its dimensions 20 cubits square and 10 cubits high (2 Chr. 4:1). The Great Court surrounded the whole Temple (2 Chr. 4:9). It was here that people assembled to worship. (Jeremiah 19:14; 26:2).

Molten Sea[edit]

Main article: Molten Sea



Molten Sea, illustration in the Holman Bible, 1890

According to the Hebrew Bible, the Molten Sea or Brazen Sea (ים מוצק "cast metalsea") was a large basin in the Temple for ablution of the priests. It is described in 1 Kings 7:23–26 and 2 Chronicles 4:2–5. It stood in the south-eastern corner of the inner court. According to the Bible it was five cubits high, ten cubits in diameter from brim to brim, and thirty cubits in circumference. The brim was "like the calyx of a lily" and turned outward "about an hand breadth"; or about four inches. It was placed on the backs of twelve oxen, standing with their faces outward. The Book of Kings states that it contains 2,000 baths (90 cubic meters), while Chronicles (2 Chr. 4:5–6) states it can hold up to 3,000 baths (136 cubic meters) and states that its purpose was to afford opportunity for the purification by immersion of the bodies of the priests. The fact that it was a wash basin that was too large to enter from above lends to the idea that water would likely have flowed from it down into a subcontainer beneath. The water was originally supplied by the Gibeonites, but was afterwards brought by a conduit from Solomon's Pools. The molten sea was made of brass or bronze that which Solomon had taken from the captured cities of Hadarezer, the king of Zobah (1 Chronicles 18:8). Ahaz later removed this laver from the oxen, and placed it on a stone pavement (2 Kings 16:17). It was destroyed by the Chaldeans (2 Kings 25:13).

Also outside the temple were 10 lavers, each of which held "forty baths" (1 Kings 7:38), resting on portable holders made of bronze, provided with wheels, and ornamented with figures of lions, cherubim, and palm-trees. The author of the books of the Kings describes their minute details with great interest (1 Kings 7:27–37). Josephus reported that the vessels in the Temple were composed of orichalcum covered in gold in *Antiquities of the Jews*.

Worship[edit]



Asherahwas worshipped until King Josiah. Figurine, 8-6th century BCE.

During the United Monarchy the Temple was dedicated to Yahweh, the God of Israel. From the reign of King Manasseh until King Josiah, Baal and "the host of heaven" were also worshipped there.[50]

Until the reforms of King Josiah, there was also a statue for the goddess Asherah (2 Kings 23:6) and priestesses wove ritual textiles for her (2 Kings 23:7). Next to the temple was a house for the temple prostitutes (2 Kings 23:7)[51] who performed sacred prostitution at the temple.[52] It is unclear whether the prostitutes included both male and female or just male prostitutes.[53]

According to the majority of biblical scholars, Asherah was Yahweh's consort, and she was worshipped alongside Yahweh.[54] This is disputed by a significant minority, who maintain that the asherah in the Temple was a wooden pole, rather than a statue. Although originally a symbol of the goddess, the asherah is argued to have been adopted as a symbol of Yahweh. According to Richard H. Lowery, Yahweh and Asherah headed a pantheon of other Judean gods that were worshipped at the temple.[57]

The temple had chariots of the sun (2 Kings 23:11) and Ezekiel describes a vision of temple worshipers facing east and bowing to the sun (Ezekiel 8:16). Some Bible scholars, such as Margaret Barker, say that these solar elements indicate a solar cult.[58] They may reflect an earlier Jebusite worship of Zedek[59] or possibly a solarized Yahwism.[60][61]

According to the Tanakh, the Temple housed the Ark of the Covenant. It says the Ark contained the Ten Commandments and was moved from Kiriath Jearim to Jerusalem by David before being moved into Solomon's temple.[62] A common view among scholars is that the Ark was originally conceived as Yahweh's footstool, above which he was invisibly enthroned. Biblical scholar Francesca Stavrakopoulou states that Yahweh was physically enthroned above the Ark as a cult statue and it was only following the Exile that Yahweh was conceived as unseen and the prohibition on carved images was added to the Ten Commandments. On the other hand, some biblical scholars believe the story of the Ark was written independently and then incorporated into the main biblical narrative just before the exile into Babylon.[66] Biblical scholar Thomas Römer speculates that the Ark may have contained statues of Yahweh and Asherah, and that it could have remained in Kiriath Jearim for much longer, possibly until shortly before the Babylonian conquest.[67]

During the Deuteronomic reform of King Josiah, the cult objects of the sun and Asherah were taken out of the temple and the practice of sacred prostitution and the worship of Baal and the hosts of heaven were stopped.[68]

Sacrifice[edit]

Main article: Korban

A korban was a kosher animal sacrifice, such as a bull, sheep, goat, or a dove that underwent *shechita* (Jewish ritual slaughter). Sacrifices could also consist of grain, meal, wine, or incense.[69][70][71] Offerings were often cooked and most of it eaten by the offeror, with parts given to the Kohen priests and small parts burned on the altar of the Temple in Jerusalem. Only in special cases was all of the offering given only to God, such as in the case of the scapegoat.[72][73] Under Josiah, sacrifices were centralized at Solomon's temple and other places of sacrifice were abolished. The temple became a major slaughtering center and a major part of Jerusalem's economy.[74]

Dating[edit]

According to the 1st century CE historian Flavius Josephus, "Solomon began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call Artemisius, and the Hebrews Jar, five hundred and ninety two years after the exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan and after the deluge one thousand four hundred and forty years; and from Adam, the first man who was created, until Solomon built the temple, there had past in all three thousand one hundred and two years."[75]

In *Against Apion*, Josephus mentions that according to the annals of the Phoenician city-state of Tyre, Solomon's Temple was built on the 12th year of Hiram I of Tyre and 143 years and 8 months before the Tyrians founded Carthage.[76][77] The foundation date of Carthage is usually dated to 814 BCE,[78][79] thus, according to Josephus, the construction of the Temple should be dated to circa 958/9 BCE,[77] a date that lies within the conventional dates of Solomon's reign between 970 and 931 BCE.[80]

Archaeology[edit]

Most scholars today agree that a temple had existed on the Temple Mount by the time of the Babyloniansiege of Jerusalem (587 BCE), but the identity of its builder and its construction date are strongly debated. Because of the religious and political sensitivities involved, no archaeological excavations and only limited surface surveys of the Temple Mount have been conducted since Charles Warren's expedition of 1867–70.[81][82][83] As of today, there is no solid archaeological evidence for the existence of Solomon's Temple, and the building is not mentioned in surviving extra-biblical accounts, save for perhaps a single fragmented ostracon that mentions a "house of Yahweh" without any further specification.[10] Artifacts previously believed to prove the existence of Solomon's Temple - an ivory pomegranate and a ninth century BCE stone tablet - have turned out to be fakes. Moreover, starting in the 1980s, biblical minimalists have doubted King Solomon's connection to the temple, sometimes describing him as little more than a hill country chieftain.

On the other hand, William G. Dever argues that the biblical description of the Temple itself shows profound similarities with other temples of the time (Phoenician, Assyrian and Philistine), suggesting that this cult structure was actually built by Solomon (whom he sees as an actual king of Israel) in the 10th century BCE, although the biblical description is undoubtedly excessive.[88][89] These views are shared by the archaeologist Amihai Mazar, who underlines how the description of the Temple in the Bible, albeit exaggerated, is substantially in line with the architectural descriptions already present in the Levant in the second millennium BCE.[90][91]

Sources mentioning the First Temple[edit]

- An ostracon (excavated prior to 1981), sometimes referred to as the House of Yahweh ostracon, was discovered at Tel Arad, dated to the 6th century BCE, which mentions a temple that could be the Temple in Jerusalem.[10][11] This has been challenged by Fabio Porzia and Corinne Bonnet who wrote that the context and location of the temple mentioned is not known and that the First temple "most likely dates from the 8th century and which was retroactively attributed to the great ruler of the 10th century."[92]



Model of the First Temple, included in a Bible manual for teachers (1922)

- A thumb-sized ivory pomegranate (which came to light in 1979) measuring 44 millimetres (1.7 in) in height, and bearing an ancient Hebrew inscription "Sacred donation for the priests in the House of ---h,]", was believed to have adorned a sceptre used by the high priest in Solomon's Temple. It was considered the most important item of biblical antiquities in the Israel Museum's collection.[93] In 2004, however, experts from the Israel Museum reported the inscription to be a forgery, though the ivory pomegranate itself was dated to the 14th or 13th century BCE.[94] This was based on the report's claim that three incised letters in the inscription stopped short of an ancient break, as they would have if carved after the ancient break was made. Since then, it has been proven that one of the letters was indeed carved prior to the ancient break, and the status of the other two letters are in question. Some paleographers and others have continued to insist that the inscription is ancient, some dispute this, so the authenticity of this writing is still the object of discussion.[95]
- Another artifact, the Jehoash Inscription, which first came to notice in 2003, contains a 15-line description of King Jehoash's ninth-century BCE restoration of the Temple. Its authenticity was called into question by a report by the Israel Antiquities Authority, which said that the surface patina contained microfossils of foraminifera. As these fossils do not dissolve in water, they cannot occur in a calcium carbonate

patina, leading initial investigators to conclude that the patina must be an artificial chemical mix applied to the stone by forgers. As of late 2012, the academic community is split on whether the tablet is authentic or not. Commenting on a 2012 report by geologists arguing for the authenticity of the inscription, in October 2012, Hershel Shanks (who believes the inscription is genuine) wrote the current situation was that most Hebrew language scholars believe that the inscription is a forgery and geologists that it is genuine, and thus "Because we rely on experts, and because there is an apparently irresolvable conflict of experts in this case, BAR has taken no position with respect to the authenticity of the Jehoash Inscription."[96]

Temple Mount Sifting Project[edit]

Objects found next to the Temple Mount[edit]

- In 2018 and a few years previously, two First Temple period stone weights used for weighing half-shekel Temple donations were found during excavations under Robinson's Arch at the foot of the Temple Mount. The tiny artifacts, inscribed with the word *beka*, which is known from related contexts in the Hebrew Bible, were used to weigh silver pieces on a scale, possibly at the very spot where they were unearthed.[98][99]

Other[edit]

- Leen Ritmeyer has suggested that one of the steps leading to the Dome of the Rock is actually the top of a remaining stone course of the western wall of the pre-Herodian Temple Mount platform, which may be dated to the First Temple period.[100][101]
- In 2007, artifacts dating to the 8th to 6th centuries BCE were described as being possibly the first physical evidence of human activity at the Temple Mount during the First Temple period. The findings included animal bones, juglet and ceramic bowl fragments, as well as the rim of a storage jar.[102][103]

Other contemporary temples[edit]

There is archaeological and written evidence of three Israelite temples, either contemporary or of very close date, dedicated to Yahweh (Elephantine temple, probably Arad too), either in the Land of Israel or in Egypt. Two of them have the same general outline as given by the Bible for the Jerusalem Temple.

Legacy[edit]

Freemasonry[edit]

Rituals in Freemasonry refer to King Solomon and the building of his Temple.[109] Masonic buildings, where lodges and their members meet, are sometimes called "temples"; an allegoric reference to King Solomon's Temple.[110]

Kabbalah[edit]

Kabbalah views the design of the Temple of Solomon as representative of the metaphysical world and the descending light of the creator through Sefirot of the Tree of Life. The levels of the outer, inner and priest's courts represent three lower worlds of Kabbalah. The Boaz and Jachin pillars at the entrance of the temple represent the active and passive elements of the world of Atziluth. The original menorah and its seven branches represent the seven lower Sephirot of the Tree of Life. The veil of the Holy of Holies and the inner part of the temple represent the Veil of the Abyss on the Tree of Life, behind which the Shekhinah or Divine Presence hovers.[111]

Islam[edit]

The Quran supposedly refers to Solomon's Temple in the seventh verse of *Al-Isrāʾ*. Quranic commentators such as Muhammad al-Tahir ibn Ashur[112] have postulated that this verse refers specifically to the Temple of Solomon.

According to the narrative in Islam, the Temple in Jerusalem was originally a mosque commissioned by Solomon and built by *jinn* on the commandment of Allah, with the purpose of serving as the *qibla* of the Israelites. In the early years of Islam, Muhammad and his followers faced Jerusalem for prayers until the city of Mecca (specifically its Kaaba) superseded the former as the new *qibla*.

Architecture[edit]

Biblical descriptions of the temple have inspired modern replicas and influenced later structures around the world. El Escorial, a historical residence of the King of Spain built in the 16th century was constructed from a plan based on the descriptions of Solomon's temple.[113]

The same architectural layout of the temple was adopted in synagogues leading to the *hekhal* being applied in Sephardi usage to the Ashkenazi Torah ark, the equivalent of the nave.[114]

Popular culture[edit]

Solomon's Temple appears in the film *Solomon and Sheba* (1959). It also appears in the *Assassin's Creed* video game series.[115][116][117][118]

See also[edit]

General[edit]

Persons[edit]

Places[edit]

Iron Age temples from the region[edit]

Notes and References[edit]

References[edit]

1. ^*Temple of Jerusalem*: totally destroyed the building in 587/586
2. ^David Ussishkin In: A.G. Vaughn and A.E. Killebrew (eds.), Solomon's Jerusalem: The Text and the Facts on the Ground. *Jerusalem in Bible and Archaeology*; *The First Temple Period*, Atlanta, 2003, pp. 103-115
3. ^Finkelstein & Silberman 2002, p. 128
4. ^ ***abc****T. C. Mitchell (1992). "Judah Until the Fall of Jerusalem". In John Boardman; I. E. S. Edwards; E. Sollberger; N. G. L. Hammond (eds.). The Cambridge Ancient History, Volume 3, Part 2: The Assyrian and Babylonian Empires and Other States of the Near East, from the Eighth to the Sixth Centuries BC. Cambridge University Press. p. 397. ISBN .*
5. ^ ***ab***Dever 2001, p. 212: it may refer to the temple in Jerusalem; Boardman, Edwards & Sollberger 1992, p. 400: 'house of Yahweh', probably the Temple at Jerusalem; King & Stager 2001, p. 314: There was a temple at Arad, but it may have been demolished about 700 BCE, well before the Arad Ostraca
6. ^*Shapira, David (2018). "The Moza Temple and Solomon's Temple"(PDF). Bibliotheca Orientalis. **75** (1–2): 25–48.*
7. ^*Clifford Mark McCormick (2002). Palace and Temple: A Study of Architectural and Verbal Icons. Walter de Gruyter. pp. 31–. ISBN .*
8. ^Israel Finkelstein Jerusalem in Biblical Times...1350—100 B.C.E. - Israel Finkelstein on YouTube Institute for Advanced Study, Princeton, New Jersey
9. ^Dever 2005, p. 97; Mendels 1987, p. 131; Brand & Mitchell 2015, p. 1538
10. ^Brand & Mitchell 2015, p. 1538.
11. ^Brand & Mitchell 2015, p. 622.
12. ^ ***ab***1 Kings 9:13
13. ^Barnes, W. E. (1899), Cambridge Bible for Schools and Colleges on 2 Chronicles 5, accessed 17 April 2020
14. ^ ***abc***Pulpit Commentary on 1 Kings 8, accessed 2 October 2017
15. ^Lumby, J. R. (1886), Cambridge Bible for Schools and Colleges on 1 Kings 8, accessed 18 April 2020, although the reference quoted here is Leviticus 16:3
16. ^1 Kings 8:63;2 Chronicles 7:5
17. ^2 Chronicles 7:7: dimensions are not stated in 1 Kings
18. ^1 Kings 8:64;2 Chronicles 7:7
19. ^Pulpit Commentary on 2 Chronicles 4, accessed 19 April 2020
20. ^1 Kings 8:65;2 Chronicles 7:8
21. ^Barnes, A., Barnes' Notes on 2 Chronicles 7, accessed 19 April 2020
22. ^2 Chronicles 7:8
23. ^Mathys, H. P., *1 and 2 Chronicles* in Barton, J. and Muddiman, J. (2001), The Oxford Bible Commentary, p. 287
24. ^1 Kings 9:7;2 Chronicles 7:20
25. ^2 Chronicles 24:13
26. ^*Singer, Isidore; et al., eds. (1901–1906). "Ab, Ninth Day of". The Jewish Encyclopedia. New York: Funk & Wagnalls. Retrieved 15 July 2013.*
27. ^*"Temple In Rabbinical Literature". JewishEncyclopedia.com. Retrieved 20 May 2015.*
28. ^*Yeisen, Yosef (2004), Miraculous journey: a complete history of the Jewish people from creation to the present, Targum Press, p. 56, ISBN*
29. ^Josephus, *Jew. Ant. 10.8.5*
30. ^*Bagnani, Gilbert (18 November 2019). "8. The Molten Sea of Solomon's Temple". The Seed of Wisdom. University of Toronto Press. pp. 114–117. doi:10.3138/9781487576813-010. ISBN .*
31. ^ ***ab****Garfinkel, Yosef; Mumcuoglu, Madeleine (2013). "Triglyphs and Recessed Doorframes on a Building Model from Khirbet Qeiyafa: New Light on Two Technical Terms in the Biblical Descriptions of Solomon's Palace and Temple". Israel Exploration Journal. **63** (2): 135–163. ISSN 0021-2059. JSTOR 43855892.*
32. ^According to Finkelstein in *The Bible Unearthed*, the description of the temple is remarkably similar to that of surviving remains of Phoenician temples of the time, and it is certainly plausible, from the point of view of archaeology, that the temple was constructed to the design of Phoenicians.
33. ^*Shalem, Yisrael (March 1997). "Jerusalem in the First Temple period (c.1000-586 B.C.E.)". Archived from the original on 9*

October 2020.
34. ^"Josiah", *Jewish Encyclopedia* (1906).
35. ^*Brian Wintle (2015). South Asia Bible Commentary A One-Volume Commentary on the Whole Bible. Open Doors Publications. ISBN .*
36. ^Sweeney, Marvin A. King Josiah of Judah, Oxford University Press, 2001, p.137. ISBN 978-0-19-513324-0
37. ^*Erik Eynikel (1996). The Reform of King Josiah and the Composition of the Deuteronomistic History. E.J. Brill. ISBN .*
38. ^*Jennifer Viegas. "Did God Have A Wife? Scholar says that he did". NBC News.*
39. ^*Richard H. Lowery (1991). Richard H.. The Reforming Kings: Cults and Society in First Temple Judah. JSOT Press. p. 119. ISBN .*
40. ^*Margaret Baker (27 September 2012). The Mother of the Lord. A&C Black. p. 182. ISBN .*
41. ^*Karel van der Toorn, Bob Becking, Pieter Willem van der Horst (1999). Dictionary of Deities and Demons in the Bible. p. 932. ISBN .*: CS1 maint: uses authors parameter (link)
42. ^*Mark Smith (1990). "The Near Eastern Background of Solar Language for Yahweh". Journal of Biblical Literature.* ***109*** *(1): 29–39. doi:10.2307/3267327. JSTOR 3267327.*
43. ^*G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry (1974). Theological Dictionary of the Old Testament, Volume 15. ISBN .*: CS1 maint: uses authors parameter (link)
44. ^*Achtemeier, Paul J.; Boraas, Roger S. (1996), The HarperCollins Bible Dictionary, San Francisco: HarperOne, p. 1096*
45. ^*Sparks, K. L. (2005). "Ark of the Covenant". In Bill T. Arnold; H. G. M. Williamson (eds.). Dictionary of the Old Testament: Historical Book. InterVarsity Press. p. 91.*
46. ^*Ariel David (30 August 2017). "The Real Ark of the Covenant may have Housed Pagan Gods". Haaretz.*
47. ^*Elon Gilad (26 July 2018). "When the Jews Believed in Other Gods". Haaretz.*

Источник: https://en.wikipedia.org/wiki/Solomon%27s_Temple

History of Israel

Historical overview of the Land of Israel

This article is a historical overview of the Land of Israel, with a Jewish focus. For a historical overview of the same region with a non-Jewish focus, see History of Palestine.

