

# LECTURE 5

## THE TEMPLE IN JERUSALEM

### AND ASSESSMENT ONE

### GUIDANCE

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# RECAP WHAT WE HAVE LOOKED AT SO FAR

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Lecture on Terms and sources (remember NRSV version of Bible most recommended)

Lecture on Themes in I and II Maccabees

Introduction to Roman Religions

Differences between I and II Maccabees

Worksheets

Teams Meeting



# OUTLINE FOR TODAY

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- Significance of the Temple in Jerusalem's history (you may want to look at the Second Temple for your primary source in Assessment Two)
- Herod the Great and his Expansion of the Second Temple
- Roman Destruction of the Second Temple in 70 CE
- Assessment One Guidance

# FIRST TEMPLE / SOLOMON'S TEMPLE

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- King Solomon's reign saw the erection of the first Temple (Hebrew- *Beit haMikdash*) in the capital city of ancient Israel – Jerusalem. His father, King David, had wanted to build the great Temple a generation earlier, as a permanent resting place for the Ark of the Covenant which contained the Ten Commandments. A divine edict, however, had forbidden him from doing so: "You will not build a house for My name," God said to David, "for you are a man of battles and have shed blood" (I Chron. 28:3).
- Animal sacrifice was the predominant mode of divine service in the Temple until it was destroyed by the Babylonians some four hundred years later, in 586/587 BCE.

# JERUSALEM ESTABLISHED AS CENTRE OF WORSHIP

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These are the statutes and rules that you shall be careful to do in the land that the LORD, the God of your fathers, has given you to possess, all the days that you live on the earth. You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. You shall tear down their altars and dash in pieces their pillars... But you shall seek the place that the LORD your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, and there you shall bring your burnt offerings and your sacrifices...

(Deuteronomy 12:5)



# THE FIRST FALL OF JERUSALEM (587 BCE)

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Still the LORD did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And the LORD said, “I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there.”

(2 Kings 23:26-27)



# THE FIRST FALL OF JERUSALEM (587BCE)

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O God, why do you cast us off forever?  
Why does your anger smoke against the sheep of your pasture?  
Remember your congregation, which you have purchased of old,  
which you have redeemed to be the tribe of your heritage!  
Remember Mount Zion, where you have dwelt.  
Direct your steps to the perpetual ruins;  
the enemy has destroyed everything in the sanctuary!

Your foes have roared in the midst of your meeting place;  
they set up their own signs for signs...

They set your sanctuary on fire;  
they profaned the dwelling place of your name,  
bringing it down to the ground...  
How long, O God, is the foe to scoff?  
Is the enemy to revile your name forever?  
Why do you hold back your hand, your right hand?  
Take it from the fold of your garment and destroy them!...

Have regard for the covenant,  
for the dark places of the land are full of the habitations of violence.  
Let not the downtrodden turn back in shame;  
let the poor and needy praise your name. ...

Arise, O God, defend your cause...

(Psalm 74)

# DECREE OF CYRUS, KING OF PERSIA

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Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem. And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”

(Ezra 1:2-4)



# REBUILDING OF THE SECOND TEMPLE

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- No king re-established
- High Priest becomes 'leader'
- Temple dedicated in 515 BCE
- 515 BCE-70 CE: Second Temple Period

# WHAT WAS THE HIGH PRIEST AND WHAT WAS THEIR ROLE?

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- **The High Priest, also known as the “Kohen Gadol” held the holiest position in ancient Judaism. The role of the High Priest was to oversee Temple services and act as a somewhat spiritual leader to the Jewish regions. The most predominant role and responsibility of the High Priest was to enter the Holy of Holies on Yom Kippur, when the most amount of the Jewish populace converged. What we will see later on in a few centuries is that many members of the Maccabean family would become High Priests during the Hasmonean era.**

(Definition provided by Luca Horton, Level 6 student – thank you, Luca)



# ANTIOCHUS IV AND JUDAS

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And the king sent letters by messengers to Jerusalem and the towns of Judah; **he directed them to...defile the sanctuary** and the priests, to build altars and sacred precincts and shrines for idols, to **sacrifice swine** and other unclean animals...