For a historical overview focused on the biblical kingdoms, see History of ancient Israel and Judah.

See also: History of the Jews and Judaism in the Land of Israel

The Land of Israel (Hebrew: אֶרֶץ יִשְׂרָאֵל), also referred to as the Holy Land or as Palestine, is the birthplace of the Jewish people and Judaism. It is where the Hebrews and Israelites established and developed Israel and Judah, and is also thought to be the region of development for the completed form of the Hebrew Bible; Jews, alongside the Samaritan people, are accredited as ethnic groups originating from the Israelites.[2][3][4][5][6] Through the influence of Jewish prophets, many of whom were based in the Land of Israel, Jewish traditions came to serve as the basis of the Abrahamic religions. In the 1st century, the Land of Israel also became the birthplace of Christianity, the world's most widespread religion, based on the teachings of Jesus of Nazareth. Throughout the course of human history, the Land of Israel has come under the sway or control of various polities, and as a result, it has historically hosted a wide variety of ethnic groups. In addition to the region's core significance to Judaism and Samaritanism, it is regarded with an especially high degree of holiness in Christianity, Islam, Druzism, the Bahá'í Faith, and a variety of other religious movements whose fundamental theological values trace back to Abraham, a Hebrew patriarch.

First known in the historical record as Canaan, the area became a hotbed of competing civilisations and cultures. According to biblical sources, the region was divided and allotted to the Twelve Tribes of Israel, eventually resulting in the emergence of the United Kingdom of Israel — which later split into the Kingdom of Israel and the Kingdom of Judah — and Philistia. It was subsequently invaded, conquered, and administered to varying degrees by Assyria, Babylonia, and Persia, among other nations; a large number of polities also vied for control over the region during the Hellenistic period. However, with the establishment of the Hasmonean dynasty, the local populace of the Land of Israel maintained independence for a century before being incorporated into the Roman Republic. As a result of the Jewish-Roman Wars in the 1st and 2nd centuries CE, many Jews were killed, displaced or sold into slavery.[7][8][9][10] Following the advent of Christianity, which was adopted by the Greco-Roman world under the influence of the Roman Empire, the region's demographics shifted towards newfound Christians, who replaced Jews as the majority of the population by the 4th century. However, shortly after Islam was consolidated across the Arabian Peninsula under Muhammad, Christian rule over the Land of Israel was superseded by the Arab conquest of the Levant in the 7th century. From the 11th century to the 13th century, the Land of Israel became the centre for intermittent religious wars between Christian and Muslim armies as part of the Crusades. In the 13th century, the Land of Israel became subject to the Mongol invasions and conquests, though these were locally routed by the Mamluk Sultanate, under whose rule it remained until the 16th century. The Mamluks were eventually defeated by the Ottoman Empire, and the region became an Ottoman province until the 20th century.

The late 19th century saw the widespread consolidation of a Jewish nationalist movement known as Zionism, as part of which *aliyah* (Jewish return to the Land of Israel from the diaspora) increased. During World War I, the Sinai and Palestine campaign of the Allies led to the partitioning of the Ottoman Empire. Britain was granted control of the region by League of Nations mandate, in what became known as Mandatory Palestine. The British government publicly committed itself to the creation of a Jewish homeland. Arab nationalism opposed this design, asserting Arab rights over the former Ottoman territories and seeking to prevent Jewish migration. As a result, Arab–Jewish tensions grew in the succeeding decades of British administration.

In 1948, the Israeli Declaration of Independence sparked the 1948 Arab–Israeli War, which resulted in the 1948 Palestinian exodus and subsequently led to waves of Jewish emigration from other parts of the Middle East. Today, approximately 43 percent of the global Jewish population resides in Israel. In 1979, the Egypt–Israel peace treaty was signed, based on the Camp David Accords. In 1993, Israel signed the Oslo I Accord with the Palestine Liberation Organization, which was followed by the establishment of the Palestinian National Authority. In 1994, the Israel–Jordan peace treaty was signed. Despite efforts to finalize the peace agreement, the conflict continues to play a major role in Israeli and international political, social, and economic life.

Prehistory

Further information: Prehistory of the Levant

The oldest evidence of early humans in the territory of modern Israel, dating to 1.5 million years ago, was found in Ubeidiya near the Sea of Galilee.[11] Flint tool artefacts have been discovered at Yiron, the oldest stone tools found anywhere outside Africa. Other groups include 1.4 million years old Acheulean industry, the Bizat Ruhama group and Gesher Bnot Yaakov.[12]

In the Mount Carmel area at el-Tabun, and Es Skhul,[13]Neanderthal and early modern human remains were found, showing the longest stratigraphic record in the region, spanning 600,000 years of human activity,[14] from the Lower Paleolithic to the present day, representing roughly a million years of human evolution.[15] Other notable Paleolithic sites include caves Qesem and Manot. The oldest fossils of anatomically modern humans found outside Africa are the Skhul and Qafzeh hominids, who lived in northern Israel 120,000 years ago.[16] Around 10th millennium BCE, the Natufian culture existed in the area.[17]

Canaan (2000 - 1000 BCE)

Main articles: Canaan and Djahy



Canaanite sculpture showing a lion and a lioness at play. Beit She'an, 14th century BCE. Today in the Israel Museum

The Canaanites are archaeologically attested in the Middle Bronze Age (2100–1550 BCE).[18] There were probably independent or semi-independent city-states. Cities were often surrounded by massive earthworks, resulting in the archeological tells common in the region today. In the late Middle Bronze Age, the Nile Delta in Egypt was settled by Canaanites who maintained close connections with Canaan. During that period, the Hyksos, dynasties of Canaanite/Asiatic origin, ruled much of Lower Egypt before being overthrown in the 16th century BCE.[19]

During the Late Bronze Age (1550–1200 BCE), there were Canaanite vassal states paying tribute to the New Kingdom of Egypt, which governed from Gaza.[20] In 1457 BCE, Egyptian forces under the command of Pharaoh Thutmose III defeated a rebellious coalition of Canaanite vassal states led by Kadesh's king at the Battle of Megiddo.

In the Late Bronze Age there was a period of civilizational collapse in the Middle East,[21] Canaan fell into chaos, and Egyptian control ended.[22][23] There is evidence that urban centers such as Hazor, Beit She'an, Megiddo, Ekron, Ashdod and Ashkelon were damaged or destroyed.[24] Two groups appear at this time, and are associated with the transition to the Iron Age (they used iron weapons/tools which were better than earlier bronze): the Sea Peoples, particularly the Philistines, who migrated from the Aegean world and settled on the southern coast, and the Israelites, whose settlements dotted the highlands.[19]

Ancient Israel (1200 - 550 BCE)

Main articles: History of ancient Israel and Judah and History of Palestine

Early Israelites (Iron Age I)

Main articles: Hebrews, Israelites, and Biblical judges

See also: Origins of Judaism, Biblical archaeology, and The Bible and history

The earliest recorded evidence of a people by the name of Israel (as *ysriʒr*) occurs in the Egyptian Merneptah Stele, erected for Pharaoh Merneptah (son of Ramesses II) c. 1209 BCE, which states "Israel is laid waste and his seed is not."



The Merneptah Stele. According to mainstream archeology, it represents the first instance of the name "Israel" in the historical record.

Archeological evidence indicates that during the early Iron Age I, hundreds of small villages were established on the highlands of Canaan on both sides of the Jordan River, primarily in Samaria, north of Jerusalem. These villages had populations of up to 400, were largely self-sufficient and lived from herding, grain cultivation, and growing vines and olives with some economic interchange. The pottery was plain and undecorated.[19] Writing was known and available for recording, even in small sites.William G. Dever sees this "Israel" in the central highlands as a cultural and probably political entity, more an ethnic group rather than an organized state.

Modern scholars believe that the Israelites and their culture branched out of the Canaanite peoples and their cultures through the development of a distinct monolatristic—and later monotheistic—religion centred on a national god Yahweh.[31][32][33] According to McNutt, "It is probably safe to assume that sometime during Iron Age I a population began to identify itself as 'Israelite'", differentiating itself from the Canaanites through such markers as the prohibition of intermarriage, an emphasis on family history and genealogy, and religion. Monotheism, the belief in a single all-powerful law-giving God, is thought to have evolved among the Israelites gradually, over the next few centuries, from a number of separate cults,[35] leading to the first versions of the religion now known as Judaism.

The first grapheme-based writing originated in the area, probably among Canaanites resident in Egypt. This evolved into the Phoenician alphabet from which all modern alphabetical writing systems are descended. The Paleo-Hebrew alphabet was one of the earliest and evidence of its use exists from about 1000 BCE[36] (see the Gezer calendar), while the language spoken was Biblical Hebrew.

Philistine cooking tools and the prevalence of pork in their diets, and locally made Mycenaean pottery—which later evolved into bichrome Philistine pottery—all support their foreign origin. Their cities were large and elaborate, which—together with the findings—point out to a complex, hierarchical society.[19]

Israel and Judah (Iron Age II)

Main articles: Kingdom of Israel (united monarchy), Kingdom of Israel (Samaria), and Kingdom of Judah

The Hebrew Bible states that the United Kingdom of Israel, which included the territories of Judah and Israel, was founded in the late 11th century BCE by king Saul. Following Saul's death, David ascended to the throne, conquered Jerusalem and made it his capital, and enlarged the kingdom's borders to include neighboring kingdoms. After his death, Solomon inherited his empire and constructed the First Temple in Jerusalem. According to the biblical narrative, around 930 BCE, following the death of Solomon, the kingdom split into a southern Kingdom of Judah and a northern Kingdom of Israel.

Archeologists have debated whether the united monarchy ever existed,[Notes 1][38][39] but recent evidence suggests that a polity ruled by David and Solomon did exist.[40] However this is not universally accepted and the extent of this rule is likely smaller than that suggested in the Bible.[41][42]

Historians and archaeologists agree that the northern Kingdom of Israel existed by ca. 900 BCE[43][44] and the Kingdom of Judah existed by ca. 850 BCE.[45][46] The Kingdom of Israel was the more prosperous of the two kingdoms and soon developed into a regional power; during the days of the Omride dynasty, it controlled Samaria, Galilee, the upper Jordan Valley, the Sharon and large parts of the Transjordan.[48]Samaria, the capital, was home to one of the largest Iron Age structures in the Levant.[49][50] The Kingdom of Israel's capital moved between Shechem, Penuel and Tirzah before Omri settled it in Samaria, and the royal succession was often settled by a military coup d'état. The Kingdom of Judah was smaller but more stable; the Davidic dynasty ruled the kingdom for the four centuries of its existence, with the capital always in Jerusalem, controlling the Judaean Mountains, most of the Shephelah and the Beersheba valley in the northern Negev.[51]

In 854 BCE, according to Assyrian records (the Kurkh Monoliths),[52] an alliance between Ahab of Israel and Ben Hadad II of Aram-Damascus managed to repulse the incursions of the Assyrians, with a victory at the Battle of Qarqar. This is not reported in the Bible which describes conflict between Ahab and Ben Hadad.[53] Another important discovery of the period is the Mesha Stele, a Moabite stele found in Dhiban, now in the Louvre. In the stele, Mesha, king of Moab, tells how Chemosh, the god of Moab, had been angry with his people and had allowed them to be subjugated to the Kingdom of Israel, but at length, Chemosh returned and assisted Mesha to throw off the yoke of Israel and restore the lands of

Moab. It refers to Omri, king of Israel,[54] to the god Yahweh,[55][54] and may contain another early reference to the House of David.[55]Jehu, son of Omri, is referenced by the Black Obelisk of Shalmaneser III.

Assyrian invasions

See also: Black Obelisk of Shalmaneser III, Sennacherib's Annals, and Resettlement policy of the Neo-Assyrian Empire

Tiglath-Pileser III of Assyria invaded Israel in around 732 BCE.[56] The Kingdom of Israel fell to the Assyrians following a long siege of the capital Samaria around 720 BCE.[57] The records of Sargon II of Assyria indicate that he captured Samaria and deported 27,290 inhabitants to Mesopotamia.[58] It is likely that Shalmaneser captured the city since both the Babylonian Chronicles and the Hebrew Bible viewed the fall of Israel as the signature event of his reign. The Assyrian deportations became the basis for the Jewish idea of the Ten Lost Tribes. Foreign groups were settled by the Assyrians in the territories of the fallen kingdom.[60] The Samaritans claim to be descended from Israelites of ancient Samaria who were not expelled by the Assyrians.

It is believed that refugees from the destruction of Israel moved to Judah, massively expanding Jerusalem and leading to construction of the Siloam Tunnel during the rule of King Hezekiah (ruled 715–686 BCE).[61] The tunnel could provide water during a siege and its construction is described in the Bible.[62] The Siloam inscription, a plaque written in Hebrew left by the construction team, was discovered in the tunnel in 1880s, and is today held by the Istanbul Archaeology Museum.[63]

During Hezekiah's rule, Sennacherib, the son of Sargon, attempted but failed to capture Judah. Assyrian records say that Sennacherib levelled 46 walled cities and besieged Jerusalem, leaving after receiving extensive tribute.[64] The Bible, which claims that an angel of God saved Jerusalem, destroying the Assyrian camp over-night,[65] also refers to tribute,[66] and suggests that Hezekiah was aided by Taharqa, king of Kush (now Sudan), in repulsing the Assyrians. The Twenty-fifth Dynasty of Egypt were Nubian Pharaohs and they probably defeated the Assyrians.[67] Sennacherib had a 12 meter by 5-metre frieze erected in his palace in Nineveh (now in Iraq) depicting his victory at Lachish, the second largest city of Judah.

The writings of four different "prophets" are believed to date from this period: Hosea and Amos in Israel and Micah and Isaiah of Judah. These men were mostly social critics who warned of the Assyrian threat and acted as religious spokesmen. They exercised some form of free speech and may have played a significant social and political role in Israel and Judah.[68][69] They urged rulers and the general populace to adhere to god-conscious ethical ideals, seeing the Assyrian invasions as a divine punishment of the collective resulting from ethical failures.[70]

Under King Josiah (ruler from 641 – 619), the Book of Deuteronomy was either rediscovered or written. The Book of Joshua and the accounts of the kingship of David and Solomon in the book of Kings are believed to have the same author. The books are known as Deuteronomist and considered to be a key step in the emergence of monotheism in Judah. They emerged at a time that Assyria was weakened by the emergence of Babylon and may be a committing to text of pre-writing verbal traditions.[71]

Babylonian period (587 - 538 BCE)

Main articles: Judah's revolts against Babylon, Babylonian captivity, and Yehud (Babylonian province)



The route of the exiles to Babylon

During the late 7th century BCE, Judah became a vassal state of the Neo-Babylonian Empire. In 601 BCE, Jehoiakim of Judah allied with Babylon's principal rival, Egypt, despite the strong remonstrances of the prophet Jeremiah.[72][73] As a punishment, the Babylonians besieged Jerusalem in 597 BCE, and the city surrendered.[72][74] The defeat was recorded by the Babylonians.[75][76] Nebuchadnezzar pillaged Jerusalem and deported king Jehoiachin, along with other prominent citizens, to Babylon; Zedekiah, his uncle, was installed as king.[72][77] A few years later, Zedekiah launched another revolt against Babylon, and an army was sent to conquer Jerusalem.[72]

In 587 or 586 BCE, King Nebuchadnezzar II of Babylon conquered Jerusalem, destroyed the First Temple and razed the city.[72][78][79] The Kingdom of Judah was abolished, and many of its citizens were exiled to Babylon. The former territory of Judah became a Babylonian province called Yehud with its center in Mizpah, north of the destroyed Jerusalem.[78]Tablets that describe King Jehoicahin's rations were found in the ruins of Babylon. He was eventually released by the Babylonians. According to both the Bible and the Talmud, the Davidic dynasty continued as head of Babylonian Jewry, called the "Rosh Galut" (exilarch or head of exile). Arab and Jewish sources show that the *Rosh Galut* continued to exist for another 1,500 years in what is now Iraq, ending in the eleventh century.[80]

Second Temple period (6th century BCE–2nd century CE)

Main article: Second Temple period

Persian period (538–332 BCE)

See also: Return to Zion, Yehud (Persian province), and Cyrus Cylinder



Silver coin (*gerah*) minted in the Persian province of Yehud, dated c. 375-332 BCE. *Obv*: Bearded head wearing crown, possibly representing the Persian Great King. *Rev*: Falcon facing, head right, with wings spread; Paleo-Hebrew*YHD*to right.

In 538 BCE, Cyrus the Great of the Achaemenid Empire conquered Babylon and took over its empire. Cyrus issued a proclamation granting religious freedom to all peoples subjugated by the Babylonians (see the Cyrus Cylinder). According to the Bible, Jewish exiles in Babylon, including 50,000 Judeans led by Zerubabel, returned to Judah to rebuild the Temple in Jerusalem. The Second Temple was subsequently completed c. 515 BCE.[81] A second group of 5,000, led by Ezra and Nehemiah, returned to Judah in 456 BCE. The first was empowered by the Persian king to enforce religious rules, the second had the status of governor and a royal mission to restore the walls of the city.[82] The country remained a province of the Achaemenid empire called Yehud until 332 BCE.

The final text of the Torah (the first five books of the Bible) is thought to have been written during the Persian period (probably 450–350 BCE). The text was formed by editing and unifying earlier texts. The returning Israelites adopted an Aramaic script (also known as the Ashuri alphabet), which they brought back from Babylon; this is the current Hebrew script. The Hebrew calendar closely resembles the Babylonian calendar and probably dates from this period.[84]

The Bible describes tension between the returnees, the elite of the First Temple period,[85] and those who had remained in Judah.[86] It is possible that the returnees, supported by the Persian monarchy, became large landholders at the expense of the people who had remained to work the land in Palestine, whose opposition to the Second Temple would have reflected a fear that exclusion from the cult would deprive them of land rights.[85] Judah had become in practice a theocracy, ruled by hereditary High Priests[87] and a Persian-appointed governor, frequently Jewish, charged with keeping order and seeing that tribute was paid.[88]

A Judean military garrison was placed by the Persians on Elephantine Island near Aswan in Egypt. In the early 20th century, 175 papyrus documents recording activity in this community were discovered, including the "Passover Papyrus", a letter instructing the garrison on how to correctly conduct the Passover feast.[89]

Hellenistic period (333–64 BCE)

Main article: Hasmonean dynasty

In 333 BCE, the Macedonian ruler Alexander the Great defeated Persia and conquered the region. After his death in 322 BCE, his generals divided the empire and Judea became a frontier region between the Seleucid Empire and Ptolemaic Kingdom in Egypt.[90] After a century of Ptolemaic rule, eventually Judea became part of the Seleucid Empire in 200 BCE at the battle of Panium (fought near Banias on the Golan Heights).

Under the Hellenistic kingdoms, Judea was ruled by the hereditary office of the High Priest of Israel as a Hellenistic vassal.[91] The first translation of the Hebrew Bible, the Greek Septuagint, was made in 3rd century BCE Alexandria, during the rule of Ptolemy II Philadelphus, for the Library of Alexandria.

Hellenistic rulers generally respected Jewish culture and protected Jewish institutions.[92][93] However, Antiochus IV issued decrees forbidding traditional Jewish practices and began a campaign of persecution against devout Jews. In 167 BCE, a Seleucid official ordered a public sacrifice to the Greek gods. Mattathias, a Hasmonean priest, killed a Hellenized Jew who volunteered and then killed the Seleucid official. Afterwards, he fled with his sons and followers to the wilderness of Judea. This was the start of the Maccabean Revolt.[94]

The Books of the Maccabees (written soon after) describe the uprising and the end of Seleucid rule. These books were not part of the sacred Jewish canon and the Hebrew originals were lost (Greek translations survived). The revolt was led by Judas Maccabeus, son of Mattathias, who conquered Jerusalem in 164 BCE and re-established worship at the temple. The Jewish holiday Hanukkah commemorates the recovery of the temple. Ultimately, a vassal Jewish kingdom was established by the Hasmoneans (the family of Judas Maccabeus).

Seleucid power was in decline and the Hasmonean leader John Hyrcanus was able to create an independent Jewish kingdom, and double the kingdom's size. He subjugated the Edomites and converted them to Judaism.[96] Under John Hyrcanus and his sons, Aristobulus I and Alexander Jannaeus, Hasmonean territory continued to expand.[97][98][99][100] Some scholars argue that the Hasmonean dynasty institutionalized the final Jewish biblical canon.[101] Under Hasmonean rule, the Pharisees, Sadducees and Essenes emerged as the principal Jewish social movements. As

part of the struggle against Hellenization, the Pharisee leader Simeon ben Shetach established the first schools based around meeting houses.[102] This led to the emergence of Rabbinical Judaism. Justice was administered by the Sanhedrin, a Rabbinical assembly and law court whose leader was known as the Nasi. The Nasi's religious authority gradually superseded that of the Temple's high priest, who under the Hasmoneans was the king himself.[103] The Hasmoneans had good relations with the Roman Republic, however growing tension between Pharisees and Sadducees led to a conflict over the succession to Janneus, in which the warring parties invited Roman intervention on their behalf.

Early Roman period (64 BCE–2nd century CE)

Main articles: Herodian dynasty, Herodian kingdom, Herodian Tetrarchy, and Judea (Roman province)

In 64 BCE the Roman general Pompeyconquered Syria and intervened in the Hasmonean civil war in Jerusalem, restoring Hyrcanus II as High Priest and making Judea a Roman vassal kingdom. During the siege of Alexandria in 47 BCE, the lives of Julius Caesar and his protégéCleopatra were saved by 3,000 Jewish troops sent by Hyrcanus II and commanded by Antipater, whose descendants Caesar made kings of Judea.[104] From 37 BCE to 6 CE, the Herodian dynasty, Jewish-Roman client kings of Edomite origin, descended from Antipater, ruled Judea. Herod the Great considerably enlarged the temple (see Herod's Temple), making it one of the largest religious structures in the world. At this time, Jews formed as much as 10% of the population of the entire Roman Empire, with large communities in North Africa and Arabia.[105] Despite the fame of the temple, Rabbinical Judaism, led by Hillel the Elder, began to assume popular prominence over the Temple priesthood. The Romans gave the Jewish Temple in Jerusalem permission not to display an effigy of the emperor, the only religious structure in the Roman Empire that was exempt. Special dispensation was granted for Jewish citizens of the Roman Empire to pay a tax to the temple.

Augustus made Judea a Roman province in 6 CE, deposing the last Jewish king, Herod Archelaus, and appointing a Roman governor. There was a small revolt against Roman taxation led by Judas of Galilee and over the next decades tensions grew between the Greco-Roman and Judean population centered on attempts to place effigies of emperor Caligula in synagogues and in the Jewish temple.[106][107]

According to Christian scripture, Jesus was born in the last years of Herod's rule in the Judean city of Bethlehem. Jesus is thought to have been a Galilean Jewish reformer from Nazareth, and was executed in Jerusalem by the Roman governor Pontius Pilate between 25 and 35 CE. All his key followers, the Twelve Apostles, were Jews (and regarded themselves as Jews) including Paul (5–67 CE) who took critical steps towards creating a new religion, defining Jesus as the "Son of God". In the year 50 CE, the Council of Jerusalem decided to abandon the Jewish requirement of partial circumcision of the foreskin and adherence to the Torah, creating a form of Judaism highly accessible to non-Jews and with a more universal notion of God. Another Jewish follower, Peter, is believed to have become the first Pope.

In 64 CE, the Temple High Priest Joshua ben Gamla introduced a religious requirement for Jewish boys to learn to read from the age of six. Over the next few hundred years this requirement became steadily more ingrained in Jewish tradition.[108]

Jewish–Roman wars

Main articles: Jewish–Roman wars, First Jewish-Roman War, and Bar Kokhba revolt

First Jewish-Roman War (63-72 CE)

Growing dissatisfaction with direct Roman rule led to the eruption of a Jewish revolt, subsequently known as the First Jewish-Roman War (66–73 CE). The revolting Jews named their state "Israel".[109] The contemporary Jewish military leader and historian Josephus authored a detailed account of the revolt's events, including the sieges of Jotapata and Gamla by Vespasian, the siege of Jerusalem (69–70 CE) by Titus, and the desperate last stand at Masada under Eleazar ben Yair (72–73 CE).

The revolt's failure had profound demographic, theological, political, and economic consequences. Many Jews died fighting and under siege during the revolt, and a sizable portion of the population was either expelled from the country or displaced.[110] The destruction of Jerusalem and the temple necessitated a reshaping of Judaism to ensure its survival. Judaism's Temple-based sects, most notably the Sadducees, vanished.[111] The Pharisees, led by Yochanan ben Zakai, obtained Roman permission to establish a school at Yavne. Their teachings became the foundational, liturgical, and ritualistic basis for Rabbinic Judaism, which eventually became the mainstream form of Judaism.[112][113][114][115]

According to Christian tradition, most Christians, at this time a sub-sect of Judaism, fled to Pella during the revolt. After the war Jews continued to be taxed in the Fiscus Judaicus, which was used to fund a temple to Jupiter. An arch commemorating the victory was erected in Rome and still exists.

Kitos war (115–117 CE)

Tensions and attacks on Jews around the Roman Empire led to a massive Jewish uprising against Rome from 115 to 117. Jews in Libya, Egypt, Cyprus and Mesopotamia fought against Rome. This conflict was accompanied by large-scale massacres of both sides. Cyprus was so severely depopulated that new settlers were imported and Jews banned from living there.[116]

Bar Kokhba revolt (132–136 CE)

In 131, Roman emperor Hadrian re-founded Jerusalem as a Roman colony under the name "Aelia Capitolina" and constructed a Temple of Jupiter

on the site of the former Jewish temple. Jews were banned from living in Jerusalem itself (a ban that persisted until the Arab conquest).

In 132 CE, the Bar Kokhba revolt erupted. The uprising was led by a Jew named Simon Bar Kokhba, who ruled as *nasi*, and was viewed by some of the rabbis of the period as the long-awaited messiah. Based on the Bar Kokhba revolt coinage, the independent Jewish state was named "Israel".[117] It has been suggested that a rabbinical assembly which convened during the revolt decided which books could be regarded as part of the Hebrew Bible; the Jewish apocrypha and Christian books were excluded.[118] As a result, the original text of some Hebrew texts, including the Books of Maccabees, were lost (Greek translations survived). A rabbi of this period, Simeon bar Yochai, is regarded as the author of the Zohar, the foundational text for Kabbalistic thought. However, modern scholars believe it was written in Medieval Spain.[119] Christians refused to participate in the revolt and from this point the Jews regarded Christianity as a separate religion.[120]

The Bar Kokhba revolt was eventually crushed by emperor Hadrian himself, with serious losses. Today, it is viewed by modern scholars as having decisive historic importance.[7] According to Cassius Dio, writing in the century following the revolt, "50 of the Jews most important outposts and 985 of their most famous villages were razed to the ground. 580,000 men were slain in the various raids and battles, and the number of those that perished by famine, disease and fire was past finding out, thus nearly the whole of Judaea was made desolate." While scholars debate whether these numbers are accurate,[121] archaeological surveys and excavations appear to confirm the claim of Cassius Dio that the district of Judaea was largely depopulated. Most scholars agree that, in contrast to the aftermath of the First Jewish–Roman War, Judea was devastated after the Bar Kokhba revolt, with many Jews killed, exiled, or sold into slavery.[7][8][9][10]

Around the time of the revolt, the province of Judaea (Iudaea) was renamed Syria Palaestina. The commonly-held view is that it was implemented as punishment for the Bar Kokhba revolt or to "disassociate the Jewish people from their historical homeland" and hold Hadrian accountable.[122][123][124][125][126] However, no evidence exists for this narrative, and it has been disputed by scholars in recent years.[127][128][129] No other revolt led to a province being renamed.[131] The term, which has been first used centuries earlier in the texts of several Greek-speaking writers, is where the names "Palestine" (in English) and "Filistin" (in Arabic) are originated.

Late Roman and Byzantine periods (2nd century–634 CE)

After the Bar Kokhba revolt

Further information: Syria Palaestina, Sura Academy, and Pumbedita Academy

As a result of the disastrous effects of the Bar Kokhba revolt, Jewish presence in the region significantly dwindled.[132] Over the next centuries, more Jews left to communities in the Diaspora, especially the large, speedily growing Jewish communities in Babylonia and Arabia.[133] Others remained in the Land of Israel, where there was a continuous small Jewish presence and Galilee became its religious center.[134][135][136] During this period, Judea was penetrated by pagan populations,[137] while the Jewish population remained most concentrated in the southern Hebron Hills and on the coastal plain.[10][134] The Mishnah and the Jerusalem Talmud, huge compendiums of Rabbinical discussions, were compiled during the 2nd to 4th centuries CE in Tiberias and Jerusalem.[138] A separate collection of Rabbinical stories, discussions and rulings was compiled by the Babylonian academies a hundred years later, and forms the 5,000 page Babylonian Talmud. The Talmud is the main source of Jewish life and law.

The Romans permitted a hereditary Rabbinical Patriarch from the House of Hillel based in Galilee, called the "Nasi", to represent the Jews in dealings with the Romans. The most famous of these was Judah haNasi, who is credited with compiling the final version of the Mishnah (a massive body of Jewish religious texts interpreting the Bible) and with strengthening the educational demands of Judaism by requiring that illiterate Jews be treated as outcasts. According to one theory, as a result, many illiterate Jews may have converted to Christianity.[139] Jewish seminaries, such as those at Shefaram and Bet Shearim, continued to produce scholars. The best of these became members of the Sanhedrin,[140] which was located first at Sepphoris and later at Tiberias.[141] Before the Bar Kochba uprising, an estimated 2/3 of the population of Galilee and 1/3 of the coastal region were Jewish.[142] In the Galillee, many synagogues have been found dating from this period,[143] and the burial site of the Sanhedrin leaders was discovered in 1936.[144][145] There was a notable rivalry between Palestinian and Babylonian academies. The former thought that leaving the land in peaceful times was tantamount to idolatry and many would not ordain Babylonian students for fear they would then return to their Babylonian homeland, while Babylonian scholars thought that Palestinian rabbis were descendants of the 'inferior stock' putatively returning with Ezra after the Babylonian exile.[146] An economic crisis and heavy taxation to finance the wars of imperial succession that affected the Roman empire in the 3rd century led to further Jewish migration from Syria Palaestina to the more tolerant Sassanid Empire, where a prosperous Jewish community with extensive seminaries existed in the area of Babylon.[146]

Rome adopts Christianity

Further information: Persecution of pagans in the late Roman Empire

Early in the 4th century, the Emperor Constantine made Constantinople the capital of the East Roman Empire and made Christianity an accepted religion. His mother Helena made a pilgrimage to Jerusalem (326–328) and led the construction of the Church of the Nativity (birthplace of Jesus in Bethlehem), the Church of the Holy Sepulchre (burial site of Jesus in Jerusalem) and other key churches that still exist. The name Jerusalem was restored to Aelia Capitolina and became a Christian city. Jews were still banned from living in Jerusalem, but were allowed to visit and worship at the site of the ruined temple.[147] Over the course of the next century Christians worked to eradicate "paganism", leading to the destruction of classical Roman traditions and eradication of their temples.[148] By the end of the 4th century, anyone caught worshipping "pagan" gods was executed and their property confiscated.

In 351–2, another Jewish revolt in the Galilee erupted against a corrupt Roman governor.[149] In 362, the last pagan Roman Emperor, Julian the Apostate, announced plans to rebuild the Jewish Temple. He died while fighting the Persians in 363 and the project was discontinued.

In 380 Emperor Theodosius I, the last ruler of a united Roman Empire, made Christianity the official religion of the Roman Empire.

Byzantine period (390–634)

Main articles: Palaestina Prima and Palaestina Secunda

Further information: Jewish revolt against Heraclius, Sasanian conquest of Jerusalem, and Eastern Orthodox Patriarchate of Jerusalem



Heraclius returning the True Cross to Jerusalem, 15th-century painting by Miguel Ximénez

The Roman Empire split in 390 CE and the region became part of the (Christian) East Roman Empire, known as the Byzantine Empire. Byzantine Christianity was dominated by the (Greek) Eastern Orthodox Church whose massive land ownership has extended into the present. In the 5th century, the Western Roman Empire collapsed leading to Christian migration into the Roman province of Palaestina Prima and development of a Christian majority. Around the country, monks built monasteries close to pagan communities, which influenced the conversion of these people to Christianity.[137] Some Jews also had converted to Christianity.[134] Jews numbered 10–15% of the population, concentrated largely in the Galilee.

Judaism was the only non-Christian religion tolerated, but restrictions on Jews slowly increased to include a ban on building new places of worship, holding public office or owning Christian slaves. In 425, following the death of the last Nasi, Gamliel VI, the Sanhedrin was officially abolished and the title of Nasi banned. Several Samaritan Revolts erupted in this period,[150] resulting in the decrease of Samaritan community from about a million to a near extinction. Sacred Jewish texts written in Palestine at this time are the Gemara (400), the Jerusalem Talmud (500) and the Passover Haggadah. In 495, the ExilarchMar-Zutra II set up an independent Jewish city-state in what is now Iraq. It lasted seven years and after its fall, his son Mar-Zutra III moved to Tiberias where he became head of the local religious academy in 520.

The Jewish Menorah, which the Romans took when the temple was destroyed, was reportedly taken to Carthage by the Vandals after the sacking of Rome in 455. According to the Byzantine historian, Procopius, the Byzantine army recovered it in 533 and brought it to Constantinople.[151]

In 611, Khosrow II, ruler of Sassanid Persia, invaded the Byzantine Empire. He was helped by Jewish fighters recruited by Benjamin of Tiberias and captured Jerusalem in 614.[152] The "True Cross" was captured by the Persians. The Jewish Himyarite Kingdom in Yemen may also have provided support. Nehemiah ben Hushiel was made governor of Jerusalem. Christian historians of the period claimed the Jews massacred Christians in the city, but there is no archeological evidence of destruction, leading modern historians to question their accounts.[153][154][155] In 628, Kavad II (son of Kosrow) returned Palestine and the True Cross to the Byzantines and signed a peace treaty with them. Following the Byzantine re-entry, Heraclius massacred the Jewish population of Galilee and Jerusalem, while renewing the ban on Jews entering the latter.[156] Benjamin of Tiberias was converted to Christianity.

Early Muslim period (634–1099)

Main articles: Medina § Early_history_and_Jewish_control, Dhimmi, Jund Filastin, and Jund al-Urdunn

The Levant was conquered by an Arab army under the command of ʿUmar ibn al-Khaṭṭāb in 635, and became the province of Bilad al-Sham of the Rashidun Caliphate. Two military districts—Jund Filastin and Jund al-Urdunn—were established in Palestine. A new city called Ramlah was built as the Muslim capital of Jund Filastin,[157] while Tiberias served as the capital of Jund al-Urdunn. The Byzantine ban on Jews living in Jerusalem came to an end.

In 661, Muawiyah was crowned Caliph in Jerusalem, becoming the first of the (Damascus-based) Umayyad dynasty. In 691, Umayyad Caliph Abd al-Malik (685–705) constructed the Dome of the Rock shrine on the Temple Mount, where the two Jewish temples had been located. A second building, the Al-Aqsa Mosque, was also erected on the Temple Mount in 705. Both buildings were rebuilt in the 10th century following a

series of earthquakes.[158] Jews consider the Temple Mount (Muslim name Noble Sanctuary) to contain the Foundation Stone (see also Holy of Holies), which is the holiest site in Judaism. Jews believe it is the site where Abraham tried to sacrifice his son, Isaac, while Muslims believe that Abraham tried to sacrifice his son, Ishmael, in Mecca.

In 750, Arab discrimination against non-Arab Muslims led to the Abbasid Revolution and the Umayyads were replaced by the Abbasid Caliphs who built a new city, Baghdad, to be their capital. This period is known as the Islamic Golden Age, the Arab Empire was the largest in the world and Baghdad the largest and richest city. Both Arabs and minorities prospered across the region and much scientific progress was made. There were however setbacks: During the 8th century, the Caliph Umar II introduced a law requiring Jews and Christians to wear identifying clothing. Jews were required to wear yellow stars round their neck and on their hats, Christians had to wear Blue. Clothing regulations arose during repressive periods of Arab rule and were more designed to humiliate then persecute non-Muslims. A poll tax was imposed on all non-Muslims by Islamic rulers and failure to pay could result in imprisonment or worse.[159]

In 982, Caliph Al-Aziz Billah of the Cairo-based Fatimid dynasty conquered the region. The Fatimids were followers of Isma'ilism, a branch of Shia Islam and claimed descent from Fatima, Mohammed's daughter. Around the year 1010, the Church of Holy Sepulchre (believed to be Jesus burial site), was destroyed by Fatimid Caliph al-Hakim, who relented ten years later and paid for it to be rebuilt. In 1020 al-Hakim claimed divine status and the newly formed Druze religion gave him the status of a messiah.[158]

Between the 7th and 11th centuries, Jewish scribes, called the Masoretes and located in Galilee, Jerusalem and Babylonia, established the Masoretic Text, which became the orthodox text of the Hebrew Bible.