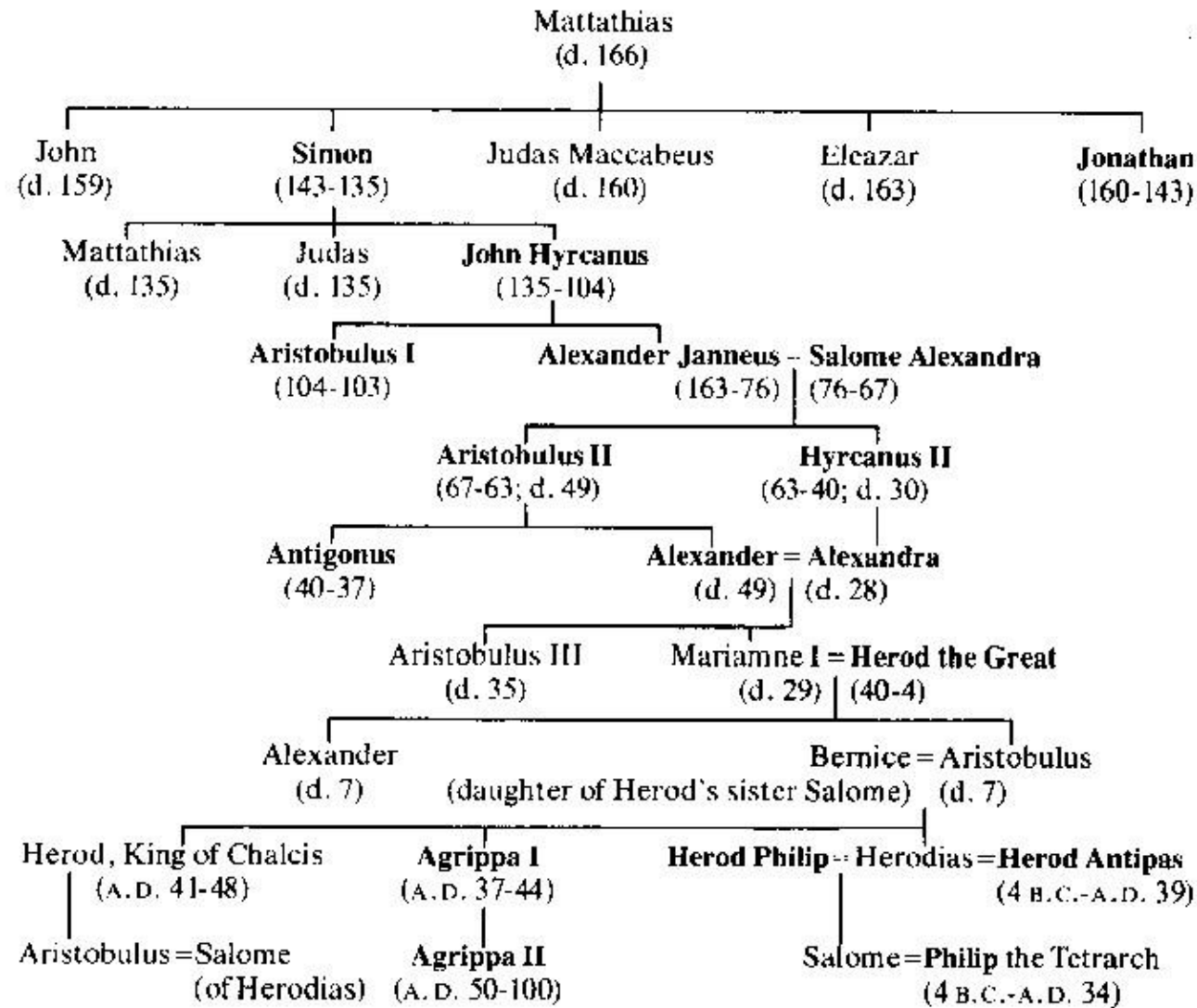
(I Maccabees 1:44-47)

Then Judas and his brothers said, “**See, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it.**” So all the army assembled and went up to Mount Zion. There they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins...

**They rose and offered sacrifice, as the law directs, on the new altar of burnt offering that they had built...it was dedicated with songs and harps and lutes and cymbals.** All the people fell on their faces and worshiped and blessed Heaven, who had prospered them. So they celebrated the dedication of the altar for eight days, and joyfully offered burnt offerings; they offered a sacrifice of well-being and a thanksgiving offering.  
(I Maccabees 4:36-38, 53-56)