Demographic changes

Although the Arab conquest was relatively peaceful and did not cause widespread destruction, it did alter the country's demographics significantly.[160] Over the ensuing several centuries, the region experienced a drastic decline in its population, from an estimated 1 million to some 300,000 by the early Ottoman period. This demographic collapse was accompanied by a slow process of Islamization, that resulted from the flight of non-Muslim populations, immigration of Muslims, and local conversion. The majority of the remaining populace belonged to the lowest classes. While the Arab conquerors themselves left the area after the conquest and moved on to other places, the settlement of Arab tribes in the area both before and after the conquest also contributed to the Islamization.[161][160] As a result, the Muslim population steadily grew and the area became gradually dominated by Muslims on a political and social level.[134][163]

During the early Islamic period, many Christians and Samaritans, belonging to the Byzantine upper class, migrated from the coastal cities to northern Syria and Cyprus, which were still under Byzantine control, while others fled to the central highlands and the Transjordan. As a result, the coastal towns, formerly important economic centers connected with the rest of the Byzantine world, were emptied of most of their residents. Some of these cities—namely Ashkelon, Acre, Arsuf, and Gaza—now fortified border towns, were resettled by Muslim populations, who developed them into significant Muslim centers. The region of Samaria also underwent a process of Islamization as a result of waves of conversion among the Samaritan population and the influx of Muslims into the area.[160] The predominantly Jacobite Monophysitic Christian population had been hostile to Byzantium orthodoxy, and at times for that reason welcomed Muslim rule. There is no strong evidence for forced conversion, or for possibility that the jizya tax significantly affected such changes.[164]

The demographic situation in Palestine was further altered by urban decline under the Abbasids, and it is thought that the 749 earthquake hastened this process by causing an increase in the number of Jews, Christians, and Samaritans who emigrated to diaspora communities while also leaving behind others who remained in the devastated cities and poor villages until they converted to Islam.[134] Evidence suggests that many Samaritans converted under Abbasid and Tulunid rule, after suffering through severe difficulties such droughts, earthquakes, local governors' persecution, heavy taxes and turmoil. Nevertheless, the Muslim population remained a minority in a predominantly Christian area, and it is likely that this status persisted until the Crusader period.[134]

Crusades and Mongols (1099–1291)

Main articles: Kingdom of Jerusalem and Maimonides

In 1099, the First Crusade took Jerusalem and established a Catholic kingdom, known as the Kingdom of Jerusalem. During the conquest, both Muslims and Jews were indiscriminately massacred or sold into slavery.[165] Jews encountered as the Crusaders travelled across Europe were given a choice of conversion or murder, and almost always chose martyrdom. The carnage continued when the Crusaders reached the Holy Land.[166] Ashkenazi Orthodox Jews still recite a prayer in memory of the death and destruction caused by the Crusades.

Around 1180, Raynald of Châtillon, ruler of Transjordan, caused increasing conflict with the Ayyubid Sultan Saladin (Salah-al-Din), leading to the defeat of the Crusaders in the 1187 Battle of Hattin (above Tiberias). Saladin was able to peacefully take Jerusalem and conquered most of the former Kingdom of Jerusalem. Saladin's court physician was Maimonides, a refugee from Almohad (Muslim) persecution in Córdoba, Spain, where all non-Muslim religions had been banned.[167] This was the end of the golden age of Jewish culture in Spain and Maimonides possessed extensive knowledge of Greek and Arab medicine. His religious writings (in Hebrew and Judeo-Arabic) are still studied by Orthodox Jews. According to tradition, Maimonides was buried in Tiberias. A Crusader city-state at Acre survived for another century.

The Christian world's response to the loss of Jerusalem came in the Third Crusade of 1190. After lengthy battles and negotiations, Richard the Lionheart and Saladin concluded the Treaty of Jaffa in 1192 whereby Christians were granted free passage to make pilgrimages to the holy sites, while Jerusalem remained under Muslim rule.[168] In 1229, Jerusalem peacefully reverted into Christian control as part of a treaty between Holy

Roman Emperor Frederick II and Ayyubid sultan al-Kamil that ended the Sixth Crusade.[169] In 1244, Jerusalem was sacked by the KhwarezmianTatars who decimated the city's Christian population, drove out the Jews and razed the city.[170] The Khwarezmians were driven out by the Ayyubids in 1247. In 1258, the Mongols destroyed Baghdad, killing hundreds of thousands.

Mamluk period (1291–1517)

Further information: Mamluk Sultanate (Cairo)

See also: Kingdom of Semien and History of the Jews in India



The Bahri Mamluk dynasty 1250–1382

Between 1258 and 1291, the area was the frontier between Mongol invaders (occasional Crusader allies) and the Mamluks of Egypt. The conflict impoverished the country and severely reduced the population. In Egypt a caste of warrior slaves, known as the Mamluks, gradually took control of the kingdom. The Mamluks were mostly of Turkish origin, and were bought as children and then trained in warfare. They were highly prized warriors, who gave rulers independence of the native aristocracy. In Egypt they took control of the kingdom following a failed invasion by the Crusaders (Seventh Crusade). The first Mamluk Sultan, Qutuz

Источник: https://en.wikipedia.org/wiki/History_of_Israel

Rare Shakespeare manuscripts among documents donated to National Library of Israel

Rare copies of works attributed to William Shakespeare have been donated to the National Library of Israel, the library said Wednesday.

The donated works include a first-edition copy of "The First Folio," a collection of Shakespeare's plays first published in 1623.

The donation also includes a copy of the second edition of Shakespeare's work, titled "The Second Folio," published in 1632.

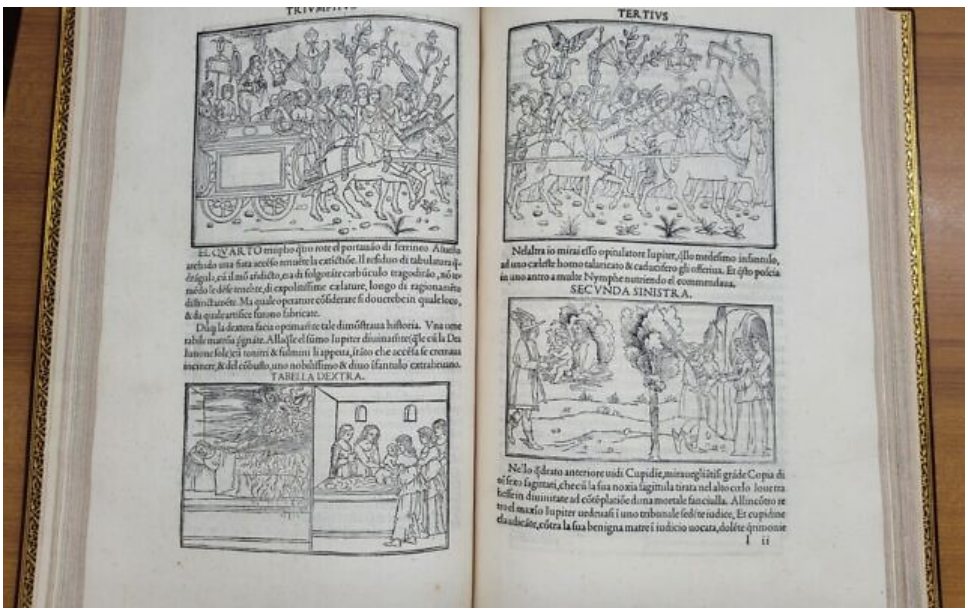
A first-edition small booklet including poems by the 16th-century wordsmith was also included in the lavish donation.

The oldest piece of work given to the museum was an incunable — a text printed in the earliest stages of printing in Europe, meaning between 1440, when the printing press was invented, and 1500.

Get The Times of Israel's Daily Editionby email and never miss our top stories

By signing up, you agree to the terms

The donated text, printed in 1499, is an erotic fantasy titled "Hypnerotomachia Poliphili," or "The Dream of Poliphilus" in English, believed to have been written by a Dominican monk named Francesco Colonna.



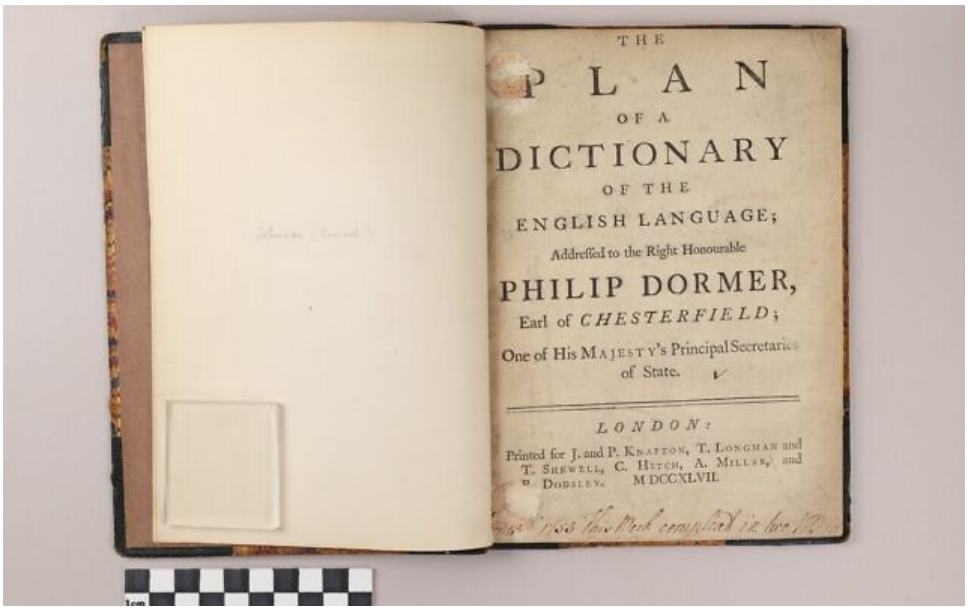
Facing pages with woodcut illustrations from the Hypnerotomachia Poliphili, 1499. (The National Library of Israel)

Other donated works include two volumes of Samuel Johnson's Dictionary of the English Language from 1755, considered one of the most important dictionaries of its time.

The most recently printed piece of work in the donation was the first edition of the autobiographical work "Seven Pillars of Wisdom" by Thomas Edward Lawrence, published in 1926. It tells the story of Lawrence as a British colonel serving as an adviser to Bedouin forces during the Arab Revolt against the Ottoman Empire.

All seven texts, spanning over 400 years of human literature and history, were donated anonymously, the National Library said.

The library did not previously hold copies of most of the donated titles, which greatly increases the value of the donation.


THE
PLAN
OF A
DICTIONARY
OF THE
ENGLISH LANGUAGE;
Addreſſed to the Right Honourable
PHILIP DORMER,
Earl of CHESTERFIELD;
One of His MAJESTY's Principal Secretaries
of State.
LONDON:
Printed for J. and P. KNAPTON, T. LONGMAN and
T. SHEWELL, C. HITCH, A. MILLAR, and
R. DODSLEY. MDCCXLVII.

Prospectus about the planned two-volume Dictionary of the English Language, 1747. (The National Library of Israel)

"We welcomed the valuable donation, which significantly enriched the library's collections," the National Library said in a statement.

Established in 1925, the National Library is home to world-class collections of over four million books and 2.5 million photographs, as well as manuscripts, artifacts and maps.

Currently located in the Givat Ram campus of the Hebrew University of Jerusalem, it is expected to be moved to a new building near the Knesset and the Israel Museum next spring.

Is our work important to you?

Do you rely on The Times of Israel for accurate and insightful news on Israel and the Jewish world? If so, please join **The Times of Israel Community.** For as little as $6/month, you will:

Join the Times of Israel Community Join our Community Already a member? Sign in to stop seeing this

You're a dedicated reader



We're really pleased that you've read **X Times of Israel articles** in the past month.

That's why we started the Times of Israel ten years ago - to provide discerning readers like you with must-read coverage of Israel and the Jewish world.

So now we have a request. Unlike other news outlets, we haven't put up a paywall. But as the journalism we do is costly, we invite readers for whom The Times of Israel has become important to help support our work by joining **The Times of Israel Community.**

For as little as $6 a month you can help support our quality journalism while enjoying The Times of Israel **AD-FREE**, as well as accessing **exclusive content** available only to Times of Israel Community members.

Thank you,
David Horovitz, Founding Editor of The Times of Israel

Join Our Community Join Our Community Already a member? Sign in to stop seeing this
Источник: https://www.timesofisrael.com/rare-shakespeare-manuscripts-among-documents-donated-to-national-library-of-israel/

The Seventh Millon The Israelis And The Holocaust Hardcover Book 1st Edition… | eBay

Solomon's Temple

Legendary temple in Jerusalem in Abrahamic religions

"Templum Solomonis" redirects here. For Crusader "Templum Solomonis", see Qibli Mosque.

"First Temple" redirects here. For the album by Closure in Moscow, see *First Temple* (album).

For other uses, see Solomon's Temple (disambiguation).

Solomon's Temple, also known as the **First Temple** (Hebrew: בֵּית-הַמִּקְדָּשׁ הָרִאשׁוֹן, *Bēṯ hamMiqdāš hāRīʾšōn*, transl. 'First House of the Sanctum'), is a Temple in Jerusalem believed to have existed between the 10th and 6th centuries BCE . Its presumed existence is largely based on narratives in the Hebrew Bible, in which it was commissioned by the King Solomon of biblical legend before being destroyed during the siege of Jerusalem by King Nebuchadnezzar II of the Neo-Babylonian Empire in 587 BCE.[1] Although most modern scholars agree that the First Temple existed on the Temple Mount in Jerusalem by the time of the Babylonian siege, there is significant debate over the date of its construction and the identity of its builder.

The Hebrew Bible, specifically within the Book of Kings, includes a detailed narrative about the construction's ordering by Solomon, the penultimate ruler of amalgamated Israel and Judah. It further credits Solomon as the placer of the Ark of the Covenant in the Holy of Holies, a windowless inner sanctum within the structure. Entry into the Holy of Holies was heavily restricted; the High Priest of Israel was the only authority permitted to enter the sanctuary, and only did so on Yom Kippur, carrying the blood of a sacrificial lamb and burning incense. In addition to serving as a religious building for worship, the First Temple also functioned as a place of assembly for the Israelites. The First Temple's destruction and the subsequent Babylonian captivity were both events that were seen as a fulfillment of biblical prophecies and thus affected Judaic religious beliefs, precipitating the Israelites' transition from either polytheism or monolatrism (as seen in Yahwism) to firm Jewish monotheism.

Previously, many scholars accepted the biblical narrative of the First Temple's construction by Solomon as authentic; however, during the 1980s, skeptical approaches to the biblical text as well as the archaeological record led some scholars to doubt whether there was any Temple in

Jerusalem constructed as early as the 10th century BCE. Some scholars have suggested that the original structure built by Solomon was relatively modest, and was later rebuilt on a larger scale.[6] No direct evidence for the existence of Solomon's Temple has been found, with nineteenth and early-twentieth century excavations around the Temple Mount failing to identify "even a trace" of the fabled complex.[9] The *House of Yahweh* ostracon, dated to the 6th century BCE, may refer to the First Temple.[10][11] Two 21st century findings from the Israelite period in present-day Israel have been found bearing resemblance to Solomon's Temple as it is described in the Hebrew Bible: a shrine model from the early half of the 10th century BCE in Khirbet Qeiyafa; and the Tel Motza temple, dated to the 9th century BCE and located in the neighbourhood of Motza within West Jerusalem.[12]

Location[edit]

According to the Bible, Solomon's Temple was built on Mount Moriah in Jerusalem, where an angel of God had appeared to David (2 Chronicles 3:1). The site was originally a threshing floor David had purchased from Araunah the Jebusite (2 Samuel 24:18–25; 2 Chronicles 3:1).

Schmid and Rupprecht are of the view that the site of the temple used to be a Jebusite shrine that Solomon chose in an attempt to unify the Jebusites and Israelites.[13]

The exact location of the Temple is unknown. It is believed to have been situated upon the hill that forms the site of the 1st century Second Temple and present-day Temple Mount, where the Dome of the Rock is situated.[14]

Biblical narrative[edit]

Construction[edit]



Modern-day reconstruction of Jerusalem during the reign of Solomon (10th century BCE) from Jerusalem Walls National Park. The temple stands on the original Mount Moriah, as it looked prior to its expansion by King Herod in the 1st century BCE

According to 1 Kings, the foundation of the Temple is laid in Ziv, the second month of the fourth year of Solomon's reign and construction is completed in Bul, the eighth month of Solomon's eleventh year, thus taking about seven years.

The Hebrew Bible records that the Tyrians played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers. A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7).[17] Hiram agrees to Solomon's request to supply him with cedar and cypress tree for the construction of the Temple. He tells Solomon that he will send the trees by sea: "I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away." In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi[19]), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple.[20]

After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.[21] Hiram was not pleased with the gift, however, and asks "what are these towns that you have given me, my brother?". Hiram then calls them "the land of Cabul", and the writer of 1 Kings 9 says they were called by this name "to this day".[21] Hiram however remains on friendly terms with Solomon.

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram.

Transfer of the Ark of the Covenant[edit]

1 Kings 8:1-9 and 2 Chronicles 5:2-10 record that in the seventh month of the year, at the feast of Tabernacles,[24] the priests and the Levites brought the Ark of the Covenant from the City of David and placed it inside the Holy of Holies of the Temple.

Dedication[edit]

1 Kings 8:10–66 and 2 Chronicles 6:1–42 recount the events of the temple's dedication. When the priests emerged from the holy of holies after placing the Ark there, the Temple was filled with an overpowering cloud that interrupted the dedication ceremony,[25] "for the glory of the Lord had filled the house of the Lord [such that] the priests could not stand to minister" (1 Kings 8:10–11; 2 Chronicles 5:13, 14). Solomon interpreted the cloud as "[proof] that his pious work was accepted":[25]

> "The Lord has said that he would dwell in thick darkness. I have built you an exalted house, a place for you to dwell in forever."
>
> *— 1 Kings 8:12-13*

The allusion is to Leviticus 16:2:[26]

> The Lord said to Moses: Tell your brother Aaron not to come just at any time into the sanctuary inside the curtain before the mercy seat that is upon the ark, or he will die; for I appear in the cloud upon the mercy seat.

The Pulpit Commentary notes that "Solomon had thus every warrant for connecting a theophany with the thick dark cloud".[25]

Solomon then led the whole assembly of Israel in prayer, noting that the construction on the temple represented a fulfilment of God's promise to David, dedicating the temple as a place of prayer and reconciliation for the people of Israel and for foreigners living in Israel, and highlighting the paradox that God who lives in the heavens cannot really be contained within a single building. The dedication was concluded with musical celebration and sacrifices said to have included "twenty-two thousand bulls and one hundred and twenty thousand sheep".[27] These sacrifices were offered outside the temple, in "the middle of the court that was in front of the house of the Lord", because the altar inside the temple, despite its extensive dimensions,[28] was not big enough for the offerings being made that day.[29][30] The celebration lasted eight days and was attended by "very great assembly [gathered] from the entrance of Hamath to the Brook of Egypt".[31] The subsequent feast of Tabernacles extended the whole celebration to 14 days,[32] before the people were "sent away to their homes".[33]

After the dedication, Solomon hears in a dream that God has heard his prayer, and God will continue to hear the prayers of the people of Israel if they adopt the four ways in which they could move God to action: humility, prayer, seeking his face, and turning from wicked ways.[34] Conversely, if they turn aside and forsake God's commandments and worship other gods, then God will abandon the temple: "this house which I have sanctified for My name I will cast out of My sight".[35]

Plunder[edit]

According to the biblical narrative, Solomon's Temple was plundered several times. In the fifth year of Rehoboam's reign (commonly dated to 926 BCE), Egyptian pharaoh Shishak (positively identified with Shoshenq I) took away treasures of the Temple and the king's house, as well as shields of gold that Solomon had made; Rehoboam replaced them with brass ones (1 Kings 14:25; 2 Chronicles 12:1–12). A century later, Jehoash, king of the northern Kingdom of Israel, advanced on Jerusalem, broke down a portion of the wall, and carried away the treasures of the Temple and the palace (2 Kings 14:13–14). Later, when Ahaz of Judah was threatened by defeat at the hands of Rezin of Aram-Damascus and Pekah of Israel, he turned to king Tiglath-Pileser IV for help. To persuade him, he "took the silver and gold that was found in the house of Yahweh, and in the treasures of the king's house, and sent it for a present to the King of Assyria" (2 Kings 16:8). At another critical juncture, Hezekiah cut off the gold from the doors and doorsteps of the temple he himself had overlaid, and gave it to king Sennacherib (2 Kings 18:15–16).