## THE MACCABEES AND THE HASMONEANS (166 B.C.-A.D. 100)



Jerusalem  
under  
Roman rule  
in 63 BCE

# HEROD THE GREAT (73 BCE - 4 BCE)

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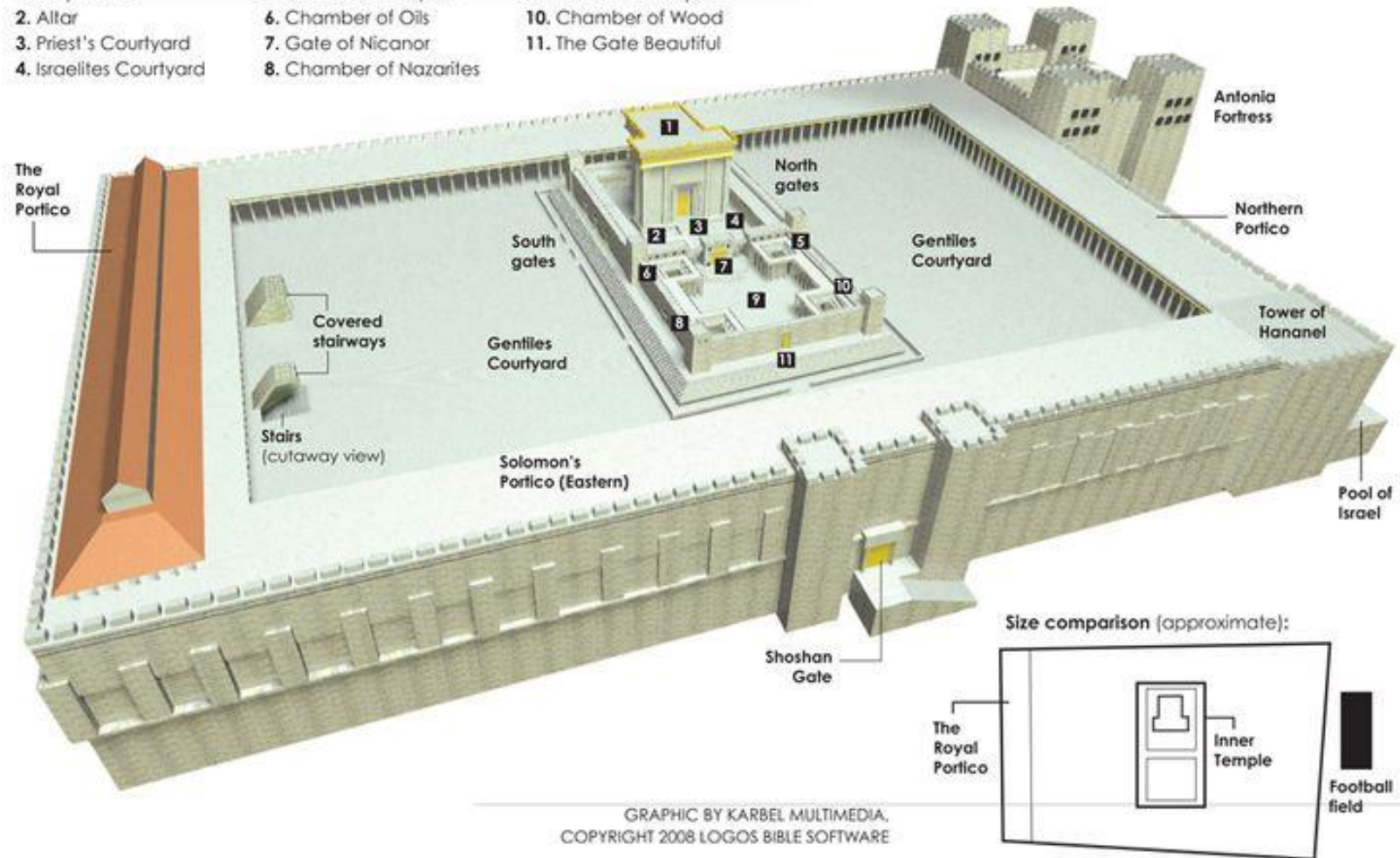
- In 19 BCE, King Herod the Great, began the most ambitious building project of his life – the extension of the Second Temple and the Temple Mount. To facilitate this, he undertook a further expansion of the Hasmonean Temple Mount by extending it on three sides, to the north, west and south. Today's Temple Mount boundaries still reflect this enlargement.
- We will be coming back to one of the other great buildings constructed under Herod the Great, Masada, in Week 4.



# Herod's Temple

King Herod the Great began renovations on the Second Temple approximately 20-19 BC. The entire temple wasn't completed until approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

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|-------------------------|-------------------------|------------------------|
| 1. Holy Place           | 5. Chamber of Lepers    | 9. Women's Courtyard   |
| 2. Altar                | 6. Chamber of Oils      | 10. Chamber of Wood    |
| 3. Priest's Courtyard   | 7. Gate of Nicanor      | 11. The Gate Beautiful |
| 4. Israelites Courtyard | 8. Chamber of Nazarites |                        |



# SOURCES FOR THE VISUALIZATION OF THE SECOND TEMPLE

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- The main historical source for the visualization of the Second Temple is the first-century historian Josephus Flavius. His works, *The Jewish War* and *Jewish Antiquities*, although prone to exaggeration, are indispensable for this period.
- The New Testament adds further details and context (cf. Matth. 21:12-13)
- Also invaluable is the Mishnah, the earliest code of rabbinic law, written about 200 CE, particularly the Tractate Middot, which deals with measurements (but ... that is a whole other Block!).