Joash's restoration[edit]

2 Kings 12:1–17 and 2 Chronicles 24:1–14 recount that King Joash and the priests of the temple organised a restoration programme funded from popular donations. The temple was restored to its original condition and further reinforced.[36]

Destruction by the Babylonians[edit]



Chaldees destroy the Brazen Sea, Painting by James Tissot, c. 1900

According to the Bible, the Temple was plundered by King Nebuchadnezzar II of the Neo-Babylonian Empire when the Babylonians attacked Jerusalem during the brief reign of Jehoiachin c. 598 BCE (2 Kings 24:13).

A decade later, Nebuchadnezzar again besieged Jerusalem and after 30 months finally breached the city walls in 587/6 BCE. The city finally fell to his army in July 586/7 BCE. A month later, Nebuzaradan, commander of Nebuchadnezzar's guard, was sent to burn and demolish the city. According to the Bible, "he set fire to the Temple of Yahweh, the royal palace and all the houses of Jerusalem" (2 Kings 25:9). Everything worth plundering was then removed and taken to Babylon (2 Kings 25:13–17).

Jewish tradition holds that the Temple was destroyed on *Tisha B'Av*, the 9th day of Av (Hebrew calendar),[37] the same date of the destruction of the Second Temple. Rabbinic sources state that the First Temple stood for 410 years and, based on the 2nd-century work *Seder Olam Rabbah*, place construction in 832 BCE and destruction in 422 BCE (3338 AM), 165 years later than secular estimates.[38][39] The Jewish historian Josephus says; "the temple was burnt four hundred and seventy years, six months, and ten days after it was built".[40][*additional citation(s) needed*]

Solomon's Temple was subsequently replaced with the Second Temple in 516 BCE.

Architecture[edit]

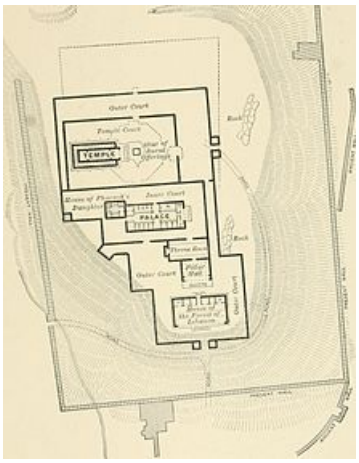
The description of Solomon's Temple given in I Kings and II Chronicles is remarkably detailed, but attempts to reconstruct it have met many difficulties.[41] The description includes various technical terms that have lost their original meaning to time.[42] Archaeological studies have provided ancient Near Eastern counterparts for architectural features, furnishings and decorative motives. Contemporary Israeli archaeologist Finkelstein considered Solomon's Temple to be built according to Phoenician design, and its description is in accordance with how Phoenician temples looked;[43] others have described the structure as temple in antis.[44] In 2011, three small portable shrines were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BCE, a range that includes the biblical date for the reigns of David and Solomon. The smaller shrines are boxes shaped with different decorations showing impressive architectonic and decorative styles. One of the excavators, Israeli archaeologist Yosef Garfinkel, suggested that the style and the decoration of these cultic objects are very similar to the biblical description of some features of Solomon's Temple.[42]

Archeologists categorize the biblical description of Solomon's Temple as a *langbau* building. That is, a rectangular building that is longer than it is wide. It is furthermore classified as a tripartite building, consisting of three units; the *ulam* (porch), the *heikal* (sanctuary), and the *debir* (the Holy of Holies). It is also categorized as being a straight-axis temple, meaning that there is a straight line from the entrance to the innermost shrine.

Porch[edit]

The *ulam*, or porch, featured two bronze pillars Jachin and Boaz. It is unclear from the biblical descriptions whether the porch was a closed room, a roofed entranceway, or an open courtyard. Thus, it is not known whether the pillars were freestanding or structural elements built into the porch. If they were built into the porch, it could indicate that the design was influenced by similar temples in Syria or even Turkey, home to the ancient Hittite Empire. While most reconstructions of the Temple have the pillars freestanding, Yosef Garfinkel and Madeleine Mumcuoglu finds it likely that the pillars supported a roof over the porch.

Sanctuary (main chamber)[edit]

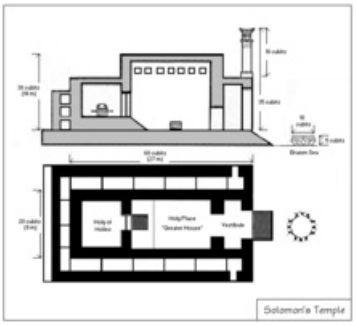


Plan of Solomon's Temple, published 1905

The porch led to the *heikal*, main chamber, or sanctuary. It measured 40 cubits in length, 20 cubits in width, and 30 cubits in height and contained a candelabrum, a table and a gold-covered altar used for offerings. In the sanctuary, loaves of Showbread were left as an offering to God. At the far end of the sanctuary there was a wooden door, guarded by two cherubim, leading to the Holy of Holies.

The walls of the sanctuary were lined with cedar, on which were carved figures of cherubim, palm trees, and open flowers that were overlaid with gold (1 Kings 6:29-30). Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir overlaid with gold. The doorposts, of olivewood, supported folding doors of fir. The doors of the Holy of Holies were of olivewood. On both sets of doors were carved cherubim, palm trees, and flowers, all being overlaid with gold (1 Kings 6:15 et seq.) This main building was between the outer altar, where most sacrifices were performed, and inside at the far end was the entry to the Holy of Holies, originally containing the Ark of the Covenant. The main hekhal contained a number of sacred ritual objects including the seven-branched candlestick, a golden Altar of Incense, and the table of the showbread. According to 1 Kings 7:48 these tables were of gold, as were also the five candlesticks on each side of the altar. The candle–tongs, basins, snuffers, fire-pans, and even the hinges of the doors were also gold.

Holy of Holies[edit]



Plan of Solomon's Temple with measurements

The Holy of Holies, also called the "Inner House," was 20 cubits in length, breadth, and height. The usual explanation for the discrepancy between its height and the 30-cubit height of the temple is that its floor was elevated, like the *cella* of other ancient temples. It was floored and wainscotted with cedar of Lebanon, and its walls and floor were overlaid with gold amounting to 600 talents or roughly 20 metric tons. It contained two cherubim of olive-wood, each 10 cubits high and each having outspread wings of 10 cubits span, so that, since they stood side by side, the wings touched the wall on either side and met in the center of the room. There was a two-leaved door between it and the Holy Place overlaid with gold; also a veil of tekhelet (blue), purple, and crimson and fine linen. It had no windows and was considered the dwelling-place of the "name" of God.[*citation needed*]

The Holy of Holies was prepared to receive and house the Ark; and when the Temple was dedicated, the Ark, containing the original tablets of the Ten Commandments, was placed beneath the cherubim.[*citation needed*]

Surrounding chambers[edit]

Chambers were built around the Temple on the southern, western and northern sides (1 Kings 6:5–10). These formed a part of the building and were used for storage. They were probably one story high at first; two more may have been added later.

Courts[edit]

According to the Bible, two courts surrounded the Temple. The Inner Court (1 Kings 6:36), or Court of the Priests (2 Chr. 4:9), was separated from the space beyond by a wall of three courses of hewn stone, surmounted by cedar beams (1 Kings 6:36). It contained the Altar of burnt-offering (2 Chr. 15:8), the Brazen Sea laver (4:2–5, 10) and ten other lavers (1 Kings 7:38, 39). A brazen altar stood before the Temple (2 Kings 16:14), its dimensions 20 cubits square and 10 cubits high (2 Chr. 4:1). The Great Court surrounded the whole Temple (2 Chr. 4:9). It was here that people assembled to worship. (Jeremiah 19:14; 26:2).

Molten Sea[edit]

Main article: Molten Sea



Molten Sea, illustration in the Holman Bible, 1890

According to the Hebrew Bible, the Molten Sea or Brazen Sea (ים מוצק "cast metalsea") was a large basin in the Temple for ablution of the priests. It is described in 1 Kings 7:23–26 and 2 Chronicles 4:2–5. It stood in the south-eastern corner of the inner court. According to the Bible it was five cubits high, ten cubits in diameter from brim to brim, and thirty cubits in circumference. The brim was "like the calyx of a lily" and turned outward "about an hand breadth"; or about four inches. It was placed on the backs of twelve oxen, standing with their faces outward. The Book of Kings states that it contains 2,000 baths (90 cubic meters), while Chronicles (2 Chr. 4:5–6) states it can hold up to 3,000 baths (136 cubic meters) and states that its purpose was to afford opportunity for the purification by immersion of the bodies of the priests. The fact that it was a wash basin that was too large to enter from above lends to the idea that water would likely have flowed from it down into a subcontainer beneath. The water was originally supplied by the Gibeonites, but was afterwards brought by a conduit from Solomon's Pools. The molten sea was made of brass or bronze that which Solomon had taken from the captured cities of Hadarezer, the king of Zobah (1 Chronicles 18:8). Ahaz later removed this laver from the oxen, and placed it on a stone pavement (2 Kings 16:17). It was destroyed by the Chaldeans (2 Kings 25:13).

Also outside the temple were 10 lavers, each of which held "forty baths" (1 Kings 7:38), resting on portable holders made of bronze, provided with wheels, and ornamented with figures of lions, cherubim, and palm-trees. The author of the books of the Kings describes their minute details

with great interest (1 Kings 7:27–37). Josephus reported that the vessels in the Temple were composed of orichalcum covered in gold in *Antiquities of the Jews*.

Worship[edit]



Asherahwas worshipped until King Josiah. Figurine, 8-6th century BCE.

During the United Monarchy the Temple was dedicated to Yahweh, the God of Israel. From the reign of King Manasseh until King Josiah, Baal and "the host of heaven" were also worshipped there.[50]

Until the reforms of King Josiah, there was also a statue for the goddess Asherah (2 Kings 23:6) and priestesses wove ritual textiles for her (2 Kings 23:7). Next to the temple was a house for the temple prostitutes (2 Kings 23:7)[51] who performed sacred prostitution at the temple.[52] It is unclear whether the prostitutes included both male and female or just male prostitutes.[53]

According to the majority of biblical scholars, Asherah was Yahweh's consort, and she was worshipped alongside Yahweh.[54] This is disputed by a significant minority, who maintain that the asherah in the Temple was a wooden pole, rather than a statue. Although originally a symbol of the goddess, the asherah is argued to have been adopted as a symbol of Yahweh. According to Richard H. Lowery, Yahweh and Asherah headed a pantheon of other Judean gods that were worshipped at the temple.[57]

The temple had chariots of the sun (2 Kings 23:11) and Ezekiel describes a vision of temple worshipers facing east and bowing to the sun (Ezekiel 8:16). Some Bible scholars, such as Margaret Barker, say that these solar elements indicate a solar cult.[58] They may reflect an earlier Jebusite worship of Zedek[59] or possibly a solarized Yahwism.[60][61]

According to the Tanakh, the Temple housed the Ark of the Covenant. It says the Ark contained the Ten Commandments and was moved from Kiriath Jearim to Jerusalem by David before being moved into Solomon's temple.[62] A common view among scholars is that the Ark was originally conceived as Yahweh's footstool, above which he was invisibly enthroned. Biblical scholar Francesca Stavrakopoulou states that Yahweh was physically enthroned above the Ark as a cult statue and it was only following the Exile that Yahweh was conceived as unseen and the prohibition on carved images was added to the Ten Commandments. On the other hand, some biblical scholars believe the story of the Ark was written independently and then incorporated into the main biblical narrative just before the exile into Babylon.[66] Biblical scholar Thomas Römer speculates that the Ark may have contained statues of Yahweh and Asherah, and that it could have remained in Kiriath Jearim for much longer, possibly until shortly before the Babylonian conquest.[67]

During the Deuteronomic reform of King Josiah, the cult objects of the sun and Asherah were taken out of the temple and the practice of sacred prostitution and the worship of Baal and the hosts of heaven were stopped.[68]

Sacrifice[edit]

Main article: Korban

A korban was a kosher animal sacrifice, such as a bull, sheep, goat, or a dove that underwent *shechita* (Jewish ritual slaughter). Sacrifices could also consist of grain, meal, wine, or incense.[69][70][71] Offerings were often cooked and most of it eaten by the offeror, with parts given to the Kohen priests and small parts burned on the altar of the Temple in Jerusalem. Only in special cases was all of the offering given only to God, such as in the case of the scapegoat.[72][73] Under Josiah, sacrifices were centralized at Solomon's temple and other places of sacrifice were abolished. The temple became a major slaughtering center and a major part of Jerusalem's economy.[74]

Dating[edit]

According to the 1st century CE historian Flavius Josephus, "Solomon began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call Artemisius, and the Hebrews Jar, five hundred and ninety two years after the exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan and after the deluge one thousand four hundred and forty years; and from Adam, the first man who was created, until Solomon built the temple, there had past in all three thousand one hundred and two years."[75]

In *Against Apion*, Josephus mentions that according to the annals of the Phoenician city-state of Tyre, Solomon's Temple was built on the 12th year of Hiram I of Tyre and 143 years and 8 months before the Tyrians founded Carthage.[76][77] The foundation date of Carthage is usually dated to 814 BCE,[78][79] thus, according to Josephus, the construction of the Temple should be dated to circa 958/9 BCE,[77] a date that lies within the conventional dates of Solomon's reign between 970 and 931 BCE.[80]

Archaeology[edit]

Most scholars today agree that a temple had existed on the Temple Mount by the time of the Babyloniansiege of Jerusalem (587 BCE), but the identity of its builder and its construction date are strongly debated. Because of the religious and political sensitivities involved, no archaeological excavations and only limited surface surveys of the Temple Mount have been conducted since Charles Warren's expedition of 1867–70.[81][82][83] As of today, there is no solid archaeological evidence for the existence of Solomon's Temple, and the building is not mentioned in surviving extra-biblical accounts, save for perhaps a single fragmented ostracon that mentions a "house of Yahweh" without any further specification.[10] Artifacts previously believed to prove the existence of Solomon's Temple - an ivory pomegranate and a ninth century BCE stone tablet - have turned out to be fakes. Moreover, starting in the 1980s, biblical minimalists have doubted King Solomon's connection to the temple, sometimes describing him as little more than a hill country chieftain.

On the other hand, William G. Dever argues that the biblical description of the Temple itself shows profound similarities with other temples of the time (Phoenician, Assyrian and Philistine), suggesting that this cult structure was actually built by Solomon (whom he sees as an actual king of Israel) in the 10th century BCE, although the biblical description is undoubtedly excessive.[88][89] These views are shared by the archaeologist Amihai Mazar, who underlines how the description of the Temple in the Bible, albeit exaggerated, is substantially in line with the architectural descriptions already present in the Levant in the second millennium BCE.[90][91]

Sources mentioning the First Temple[edit]

- An ostracon (excavated prior to 1981), sometimes referred to as the House of Yahweh ostracon, was discovered at Tel Arad, dated to the 6th century BCE, which mentions a temple that could be the Temple in Jerusalem.[10][11] This has been challenged by Fabio Porzia and Corinne Bonnet who wrote that the context and location of the temple mentioned is not known and that the First temple "most likely dates from the 8th century and which was retroactively attributed to the great ruler of the 10th century."[92]



Model of the First Temple, included in a Bible manual for teachers (1922)

- A thumb-sized ivory pomegranate (which came to light in 1979) measuring 44 millimetres (1.7 in) in height, and bearing an ancient Hebrew inscription "Sacred donation for the priests in the House of---h,]", was believed to have adorned a sceptre used by the high priest in Solomon's Temple. It was considered the most important item of biblical antiquities in the Israel Museum's collection.[93] In 2004, however, experts from the Israel Museum reported the inscription to be a forgery, though the ivory pomegranate itself was dated to the 14th or 13th century BCE.[94] This was based on the report's claim that three incised letters in the inscription stopped short of an ancient break, as they would have if carved after the ancient break was made. Since then, it has been proven that one of the letters was indeed carved prior to the ancient break, and the status of the other two letters are in question. Some paleographers and others have continued to insist that the inscription is ancient, some dispute this, so the authenticity of this writing is still the object of discussion.[95]
- Another artifact, the Jehoash Inscription, which first came to notice in 2003, contains a 15-line description of King Jehoash's ninth-century BCE restoration of the Temple. Its authenticity was called into question by a report by the Israel Antiquities Authority, which said that the surface patina contained microfossils of foraminifera. As these fossils do not dissolve in water, they cannot occur in a calcium carbonate patina, leading initial investigators to conclude that the patina must be an artificial chemical mix applied to the stone by forgers. As of late 2012, the academic community is split on whether the tablet is authentic or not. Commenting on a 2012 report by geologists arguing for the authenticity of the inscription, in October 2012, Hershel Shanks (who believes the inscription is genuine) wrote the current situation was that most Hebrew language scholars believe that the inscription is a forgery and geologists that it is genuine, and thus "Because we rely on experts, and because there is an apparently irresolvable conflict of experts in this case, BAR has taken no position with respect to the authenticity of the Jehoash Inscription."[96]

Temple Mount Sifting Project[edit]

Objects found next to the Temple Mount[edit]

- In 2018 and a few years previously, two First Temple period stone weights used for weighing half-shekel Temple donations were found during excavations under Robinson's Arch at the foot of the Temple Mount. The tiny artifacts, inscribed with the word *beka*, which is known from related contexts in the Hebrew Bible, were used to weigh silver pieces on a scale, possibly at the very spot where they were

unearthed.[98][99]

Other[edit]

- Leen Ritmeyer has suggested that one of the steps leading to the Dome of the Rock is actually the top of a remaining stone course of the western wall of the pre-Herodian Temple Mount platform, which may be dated to the First Temple period.[100][101]
- In 2007, artifacts dating to the 8th to 6th centuries BCE were described as being possibly the first physical evidence of human activity at the Temple Mount during the First Temple period. The findings included animal bones, juglet and ceramic bowl fragments, as well as the rim of a storage jar.[102][103]

Other contemporary temples[edit]

There is archaeological and written evidence of three Israelite temples, either contemporary or of very close date, dedicated to Yahweh (Elephantine temple, probably Arad too), either in the Land of Israel or in Egypt. Two of them have the same general outline as given by the Bible for the Jerusalem Temple.

Legacy[edit]

Freemasonry[edit]

Rituals in Freemasonry refer to King Solomon and the building of his Temple.[109] Masonic buildings, where lodges and their members meet, are sometimes called "temples"; an allegoric reference to King Solomon's Temple.[110]

Kabbalah[edit]

Kabbalah views the design of the Temple of Solomon as representative of the metaphysical world and the descending light of the creator through Sefirot of the Tree of Life. The levels of the outer, inner and priest's courts represent three lower worlds of Kabbalah. The Boaz and Jachin pillars at the entrance of the temple represent the active and passive elements of the world of Atziluth. The original menorah and its seven branches represent the seven lower Sephirot of the Tree of Life. The veil of the Holy of Holies and the inner part of the temple represent the Veil of the Abyss on the Tree of Life, behind which the Shekhinah or Divine Presence hovers.[111]

Islam[edit]

The Quran supposedly refers to Solomon's Temple in the seventh verse of *Al-Isrāʾ*. Quranic commentators such as Muhammad al-Tahir ibn Ashur[112] have postulated that this verse refers specifically to the Temple of Solomon.

According to the narrative in Islam, the Temple in Jerusalem was originally a mosque commissioned by Solomon and built by *jinn* on the commandment of Allah, with the purpose of serving as the *qibla* of the Israelites. In the early years of Islam, Muhammad and his followers faced Jerusalem for prayers until the city of Mecca (specifically its Kaaba) superseded the former as the new *qibla*.

Architecture[edit]

Biblical descriptions of the temple have inspired modern replicas and influenced later structures around the world. El Escorial, a historical residence of the King of Spain built in the 16th century was constructed from a plan based on the descriptions of Solomon's temple.[113]

The same architectural layout of the temple was adopted in synagogues leading to the *hekhal* being applied in Sephardi usage to the Ashkenazi Torah ark, the equivalent of the nave.[114]

Popular culture[edit]

Solomon's Temple appears in the film *Solomon and Sheba* (1959). It also appears in the *Assassin's Creed* video game series.[115][116][117][118]

See also[edit]

General[edit]

Persons[edit]

Places[edit]

Iron Age temples from the region[edit]

Notes and References[edit]

References[edit]

1. ^*Temple of Jerusalem*: totally destroyed the building in 587/586
2. ^David Ussishkin In: A.G. Vaughn and A.E. Killebrew (eds.), Solomon's Jerusalem: The Text and the Facts on the Ground. *Jerusalem in Bible and Archaeology*; *The First Temple Period*, Atlanta, 2003, pp. 103-115
3. ^Finkelstein & Silberman 2002, p. 128
4. ^ **abc***T. C. Mitchell (1992). "Judah Until the Fall of Jerusalem". In John Boardman; I. E. S. Edwards; E. Sollberger; N. G. L. Hammond (eds.). The Cambridge Ancient History, Volume 3, Part 2: The Assyrian and Babylonian Empires and Other States of the Near East, from the Eighth to the Sixth Centuries BC. Cambridge University Press. p. 397. ISBN .*
5. ^ **ab**Dever 2001, p. 212: it may refer to the temple in Jerusalem; Boardman, Edwards & Sollberger 1992, p. 400: 'house of Yahweh', probably the Temple at Jerusalem; King & Stager 2001, p. 314: There was a temple at Arad, but it may have been demolished about 700 BCE, well before the Arad Ostraca
6. ^*Shapira, David (2018). "The Moza Temple and Solomon's Temple"(PDF). Bibliotheca Orientalis.* ***75*** *(1–2): 25–48.*
7. ^*Clifford Mark McCormick (2002). Palace and Temple: A Study of Architectural and Verbal Icons. Walter de Gruyter. pp. 31–. ISBN .*
8. ^Israel Finkelstein Jerusalem in Biblical Times...1350—100 B.C.E. - Israel Finkelstein on YouTube Institute for Advanced Study, Princeton, New Jersey
9. ^Dever 2005, p. 97; Mendels 1987, p. 131; Brand & Mitchell 2015, p. 1538
10. ^Brand & Mitchell 2015, p. 1538.
11. ^Brand & Mitchell 2015, p. 622.
12. ^ **ab**1 Kings 9:13
13. ^Barnes, W. E. (1899), Cambridge Bible for Schools and Colleges on 2 Chronicles 5, accessed 17 April 2020
14. ^ **abc**Pulpit Commentary on 1 Kings 8, accessed 2 October 2017
15. ^Lumby, J. R. (1886), Cambridge Bible for Schools and Colleges on 1 Kings 8, accessed 18 April 2020, although the reference quoted here is Leviticus 16:3
16. ^1 Kings 8:63;2 Chronicles 7:5
17. ^2 Chronicles 7:7: dimensions are not stated in 1 Kings
18. ^1 Kings 8:64;2 Chronicles 7:7
19. ^Pulpit Commentary on 2 Chronicles 4, accessed 19 April 2020
20. ^1 Kings 8:65;2 Chronicles 7:8
21. ^Barnes, A., Barnes' Notes on 2 Chronicles 7, accessed 19 April 2020
22. ^2 Chronicles 7:8
23. ^Mathys, H. P., *1 and 2 Chronicles* in Barton, J. and Muddiman, J. (2001), The Oxford Bible Commentary, p. 287
24. ^1 Kings 9:7;2 Chronicles 7:20
25. ^2 Chronicles 24:13
26. ^*Singer, Isidore; et al., eds. (1901–1906). "Ab, Ninth Day of". The Jewish Encyclopedia. New York: Funk & Wagnalls. Retrieved 15 July 2013.*
27. ^*"Temple In Rabbinical Literature". JewishEncyclopedia.com. Retrieved 20 May 2015.*
28. ^*Yeisen, Yosef (2004), Miraculous journey: a complete history of the Jewish people from creation to the present, Targum Press, p. 56, ISBN*
29. ^Josephus, *Jew. Ant. 10.8.5*
30. ^*Bagnani, Gilbert (18 November 2019). "8. The Molten Sea of Solomon's Temple". The Seed of Wisdom. University of Toronto Press. pp. 114–117. doi:10.3138/9781487576813-010. ISBN .*
31. ^ **ab***Garfinkel, Yosef; Mumcuoglu, Madeleine (2013). "Triglyphs and Recessed Doorframes on a Building Model from Khirbet Qeiyafa: New Light on Two Technical Terms in the Biblical Descriptions of Solomon's Palace and Temple". Israel Exploration Journal.* ***63*** *(2): 135–163. ISSN 0021-2059. JSTOR 43855892.*
32. ^According to Finkelstein in *The Bible Unearthed*, the description of the temple is remarkably similar to that of surviving remains of Phoenician temples of the time, and it is certainly plausible, from the point of view of archaeology, that the temple was constructed to the design of Phoenicians.
33. ^*Shalem, Yisrael (March 1997). "Jerusalem in the First Temple period (c.1000-586 B.C.E.)". Archived from the original on 9 October 2020.*
34. ^"Josiah", *Jewish Encyclopedia* (1906).
35. ^*Brian Wintle (2015). South Asia Bible Commentary A One-Volume Commentary on the Whole Bible. Open Doors Publications. ISBN .*
36. ^Sweeney, Marvin A. King Josiah of Judah, Oxford University Press, 2001, p.137. ISBN 978-0-19-513324-0
37. ^*Erik Eynikel (1996). The Reform of King Josiah and the Composition of the Deuteronomistic History. E.J. Brill. ISBN .*
38. ^*Jennifer Viegas. "Did God Have A Wife? Scholar says that he did". NBC News.*
39. ^*Richard H. Lowery (1991). Richard H.. The Reforming Kings: Cults and Society in First Temple Judah. JSOT Press. p. 119. ISBN .*
40. ^*Margaret Baker (27 September 2012). The Mother of the Lord. A&C Black. p. 182. ISBN .*
41. ^*Karel van der Toorn, Bob Becking, Pieter Willem van der Horst (1999). Dictionary of Deities and Demons in the Bible. p. 932. ISBN .*: CS1 maint: uses authors parameter (link)
42. ^*Mark Smith (1990). "The Near Eastern Background of Solar Language for Yahweh". Journal of Biblical Literature.* ***109*** *(1): 29–39. doi:10.2307/3267327. JSTOR 3267327.*

43. ^*G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry (1974). Theological Dictionary of the Old Testament, Volume 15. ISBN .*: CS1 maint: uses authors parameter (link)
44. ^*Achtemeier, Paul J.; Boraas, Roger S. (1996), The HarperCollins Bible Dictionary, San Francisco: HarperOne, p. 1096*
45. ^*Sparks, K. L. (2005). "Ark of the Covenant". In Bill T. Arnold; H. G. M. Williamson (eds.). Dictionary of the Old Testament: Historical Book. InterVarsity Press. p. 91.*
46. ^*Ariel David (30 August 2017). "The Real Ark of the Covenant may have Housed Pagan Gods". Haaretz.*
47. ^*Elon Gilad (26 July 2018). "When the Jews Believed in Other Gods". Haaretz.*

Источник: https://en.wikipedia.org/wiki/Solomon%27s_Temple

History of Israel

Historical overview of the Land of Israel

This article is a historical overview of the Land of Israel, with a Jewish focus. For a historical overview of the same region with a non-Jewish focus, see History of Palestine.

For a historical overview focused on the biblical kingdoms, see History of ancient Israel and Judah.

See also: History of the Jews and Judaism in the Land of Israel

The Land of Israel (Hebrew: אֶרֶץ יִשְׂרָאֵל), also referred to as the Holy Land or as Palestine, is the birthplace of the Jewish people and Judaism. It is where the Hebrews and Israelites established and developed Israel and Judah, and is also thought to be the region of development for the completed form of the Hebrew Bible; Jews, alongside the Samaritan people, are accredited as ethnic groups originating from the Israelites.[2][3][4][5][6] Through the influence of Jewish prophets, many of whom were based in the Land of Israel, Jewish traditions came to serve as the basis of the Abrahamic religions. In the 1st century, the Land of Israel also became the birthplace of Christianity, the world's most widespread religion, based on the teachings of Jesus of Nazareth. Throughout the course of human history, the Land of Israel has come under the sway or control of various polities, and as a result, it has historically hosted a wide variety of ethnic groups. In addition to the region's core significance to Judaism and Samaritanism, it is regarded with an especially high degree of holiness in Christianity, Islam, Druzism, the Bahá'í Faith, and a variety of other religious movements whose fundamental theological values trace back to Abraham, a Hebrew patriarch.

First known in the historical record as Canaan, the area became a hotbed of competing civilisations and cultures. According to biblical sources, the region was divided and allotted to the Twelve Tribes of Israel, eventually resulting in the emergence of the United Kingdom of Israel — which later split into the Kingdom of Israel and the Kingdom of Judah — and Philistia. It was subsequently invaded, conquered, and administered to varying degrees by Assyria, Babylonia, and Persia, among other nations; a large number of polities also vied for control over the region during the Hellenistic period. However, with the establishment of the Hasmonean dynasty, the local populace of the Land of Israel maintained independence for a century before being incorporated into the Roman Republic. As a result of the Jewish-Roman Wars in the 1st and 2nd centuries CE, many Jews were killed, displaced or sold into slavery.[7][8][9][10] Following the advent of Christianity, which was adopted by the Greco-Roman world under the influence of the Roman Empire, the region's demographics shifted towards newfound Christians, who replaced Jews as the majority of the population by the 4th century. However, shortly after Islam was consolidated across the Arabian Peninsula under Muhammad, Christian rule over the Land of Israel was superseded by the Arab conquest of the Levant in the 7th century. From the 11th century to the 13th century, the Land of Israel became the centre for intermittent religious wars between Christian and Muslim armies as part of the Crusades. In the 13th century, the Land of Israel became subject to the Mongol invasions and conquests, though these were locally routed by the Mamluk Sultanate, under whose rule it remained until the 16th century. The Mamluks were eventually defeated by the Ottoman Empire, and the region became an Ottoman province until the 20th century.

The late 19th century saw the widespread consolidation of a Jewish nationalist movement known as Zionism, as part of which *aliyah* (Jewish return to the Land of Israel from the diaspora) increased. During World War I, the Sinai and Palestine campaign of the Allies led to the partitioning of the Ottoman Empire. Britain was granted control of the region by League of Nations mandate, in what became known as Mandatory Palestine. The British government publicly committed itself to the creation of a Jewish homeland. Arab nationalism opposed this design, asserting Arab rights over the former Ottoman territories and seeking to prevent Jewish migration. As a result, Arab–Jewish tensions grew in the succeeding decades of British administration.

In 1948, the Israeli Declaration of Independence sparked the 1948 Arab–Israeli War, which resulted in the 1948 Palestinian exodus and subsequently led to waves of Jewish emigration from other parts of the Middle East. Today, approximately 43 percent of the global Jewish population resides in Israel. In 1979, the Egypt–Israel peace treaty was signed, based on the Camp David Accords. In 1993, Israel signed the Oslo I Accord with the Palestine Liberation Organization, which was followed by the establishment of the Palestinian National Authority. In 1994, the Israel–Jordan peace treaty was signed. Despite efforts to finalize the peace agreement, the conflict continues to play a major role in Israeli and international political, social, and economic life.

Prehistory

Further information: Prehistory of the Levant

The oldest evidence of early humans in the territory of modern Israel, dating to 1.5 million years ago, was found in Ubeidiya near the Sea of Galilee.[11] Flint tool artefacts have been discovered at Yiron, the oldest stone tools found anywhere outside Africa. Other groups include 1.4

million years old Acheulean industry, the Bizat Ruhama group and Gesher Bnot Yaakov.[12]

In the Mount Carmel area at el-Tabun, and Es Skhul,[13]Neanderthal and early modern human remains were found, showing the longest stratigraphic record in the region, spanning 600,000 years of human activity,[14] from the Lower Paleolithic to the present day, representing roughly a million years of human evolution.[15] Other notable Paleolithic sites include caves Qesem and Manot. The oldest fossils of anatomically modern humans found outside Africa are the Skhul and Qafzeh hominids, who lived in northern Israel 120,000 years ago.[16] Around 10th millennium BCE, the Natufian culture existed in the area.[17]

Canaan (2000 - 1000 BCE)

Main articles: Canaan and Djahy



Canaanite sculpture showing a lion and a lioness at play. Beit She'an, 14th century BCE. Today in the Israel Museum

The Canaanites are archaeologically attested in the Middle Bronze Age (2100–1550 BCE).[18] There were probably independent or semi-independent city-states. Cities were often surrounded by massive earthworks, resulting in the archeological tells common in the region today. In the late Middle Bronze Age, the Nile Delta in Egypt was settled by Canaanites who maintained close connections with Canaan. During that period, the Hyksos, dynasties of Canaanite/Asiatic origin, ruled much of Lower Egypt before being overthrown in the 16th century BCE.[19]

During the Late Bronze Age (1550–1200 BCE), there were Canaanite vassal states paying tribute to the New Kingdom of Egypt, which governed from Gaza.[20] In 1457 BCE, Egyptian forces under the command of Pharaoh Thutmose III defeated a rebellious coalition of Canaanite vassal states led by Kadesh's king at the Battle of Megiddo.

In the Late Bronze Age there was a period of civilizational collapse in the Middle East,[21] Canaan fell into chaos, and Egyptian control ended.[22][23] There is evidence that urban centers such as Hazor, Beit She'an, Megiddo, Ekron, Ashdod and Ashkelon were damaged or destroyed.[24] Two groups appear at this time, and are associated with the transition to the Iron Age (they used iron weapons/tools which were better than earlier bronze): the Sea Peoples, particularly the Philistines, who migrated from the Aegean world and settled on the southern coast, and the Israelites, whose settlements dotted the highlands.[19]

Ancient Israel (1200 - 550 BCE)

Main articles: History of ancient Israel and Judah and History of Palestine

Early Israelites (Iron Age I)

Main articles: Hebrews, Israelites, and Biblical judges

See also: Origins of Judaism, Biblical archaeology, and The Bible and history

The earliest recorded evidence of a people by the name of Israel (as *ysrỉ3r*) occurs in the Egyptian Merneptah Stele, erected for Pharaoh Merneptah (son of Ramesses II) c. 1209 BCE, which states "Israel is laid waste and his seed is not."



The Merneptah Stele. According to mainstream archeology, it represents the first instance of the name "Israel" in the historical record.

Archeological evidence indicates that during the early Iron Age I, hundreds of small villages were established on the highlands of Canaan on both sides of the Jordan River, primarily in Samaria, north of Jerusalem. These villages had populations of up to 400, were largely self-sufficient and lived from herding, grain cultivation, and growing vines and olives with some economic interchange. The pottery was plain and undecorated.[19] Writing was known and available for recording, even in small sites.William G. Dever sees this "Israel" in the central highlands as a cultural and probably political entity, more an ethnic group rather than an organized state.

Modern scholars believe that the Israelites and their culture branched out of the Canaanite peoples and their cultures through the development of a distinct monolatristic—and later monotheistic—religion centred on a national god Yahweh.[31][32][33] According to McNutt, "It is probably safe to assume that sometime during Iron Age I a population began to identify itself as 'Israelite'", differentiating itself from the Canaanites through such markers as the prohibition of intermarriage, an emphasis on family history and genealogy, and religion. Monotheism, the belief in a single all-powerful law-giving God, is thought to have evolved among the Israelites gradually, over the next few centuries, from a number of separate cults,[35] leading to the first versions of the religion now known as Judaism.

The first grapheme-based writing originated in the area, probably among Canaanites resident in Egypt. This evolved into the Phoenician alphabet from which all modern alphabetical writing systems are descended. The Paleo-Hebrew alphabet was one of the earliest and evidence of its use exists from about 1000 BCE[36] (see the Gezer calendar), while the language spoken was Biblical Hebrew.

Philistine cooking tools and the prevalence of pork in their diets, and locally made Mycenaean pottery—which later evolved into bichrome Philistine pottery—all support their foreign origin. Their cities were large and elaborate, which—together with the findings—point out to a complex, hierarchical society.[19]

Israel and Judah (Iron Age II)

Main articles: Kingdom of Israel (united monarchy), Kingdom of Israel (Samaria), and Kingdom of Judah

The Hebrew Bible states that the United Kingdom of Israel, which included the territories of Judah and Israel, was founded in the late 11th century BCE by king Saul. Following Saul's death, David ascended to the throne, conquered Jerusalem and made it his capital, and enlarged the kingdom's borders to include neighboring kingdoms. After his death, Solomon inherited his empire and constructed the First Temple in Jerusalem. According to the biblical narrative, around 930 BCE, following the death of Solomon, the kingdom split into a southern Kingdom of Judah and a northern Kingdom of Israel.

Archeologists have debated whether the united monarchy ever existed,[Notes 1][38][39] but recent evidence suggests that a polity ruled by David and Solomon did exist.[40] However this is not universally accepted and the extent of this rule is likely smaller than that suggested in the Bible.[41][42]

Historians and archaeologists agree that the northern Kingdom of Israel existed by ca. 900 BCE[43][44] and the Kingdom of Judah existed by ca. 850 BCE.[45][46] The Kingdom of Israel was the more prosperous of the two kingdoms and soon developed into a regional power; during the days of the Omride dynasty, it controlled Samaria, Galilee, the upper Jordan Valley, the Sharon and large parts of the Transjordan.[48]Samaria, the capital, was home to one of the largest Iron Age structures in the Levant.[49][50] The Kingdom of Israel's capital moved between Shechem, Penuel and Tirzah before Omri settled it in Samaria, and the royal succession was often settled by a military coup d'état. The Kingdom of Judah was smaller but more stable; the Davidic dynasty ruled the kingdom for the four centuries of its existence, with the capital always in Jerusalem, controlling the Judaean Mountains, most of the Shephelah and the Beersheba valley in the northern Negev.[51]

In 854 BCE, according to Assyrian records (the Kurkh Monoliths),[52] an alliance between Ahab of Israel and Ben Hadad II of Aram-Damascus managed to repulse the incursions of the Assyrians, with a victory at the Battle of Qarqar. This is not reported in the Bible which describes conflict between Ahab and Ben Hadad.[53] Another important discovery of the period is the Mesha Stele, a Moabite stele found in Dhiban, now in the Louvre. In the stele, Mesha, king of Moab, tells how Chemosh, the god of Moab, had been angry with his people and had allowed them to be subjugated to the Kingdom of Israel, but at length, Chemosh returned and assisted Mesha to throw off the yoke of Israel and restore the lands of Moab. It refers to Omri, king of Israel,[54] to the god Yahweh,[55][54] and may contain another early reference to the House of David.[55]Jehu, son of Omri, is referenced by the Black Obelisk of Shalmaneser III.

Assyrian invasions

See also: Black Obelisk of Shalmaneser III, Sennacherib's Annals, and Resettlement policy of the Neo-Assyrian Empire

Tiglath-Pileser III of Assyria invaded Israel in around 732 BCE.[56] The Kingdom of Israel fell to the Assyrians following a long siege of the capital Samaria around 720 BCE.[57] The records of Sargon II of Assyria indicate that he captured Samaria and deported 27,290 inhabitants to Mesopotamia.[58] It is likely that Shalmaneser captured the city since both the Babylonian Chronicles and the Hebrew Bible viewed the fall of Israel as the signature event of his reign. The Assyrian deportations became the basis for the Jewish idea of the Ten Lost Tribes. Foreign groups were settled by the Assyrians in the territories of the fallen kingdom.[60] The Samaritans claim to be descended from Israelites of ancient Samaria who were not expelled by the Assyrians.

It is believed that refugees from the destruction of Israel moved to Judah, massively expanding Jerusalem and leading to construction of the Siloam Tunnel during the rule of King Hezekiah (ruled 715–686 BCE).[61] The tunnel could provide water during a siege and its construction is described in the Bible.[62] The Siloam inscription, a plaque written in Hebrew left by the construction team, was discovered in the tunnel in 1880s, and is today held by the Istanbul Archaeology Museum.[63]

During Hezekiah's rule, Sennacherib, the son of Sargon, attempted but failed to capture Judah. Assyrian records say that Sennacherib levelled 46 walled cities and besieged Jerusalem, leaving after receiving extensive tribute.[64] The Bible, which claims that an angel of God saved Jerusalem, destroying the Assyrian camp over-night,[65] also refers to tribute,[66] and suggests that Hezekiah was aided by Taharqa, king of Kush (now Sudan), in repulsing the Assyrians. The Twenty-fifth Dynasty of Egypt were Nubian Pharaohs and they probably defeated the Assyrians.[67] Sennacherib had a 12 meter by 5-metre frieze erected in his palace in Nineveh (now in Iraq) depicting his victory at Lachish, the second largest city of Judah.

The writings of four different "prophets" are believed to date from this period: Hosea and Amos in Israel and Micah and Isaiah of Judah. These men were mostly social critics who warned of the Assyrian threat and acted as religious spokesmen. They exercised some form of free speech and may have played a significant social and political role in Israel and Judah.[68][69] They urged rulers and the general populace to adhere to god-conscious ethical ideals, seeing the Assyrian invasions as a divine punishment of the collective resulting from ethical failures.[70]

Under King Josiah (ruler from 641 – 619), the Book of Deuteronomy was either rediscovered or written. The Book of Joshua and the accounts of the kingship of David and Solomon in the book of Kings are believed to have the same author. The books are known as Deuteronomist and considered to be a key step in the emergence of monotheism in Judah. They emerged at a time that Assyria was weakened by the emergence of Babylon and may be a committing to text of pre-writing verbal traditions.[71]

Babylonian period (587 - 538 BCE)

Main articles: Judah's revolts against Babylon, Babylonian captivity, and Yehud (Babylonian province)



The route of the exiles to Babylon

During the late 7th century BCE, Judah became a vassal state of the Neo-Babylonian Empire. In 601 BCE, Jehoiakim of Judah allied with Babylon's principal rival, Egypt, despite the strong remonstrances of the prophet Jeremiah.[72][73] As a punishment, the Babylonians besieged Jerusalem in 597 BCE, and the city surrendered.[72][74] The defeat was recorded by the Babylonians.[75][76] Nebuchadnezzar pillaged Jerusalem and deported king Jehoiachin, along with other prominent citizens, to Babylon; Zedekiah, his uncle, was installed as king.[72][77] A few years later, Zedekiah launched another revolt against Babylon, and an army was sent to conquer Jerusalem.[72]

In 587 or 586 BCE, King Nebuchadnezzar II of Babylon conquered Jerusalem, destroyed the First Temple and razed the city.[72][78][79] The Kingdom of Judah was abolished, and many of its citizens were exiled to Babylon. The former territory of Judah became a Babylonian province called Yehud with its center in Mizpah, north of the destroyed Jerusalem.[78]Tablets that describe King Jehoicahin's rations were found in the ruins of Babylon. He was eventually released by the Babylonians. According to both the Bible and the Talmud, the Davidic dynasty continued as head of Babylonian Jewry, called the "Rosh Galut" (exilarch or head of exile). Arab and Jewish sources show that the *Rosh Galut* continued to exist for another 1,500 years in what is now Iraq, ending in the eleventh century.[80]

Second Temple period (6th century BCE–2nd century CE)

Main article: Second Temple period

Persian period (538–332 BCE)

See also: Return to Zion, Yehud (Persian province), and Cyrus Cylinder



Silver coin (*gerah*) minted in the Persian province of Yehud, dated c. 375-332 BCE. *Obv*: Bearded head wearing crown, possibly representing the Persian Great King. *Rev*: Falcon facing, head right, with wings spread; Paleo-Hebrew*YHD*to right.

In 538 BCE, Cyrus the Great of the Achaemenid Empire conquered Babylon and took over its empire. Cyrus issued a proclamation granting religious freedom to all peoples subjugated by the Babylonians (see the Cyrus Cylinder). According to the Bible, Jewish exiles in Babylon, including 50,000 Judeans led by Zerubabel, returned to Judah to rebuild the Temple in Jerusalem. The Second Temple was subsequently completed c. 515 BCE.[81] A second group of 5,000, led by Ezra and Nehemiah, returned to Judah in 456 BCE. The first was empowered by the Persian king to enforce religious rules, the second had the status of governor and a royal mission to restore the walls of the city.[82] The country remained a province of the Achaemenid empire called Yehud until 332 BCE.

The final text of the Torah (the first five books of the Bible) is thought to have been written during the Persian period (probably 450–350 BCE). The text was formed by editing and unifying earlier texts. The returning Israelites adopted an Aramaic script (also known as the Ashuri alphabet), which they brought back from Babylon; this is the current Hebrew script. The Hebrew calendar closely resembles the Babylonian calendar and probably dates from this period.[84]

The Bible describes tension between the returnees, the elite of the First Temple period,[85] and those who had remained in Judah.[86] It is possible that the returnees, supported by the Persian monarchy, became large landholders at the expense of the people who had remained to work the land in Palestine, whose opposition to the Second Temple would have reflected a fear that exclusion from the cult would deprive them of land rights.[85] Judah had become in practice a theocracy, ruled by hereditary High Priests[87] and a Persian-appointed governor, frequently Jewish, charged with keeping order and seeing that tribute was paid.[88]

A Judean military garrison was placed by the Persians on Elephantine Island near Aswan in Egypt. In the early 20th century, 175 papyrus documents recording activity in this community were discovered, including the "Passover Papyrus", a letter instructing the garrison on how to correctly conduct the Passover feast.[89]

Hellenistic period (333–64 BCE)

Main article: Hasmonean dynasty

In 333 BCE, the Macedonian ruler Alexander the Great defeated Persia and conquered the region. After his death in 322 BCE, his generals divided the empire and Judea became a frontier region between the Seleucid Empire and Ptolemaic Kingdom in Egypt.[90] After a century of Ptolemaic rule, eventually Judea became part of the Seleucid Empire in 200 BCE at the battle of Panium (fought near Banias on the Golan Heights).

Under the Hellenistic kingdoms, Judea was ruled by the hereditary office of the High Priest of Israel as a Hellenistic vassal.[91] The first translation of the Hebrew Bible, the Greek Septuagint, was made in 3rd century BCE Alexandria, during the rule of Ptolemy II Philadelphus, for the Library of Alexandria.

Hellenistic rulers generally respected Jewish culture and protected Jewish institutions.[92][93] However, Antiochus IV issued decrees forbidding traditional Jewish practices and began a campaign of persecution against devout Jews. In 167 BCE, a Seleucid official ordered a public sacrifice to the Greek gods. Mattathias, a Hasmonean priest, killed a Hellenized Jew who volunteered and then killed the Seleucid official. Afterwards, he fled with his sons and followers to the wilderness of Judea. This was the start of the Maccabean Revolt.[94]

The Books of the Maccabees (written soon after) describe the uprising and the end of Seleucid rule. These books were not part of the sacred Jewish canon and the Hebrew originals were lost (Greek translations survived). The revolt was led by Judas Maccabeus, son of Mattathias, who conquered Jerusalem in 164 BCE and re-established worship at the temple. The Jewish holiday Hanukkah commemorates the recovery of the temple. Ultimately, a vassal Jewish kingdom was established by the Hasmoneans (the family of Judas Maccabeus).

Seleucid power was in decline and the Hasmonean leader John Hyrcanus was able to create an independent Jewish kingdom, and double the kingdom's size. He subjugated the Edomites and converted them to Judaism.[96] Under John Hyrcanus and his sons, Aristobulus I and Alexander Jannaeus, Hasmonean territory continued to expand.[97][98][99][100] Some scholars argue that the Hasmonean dynasty institutionalized the final Jewish biblical canon.[101] Under Hasmonean rule, the Pharisees, Sadducees and Essenes emerged as the principal Jewish social movements. As part of the struggle against Hellenization, the Pharisee leader Simeon ben Shetach established the first schools based around meeting houses.[102] This led to the emergence of Rabbinical Judaism. Justice was administered by the Sanhedrin, a Rabbinical assembly and law court whose leader was known as the Nasi. The Nasi's religious authority gradually superseded that of the Temple's high priest, who under the Hasmoneans was the king himself.[103] The Hasmoneans had good relations with the Roman Republic, however growing tension between Pharisees and Sadducees led

to a conflict over the succession to Janneus, in which the warring parties invited Roman intervention on their behalf.

Early Roman period (64 BCE–2nd century CE)

Main articles: Herodian dynasty, Herodian kingdom, Herodian Tetrarchy, and Judea (Roman province)

In 64 BCE the Roman general Pompeyconquered Syria and intervened in the Hasmonean civil war in Jerusalem, restoring Hyrcanus II as High Priest and making Judea a Roman vassal kingdom. During the siege of Alexandria in 47 BCE, the lives of Julius Caesar and his protégéCleopatra were saved by 3,000 Jewish troops sent by Hyrcanus II and commanded by Antipater, whose descendants Caesar made kings of Judea.[104] From 37 BCE to 6 CE, the Herodian dynasty, Jewish-Roman client kings of Edomite origin, descended from Antipater, ruled Judea. Herod the Great considerably enlarged the temple (see Herod's Temple), making it one of the largest religious structures in the world. At this time, Jews formed as much as 10% of the population of the entire Roman Empire, with large communities in North Africa and Arabia.[105] Despite the fame of the temple, Rabbinical Judaism, led by Hillel the Elder, began to assume popular prominence over the Temple priesthood. The Romans gave the Jewish Temple in Jerusalem permission not to display an effigy of the emperor, the only religious structure in the Roman Empire that was exempt. Special dispensation was granted for Jewish citizens of the Roman Empire to pay a tax to the temple.

Augustus made Judea a Roman province in 6 CE, deposing the last Jewish king, Herod Archelaus, and appointing a Roman governor. There was a small revolt against Roman taxation led by Judas of Galilee and over the next decades tensions grew between the Greco-Roman and Judean population centered on attempts to place effigies of emperor Caligula in synagogues and in the Jewish temple.[106][107]

According to Christian scripture, Jesus was born in the last years of Herod's rule in the Judean city of Bethlehem. Jesus is thought to have been a Galilean Jewish reformer from Nazareth, and was executed in Jerusalem by the Roman governor Pontius Pilate between 25 and 35 CE. All his key followers, the Twelve Apostles, were Jews (and regarded themselves as Jews) including Paul (5–67 CE) who took critical steps towards creating a new religion, defining Jesus as the "Son of God". In the year 50 CE, the Council of Jerusalem decided to abandon the Jewish requirement of partial circumcision of the foreskin and adherence to the Torah, creating a form of Judaism highly accessible to non-Jews and with a more universal notion of God. Another Jewish follower, Peter, is believed to have become the first Pope.

In 64 CE, the Temple High Priest Joshua ben Gamla introduced a religious requirement for Jewish boys to learn to read from the age of six. Over the next few hundred years this requirement became steadily more ingrained in Jewish tradition.[108]

Jewish–Roman wars

Main articles: Jewish–Roman wars, First Jewish-Roman War, and Bar Kokhba revolt

First Jewish-Roman War (63-72 CE)

Growing dissatisfaction with direct Roman rule led to the eruption of a Jewish revolt, subsequently known as the First Jewish-Roman War (66–73 CE). The revolting Jews named their state "Israel".[109] The contemporary Jewish military leader and historian Josephus authored a detailed account of the revolt's events, including the sieges of Jotapata and Gamla by Vespasian, the siege of Jerusalem (69–70 CE) by Titus, and the desperate last stand at Masada under Eleazar ben Yair (72–73 CE).

The revolt's failure had profound demographic, theological, political, and economic consequences. Many Jews died fighting and under siege during the revolt, and a sizable portion of the population was either expelled from the country or displaced.[110] The destruction of Jerusalem and the temple necessitated a reshaping of Judaism to ensure its survival. Judaism's Temple-based sects, most notably the Sadducees, vanished.[111] The Pharisees, led by Yochanan ben Zakai, obtained Roman permission to establish a school at Yavne. Their teachings became the foundational, liturgical, and ritualistic basis for Rabbinic Judaism, which eventually became the mainstream form of Judaism.[112][113][114][115]

According to Christian tradition, most Christians, at this time a sub-sect of Judaism, fled to Pella during the revolt. After the war Jews continued to be taxed in the Fiscus Judaicus, which was used to fund a temple to Jupiter. An arch commemorating the victory was erected in Rome and still exists.

Kitos war (115–117 CE)

Tensions and attacks on Jews around the Roman Empire led to a massive Jewish uprising against Rome from 115 to 117. Jews in Libya, Egypt, Cyprus and Mesopotamia fought against Rome. This conflict was accompanied by large-scale massacres of both sides. Cyprus was so severely depopulated that new settlers were imported and Jews banned from living there.[116]

Bar Kokhba revolt (132–136 CE)

In 131, Roman emperor Hadrian re-founded Jerusalem as a Roman colony under the name "Aelia Capitolina" and constructed a Temple of Jupiter on the site of the former Jewish temple. Jews were banned from living in Jerusalem itself (a ban that persisted until the Arab conquest).

In 132 CE, the Bar Kokhba revolt erupted. The uprising was led by a Jew named Simon Bar Kokhba, who ruled as *nasi*, and was viewed by some of the rabbis of the period as the long-awaited messiah. Based on the Bar Kokhba revolt coinage, the independent Jewish state was named "Israel".[117] It has been suggested that a rabbinical assembly which convened during the revolt decided which books could be regarded as part of

the Hebrew Bible; the Jewish apocrypha and Christian books were excluded.[118] As a result, the original text of some Hebrew texts, including the Books of Maccabees, were lost (Greek translations survived). A rabbi of this period, Simeon bar Yochai, is regarded as the author of the Zohar, the foundational text for Kabbalistic thought. However, modern scholars believe it was written in Medieval Spain.[119] Christians refused to participate in the revolt and from this point the Jews regarded Christianity as a separate religion.[120]

The Bar Kokhba revolt was eventually crushed by emperor Hadrian himself, with serious losses. Today, it is viewed by modern scholars as having decisive historic importance.[7] According to Cassius Dio, writing in the century following the revolt, "50 of the Jews most important outposts and 985 of their most famous villages were razed to the ground. 580,000 men were slain in the various raids and battles, and the number of those that perished by famine, disease and fire was past finding out, thus nearly the whole of Judaea was made desolate." While scholars debate whether these numbers are accurate,[121] archaeological surveys and excavations appear to confirm the claim of Cassius Dio that the district of Judaea was largely depopulated. Most scholars agree that, in contrast to the aftermath of the First Jewish–Roman War, Judea was devastated after the Bar Kokhba revolt, with many Jews killed, exiled, or sold into slavery.[7][8][9][10]

Around the time of the revolt, the province of Judaea (Iudaea) was renamed Syria Palaestina. The commonly-held view is that it was implemented as punishment for the Bar Kokhba revolt or to "disassociate the Jewish people from their historical homeland" and hold Hadrian accountable.[122][123][124][125][126] However, no evidence exists for this narrative, and it has been disputed by scholars in recent years.[127][128][129] No other revolt led to a province being renamed.[131] The term, which has been first used centuries earlier in the texts of several Greek-speaking writers, is where the names "Palestine" (in English) and "Filistin" (in Arabic) are originated.

Late Roman and Byzantine periods (2nd century–634 CE)

After the Bar Kokhba revolt

Further information: Syria Palaestina, Sura Academy, and Pumbedita Academy

As a result of the disastrous effects of the Bar Kokhba revolt, Jewish presence in the region significantly dwindled.[132] Over the next centuries, more Jews left to communities in the Diaspora, especially the large, speedily growing Jewish communities in Babylonia and Arabia.[133] Others remained in the Land of Israel, where there was a continuous small Jewish presence and Galilee became its religious center.[134][135][136] During this period, Judea was penetrated by pagan populations,[137] while the Jewish population remained most concentrated in the southern Hebron Hills and on the coastal plain.[10][134] The Mishnah and the Jerusalem Talmud, huge compendiums of Rabbinical discussions, were compiled during the 2nd to 4th centuries CE in Tiberias and Jerusalem.[138] A separate collection of Rabbinical stories, discussions and rulings was compiled by the Babylonian academies a hundred years later, and forms the 5,000 page Babylonian Talmud. The Talmud is the main source of Jewish life and law.

The Romans permitted a hereditary Rabbinical Patriarch from the House of Hillel based in Galilee, called the "Nasi", to represent the Jews in dealings with the Romans. The most famous of these was Judah haNasi, who is credited with compiling the final version of the Mishnah (a massive body of Jewish religious texts interpreting the Bible) and with strengthening the educational demands of Judaism by requiring that illiterate Jews be treated as outcasts. According to one theory, as a result, many illiterate Jews may have converted to Christianity.[139] Jewish seminaries, such as those at Shefaram and Bet Shearim, continued to produce scholars. The best of these became members of the Sanhedrin,[140] which was located first at Sepphoris and later at Tiberias.[141] Before the Bar Kochba uprising, an estimated 2/3 of the population of Galilee and 1/3 of the coastal region were Jewish.[142] In the Galillee, many synagogues have been found dating from this period,[143] and the burial site of the Sanhedrin leaders was discovered in 1936.[144][145] There was a notable rivalry between Palestinian and Babylonian academies. The former thought that leaving the land in peaceful times was tantamount to idolatry and many would not ordain Babylonian students for fear they would then return to their Babylonian homeland, while Babylonian scholars thought that Palestinian rabbis were descendants of the 'inferior stock' putatively returning with Ezra after the Babylonian exile.[146] An economic crisis and heavy taxation to finance the wars of imperial succession that affected the Roman empire in the 3rd century led to further Jewish migration from Syria Palaestina to the more tolerant Sassanid Empire, where a prosperous Jewish community with extensive seminaries existed in the area of Babylon.[146]

Rome adopts Christianity

Further information: Persecution of pagans in the late Roman Empire

Early in the 4th century, the Emperor Constantine made Constantinople the capital of the East Roman Empire and made Christianity an accepted religion. His mother Helena made a pilgrimage to Jerusalem (326–328) and led the construction of the Church of the Nativity (birthplace of Jesus in Bethlehem), the Church of the Holy Sepulchre (burial site of Jesus in Jerusalem) and other key churches that still exist. The name Jerusalem was restored to Aelia Capitolina and became a Christian city. Jews were still banned from living in Jerusalem, but were allowed to visit and worship at the site of the ruined temple.[147] Over the course of the next century Christians worked to eradicate "paganism", leading to the destruction of classical Roman traditions and eradication of their temples.[148] By the end of the 4th century, anyone caught worshipping "pagan" gods was executed and their property confiscated.

In 351–2, another Jewish revolt in the Galilee erupted against a corrupt Roman governor.[149] In 362, the last pagan Roman Emperor, Julian the Apostate, announced plans to rebuild the Jewish Temple. He died while fighting the Persians in 363 and the project was discontinued.

In 380 Emperor Theodosius I, the last ruler of a united Roman Empire, made Christianity the official religion of the Roman Empire.

Byzantine period (390–634)

Main articles: Palaestina Prima and Palaestina Secunda

Further information: Jewish revolt against Heraclius, Sasanian conquest of Jerusalem, and Eastern Orthodox Patriarchate of Jerusalem



Heraclius returning the True Cross to Jerusalem, 15th-century painting by Miguel Ximénez

The Roman Empire split in 390 CE and the region became part of the (Christian) East Roman Empire, known as the Byzantine Empire. Byzantine Christianity was dominated by the (Greek) Eastern Orthodox Church whose massive land ownership has extended into the present. In the 5th century, the Western Roman Empire collapsed leading to Christian migration into the Roman province of Palaestina Prima and development of a Christian majority. Around the country, monks built monasteries close to pagan communities, which influenced the conversion of these people to Christianity.[137] Some Jews also had converted to Christianity.[134] Jews numbered 10–15% of the population, concentrated largely in the Galilee.

Judaism was the only non-Christian religion tolerated, but restrictions on Jews slowly increased to include a ban on building new places of worship, holding public office or owning Christian slaves. In 425, following the death of the last Nasi, Gamliel VI, the Sanhedrin was officially abolished and the title of Nasi banned. Several Samaritan Revolts erupted in this period,[150] resulting in the decrease of Samaritan community from about a million to a near extinction. Sacred Jewish texts written in Palestine at this time are the Gemara (400), the Jerusalem Talmud (500) and the Passover Haggadah. In 495, the ExilarchMar-Zutra II set up an independent Jewish city-state in what is now Iraq. It lasted seven years and after its fall, his son Mar-Zutra III moved to Tiberias where he became head of the local religious academy in 520.

The Jewish Menorah, which the Romans took when the temple was destroyed, was reportedly taken to Carthage by the Vandals after the sacking of Rome in 455. According to the Byzantine historian, Procopius, the Byzantine army recovered it in 533 and brought it to Constantinople.[151]

In 611, Khosrow II, ruler of Sassanid Persia, invaded the Byzantine Empire. He was helped by Jewish fighters recruited by Benjamin of Tiberias and captured Jerusalem in 614.[152] The "True Cross" was captured by the Persians. The Jewish Himyarite Kingdom in Yemen may also have provided support. Nehemiah ben Hushiel was made governor of Jerusalem. Christian historians of the period claimed the Jews massacred Christians in the city, but there is no archeological evidence of destruction, leading modern historians to question their accounts.[153][154][155] In 628, Kavad II (son of Kosrow) returned Palestine and the True Cross to the Byzantines and signed a peace treaty with them. Following the Byzantine re-entry, Heraclius massacred the Jewish population of Galilee and Jerusalem, while renewing the ban on Jews entering the latter.[156] Benjamin of Tiberias was converted to Christianity.

Early Muslim period (634–1099)

Main articles: Medina § Early_history_and_Jewish_control, Dhimmi, Jund Filastin, and Jund al-Urdunn

The Levant was conquered by an Arab army under the command of ʿUmar ibn al-Khaṭṭāb in 635, and became the province of Bilad al-Sham of the Rashidun Caliphate. Two military districts—Jund Filastin and Jund al-Urdunn—were established in Palestine. A new city called Ramlah was built as the Muslim capital of Jund Filastin,[157] while Tiberias served as the capital of Jund al-Urdunn. The Byzantine ban on Jews living in Jerusalem came to an end.

In 661, Muawiyah was crowned Caliph in Jerusalem, becoming the first of the (Damascus-based) Umayyad dynasty. In 691, Umayyad Caliph Abd al-Malik (685–705) constructed the Dome of the Rock shrine on the Temple Mount, where the two Jewish temples had been located. A second building, the Al-Aqsa Mosque, was also erected on the Temple Mount in 705. Both buildings were rebuilt in the 10th century following a series of earthquakes.[158] Jews consider the Temple Mount (Muslim name Noble Sanctuary) to contain the Foundation Stone (see also Holy of Holies), which is the holiest site in Judaism. Jews believe it is the site where Abraham tried to sacrifice his son, Isaac, while Muslims believe that Abraham tried to sacrifice his son, Ishmael, in Mecca.

In 750, Arab discrimination against non-Arab Muslims led to the Abbasid Revolution and the Umayyads were replaced by the Abbasid Caliphs

who built a new city, Baghdad, to be their capital. This period is known as the Islamic Golden Age, the Arab Empire was the largest in the world and Baghdad the largest and richest city. Both Arabs and minorities prospered across the region and much scientific progress was made. There were however setbacks: During the 8th century, the Caliph Umar II introduced a law requiring Jews and Christians to wear identifying clothing. Jews were required to wear yellow stars round their neck and on their hats, Christians had to wear Blue. Clothing regulations arose during repressive periods of Arab rule and were more designed to humiliate then persecute non-Muslims. A poll tax was imposed on all non-Muslims by Islamic rulers and failure to pay could result in imprisonment or worse.[159]

In 982, Caliph Al-Aziz Billah of the Cairo-based Fatimid dynasty conquered the region. The Fatimids were followers of Isma'ilism, a branch of Shia Islam and claimed descent from Fatima, Mohammed's daughter. Around the year 1010, the Church of Holy Sepulchre (believed to be Jesus burial site), was destroyed by Fatimid Caliph al-Hakim, who relented ten years later and paid for it to be rebuilt. In 1020 al-Hakim claimed divine status and the newly formed Druze religion gave him the status of a messiah.[158]

Between the 7th and 11th centuries, Jewish scribes, called the Masoretes and located in Galilee, Jerusalem and Babylonia, established the Masoretic Text, which became the orthodox text of the Hebrew Bible.

Demographic changes

Although the Arab conquest was relatively peaceful and did not cause widespread destruction, it did alter the country's demographics significantly.[160] Over the ensuing several centuries, the region experienced a drastic decline in its population, from an estimated 1 million to some 300,000 by the early Ottoman period. This demographic collapse was accompanied by a slow process of Islamization, that resulted from the flight of non-Muslim populations, immigration of Muslims, and local conversion. The majority of the remaining populace belonged to the lowest classes. While the Arab conquerors themselves left the area after the conquest and moved on to other places, the settlement of Arab tribes in the area both before and after the conquest also contributed to the Islamization.[161][160] As a result, the Muslim population steadily grew and the area became gradually dominated by Muslims on a political and social level.[134][163]

During the early Islamic period, many Christians and Samaritans, belonging to the Byzantine upper class, migrated from the coastal cities to northern Syria and Cyprus, which were still under Byzantine control, while others fled to the central highlands and the Transjordan. As a result, the coastal towns, formerly important economic centers connected with the rest of the Byzantine world, were emptied of most of their residents. Some of these cities—namely Ashkelon, Acre, Arsuf, and Gaza—now fortified border towns, were resettled by Muslim populations, who developed them into significant Muslim centers. The region of Samaria also underwent a process of Islamization as a result of waves of conversion among the Samaritan population and the influx of Muslims into the area.[160] The predominantly Jacobite Monophysitic Christian population had been hostile to Byzantium orthodoxy, and at times for that reason welcomed Muslim rule. There is no strong evidence for forced conversion, or for possibility that the jizya tax significantly affected such changes.[164]

The demographic situation in Palestine was further altered by urban decline under the Abbasids, and it is thought that the 749 earthquake hastened this process by causing an increase in the number of Jews, Christians, and Samaritans who emigrated to diaspora communities while also leaving behind others who remained in the devastated cities and poor villages until they converted to Islam.[134] Evidence suggests that many Samaritans converted under Abbasid and Tulunid rule, after suffering through severe difficulties such droughts, earthquakes, local governors' persecution, heavy taxes and turmoil. Nevertheless, the Muslim population remained a minority in a predominantly Christian area, and it is likely that this status persisted until the Crusader period.[134]

Crusades and Mongols (1099–1291)

Main articles: Kingdom of Jerusalem and Maimonides

In 1099, the First Crusade took Jerusalem and established a Catholic kingdom, known as the Kingdom of Jerusalem. During the conquest, both Muslims and Jews were indiscriminately massacred or sold into slavery.[165] Jews encountered as the Crusaders travelled across Europe were given a choice of conversion or murder, and almost always chose martyrdom. The carnage continued when the Crusaders reached the Holy Land.[166] Ashkenazi Orthodox Jews still recite a prayer in memory of the death and destruction caused by the Crusades.

Around 1180, Raynald of Châtillon, ruler of Transjordan, caused increasing conflict with the Ayyubid Sultan Saladin (Salah-al-Din), leading to the defeat of the Crusaders in the 1187 Battle of Hattin (above Tiberias). Saladin was able to peacefully take Jerusalem and conquered most of the former Kingdom of Jerusalem. Saladin's court physician was Maimonides, a refugee from Almohad (Muslim) persecution in Córdoba, Spain, where all non-Muslim religions had been banned.[167] This was the end of the golden age of Jewish culture in Spain and Maimonides possessed extensive knowledge of Greek and Arab medicine. His religious writings (in Hebrew and Judeo-Arabic) are still studied by Orthodox Jews. According to tradition, Maimonides was buried in Tiberias. A Crusader city-state at Acre survived for another century.

The Christian world's response to the loss of Jerusalem came in the Third Crusade of 1190. After lengthy battles and negotiations, Richard the Lionheart and Saladin concluded the Treaty of Jaffa in 1192 whereby Christians were granted free passage to make pilgrimages to the holy sites, while Jerusalem remained under Muslim rule.[168] In 1229, Jerusalem peacefully reverted into Christian control as part of a treaty between Holy Roman Emperor Frederick II and Ayyubid sultan al-Kamil that ended the Sixth Crusade.[169] In 1244, Jerusalem was sacked by the KhwarezmianTatars who decimated the city's Christian population, drove out the Jews and razed the city.[170] The Khwarezmians were driven out by the Ayyubids in 1247. In 1258, the Mongols destroyed Baghdad, killing hundreds of thousands.

Mamluk period (1291–1517)

Further information: Mamluk Sultanate (Cairo)

See also: Kingdom of Semien and History of the Jews in India



The Bahri Mamluk dynasty 1250–1382

Between 1258 and 1291, the area was the frontier between Mongol invaders (occasional Crusader allies) and the Mamluks of Egypt. The conflict impoverished the country and severely reduced the population. In Egypt a caste of warrior slaves, known as the Mamluks, gradually took control of the kingdom. The Mamluks were mostly of Turkish origin, and were bought as children and then trained in warfare. They were highly prized warriors, who gave rulers independence of the native aristocracy. In Egypt they took control of the kingdom following a failed invasion by the Crusaders (Seventh Crusade). The first Mamluk Sultan, Qutuz

Источник: https://en.wikipedia.org/wiki/History_of_Israel

Rare Shakespeare manuscripts among documents donated to National Library of Israel

Rare copies of works attributed to William Shakespeare have been donated to the National Library of Israel, the library said Wednesday.

The donated works include a first-edition copy of "The First Folio," a collection of Shakespeare's plays first published in 1623.

The donation also includes a copy of the second edition of Shakespeare's work, titled "The Second Folio," published in 1632.

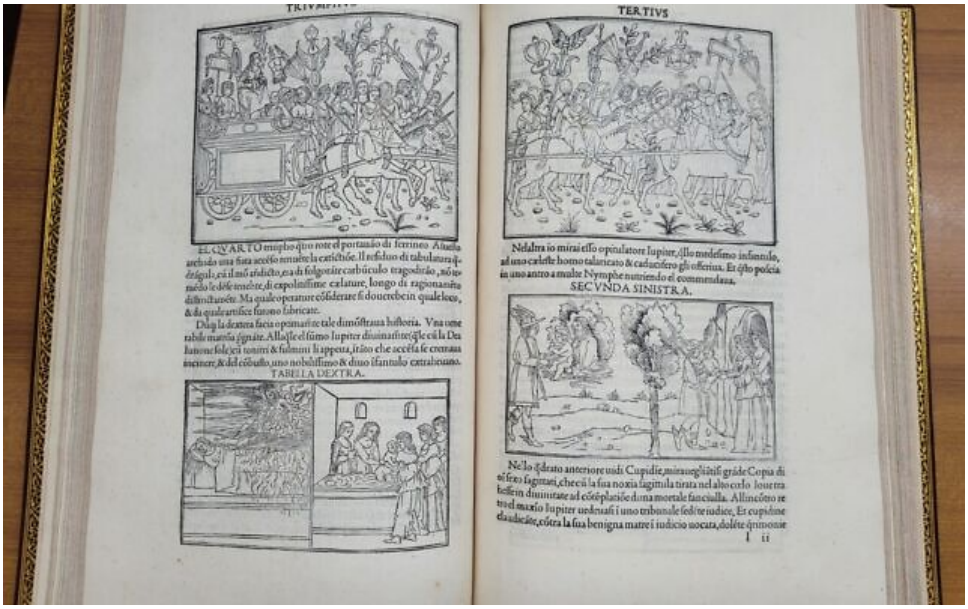
A first-edition small booklet including poems by the 16th-century wordsmith was also included in the lavish donation.

The oldest piece of work given to the museum was an incunable — a text printed in the earliest stages of printing in Europe, meaning between 1440, when the printing press was invented, and 1500.

Get The Times of Israel's Daily Editionby email and never miss our top stories

By signing up, you agree to the terms

The donated text, printed in 1499, is an erotic fantasy titled "Hypnerotomachia Poliphili," or "The Dream of Poliphilus" in English, believed to have been written by a Dominican monk named Francesco Colonna.



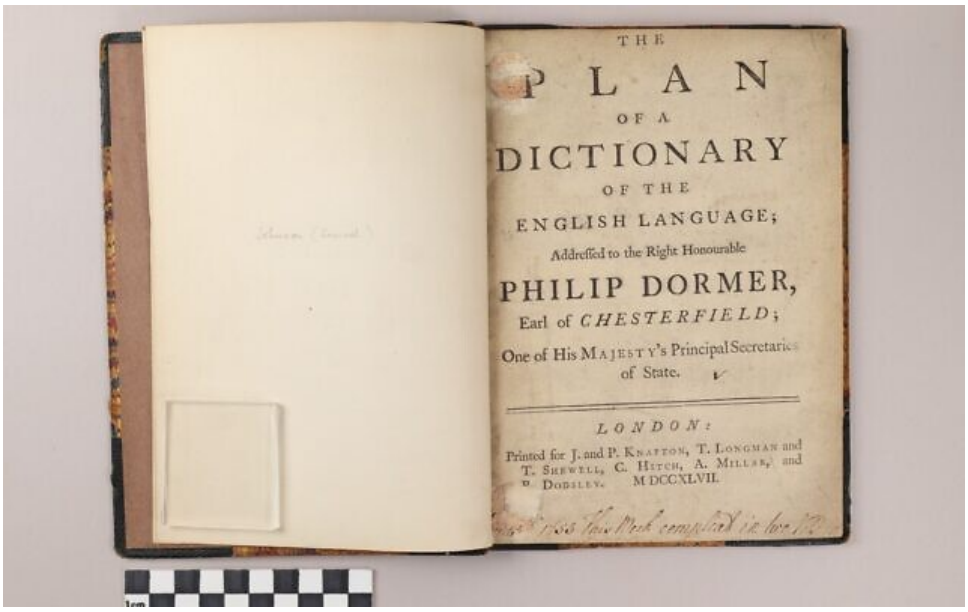
Facing pages with woodcut illustrations from the Hypnerotomachia Poliphili, 1499. (The National Library of Israel)

Other donated works include two volumes of Samuel Johnson's Dictionary of the English Language from 1755, considered one of the most important dictionaries of its time.

The most recently printed piece of work in the donation was the first edition of the autobiographical work "Seven Pillars of Wisdom" by Thomas Edward Lawrence, published in 1926. It tells the story of Lawrence as a British colonel serving as an adviser to Bedouin forces during the Arab Revolt against the Ottoman Empire.

All seven texts, spanning over 400 years of human literature and history, were donated anonymously, the National Library said.

The library did not previously hold copies of most of the donated titles, which greatly increases the value of the donation.


THE
PLAN
OF A
DICTIONARY
OF THE
ENGLISH LANGUAGE;
Addreſſed to the Right Honourable
PHILIP DORMER,
Earl of CHESTERFIELD;
One of His MAJESTY's Principal Secretaries
of State.
LONDON:
Printed for J. and P. KNAPTON, T. LONGMAN and
T. SHEWELL, C. HITCH, A. MILLAR, and
R. DODSLEY. MDCCXLVII.

Prospectus about the planned two-volume Dictionary of the English Language, 1747. (The National Library of Israel)

"We welcomed the valuable donation, which significantly enriched the library's collections," the National Library said in a statement.

Established in 1925, the National Library is home to world-class collections of over four million books and 2.5 million photographs, as well as manuscripts, artifacts and maps.

Currently located in the Givat Ram campus of the Hebrew University of Jerusalem, it is expected to be moved to a new building near the Knesset and the Israel Museum next spring.

Is our work important to you?

Do you rely on The Times of Israel for accurate and insightful news on Israel and the Jewish world? If so, please join **The Times of Israel Community.** For as little as $6/month, you will:

Join the Times of Israel Community Join our Community Already a member? Sign in to stop seeing this

You're a dedicated reader



We're really pleased that you've read **X Times of Israel articles** in the past month.

That's why we started the Times of Israel ten years ago - to provide discerning readers like you with must-read coverage of Israel and the Jewish world.

So now we have a request. Unlike other news outlets, we haven't put up a paywall. But as the journalism we do is costly, we invite readers for whom The Times of Israel has become important to help support our work by joining **The Times of Israel Community.**

For as little as $6 a month you can help support our quality journalism while enjoying The Times of Israel **AD-FREE**, as well as accessing **exclusive content** available only to Times of Israel Community members.

Thank you,
David Horovitz, Founding Editor of The Times of Israel

Join Our Community Join Our Community Already a member? Sign in to stop seeing this
Источник: https://www.timesofisrael.com/rare-shakespeare-manuscripts-among-documents-donated-to-national-library-of-israel/