# TEMPLE TAX

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- Paid by every Jewish male aged 20-50

they are accordingly given to them in a manner quite contrary to that in which cities usually furnish them to their rulers; for cities usually furnish them under compulsion, and with great unwillingness and lamentation, looking upon the collectors of the taxes as common enemies and destroyers, and making all kinds of different excuses at different times, and neglecting all laws and ordinances, and with all this jumbling and evasion do they contribute the taxes and payments which are levied on them. **But the men of this nation contribute their payments to the priests with joy and cheerfulness, anticipating the collectors, and cutting short the time allowed for making the contributions,** and thinking that they are themselves receiving rather than giving;

(Philo, *Laws* 1.143-144)

When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, "Does your teacher not pay the tax?"

(Matthew 17:24)



# TEMPLE TRADE

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In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.”

(John 2: 14-16)



# FESTIVALS

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- One Temple for One God
- Brought many people to Jerusalem
- Passover, Festival of Booths, Feast of Weeks

These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. In the first month, on the fourteenth day of the month at twilight, is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any ordinary work. But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.

(Leviticus 23:4-8)

# SACRIFICES

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- Sacrificial offerings and prayers were performed twice daily, in the morning and late afternoon, with additional rites on Sabbaths and festival days.
- Offerings were tendered for forgiveness of sin, purification from contact with the dead and other ritual impurities, and expressions of gratitude to God.
- These and other offerings involved pure (kosher) animals such as cows, sheep, goats, and birds, grain offerings, or the first fruits of each season

# DESTRUCTION OF THE SECOND TEMPLE (MORE TO COME ON THIS OVER THE NEXT FEW WEEKS)

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- Ten years after Herod's death (4 BCE), Judea came under direct Roman administration. Growing anger against increased Roman suppression of Jewish life resulted in sporadic violence which escalated into a full-scale revolt in 66 CE (we will be coming back to this topic over the coming weeks).
- Roman forces led by the Roman general Titus destroyed Jerusalem and the Second Temple in 70 CE (the Romans also defeated the last Jewish outpost at Masada in 73 CE – more on this in a few weeks time).
- The total destruction of Jerusalem and the Temple was catastrophic for the Jewish people. According to the contemporary historian Josephus, hundreds of thousands of Jews perished in the siege of Jerusalem and elsewhere in the country, and many thousands more were sold into slavery.



**Jerusalem, Siege of**  
Triumphal parade in  
Rome of Jewish religious  
articles (including the  
menorah, a table for  
shewbread, and sacred  
trumpets) removed after  
the sack of Jerusalem in  
70 CE; detail of reliefs  
from the Arch of Titus,  
Rome, 81 CE.



**Western Wall** The Western Wall, also known as the Wailing Wall, in the Old City of Jerusalem.

Today: Fast of Tisha be-Av (mourning of the Temple)

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# ASSESSMENT ONE GUIDANCE

# ARTICLE / CHAPTER REVIEW

- Write a 1,500-word review of an academic article published after 1988 in an academic (peer-reviewed) journal or edited volume.
- Choosing an article: Make certain that you have access to both the article itself and any relevant bibliography. Do remember that this module covers the historical, religious and cultural differences between Jewish, Christian and Roman communities between 167 BCE – 74 CE; please pick an article that is discussing an aspect of history during this time period.
- You can of course chose an article / chapter based on interests that you already have in your own discipline or you can go outside of your discipline if you have found an article / chapter that is particularly interesting to you.
- **There should be no overlap in topic between your reply and the second part of your portfolio. For instance, if you chose to do your article review on the Arch of Titus then you cannot use the Arch of Titus as your primary source in the second part of your portfolio.**
- Submission Deadline: **Friday 29<sup>th</sup> May 2020 (11.59pm)**

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- Consider the scholar's position, argument, use of evidence, position in debates and use of modern scholarship.
  - You should try to either counter or support both the scholar's overall position and specific arguments. Remember that while you might agree with the overall position, you might disagree with some of the specific arguments made; that is acceptable and you should make it clear in your reply.
  - You should always be careful to base your arguments on the ancient sources and evidence, as well as consult and engage with other modern scholarly views and arguments on the subject.

# PREPARING TO WRITE YOUR REVIEW

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- Make note of words or issues you don't understand and questions you have.
- Look up terms or concepts you are unfamiliar with so you can fully understand the article. Read about concepts in-depth to make sure you understand their full context.
- What does the article set out to do?
- What is the theoretical framework or assumptions?
- Are the central concepts clearly defined?
- How adequate is the evidence?
- How does the article fit into the literature and field?
- Does it advance the knowledge of the subject?
- How clear is the author's writing?

# WRITING THE ARTICLE REVIEW

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- **Introduction** – will mention the central themes of the article and the arguments and claims of the author. You also need to state the author's thesis. Sometimes, the thesis has multiple points. The thesis may not be clearly stated in the article, so you may have to determine the thesis yourself.
- **Summarize the article** - Express the main points, arguments, and findings of the article in your own words, referring to your summary for assistance. Show how the article supports its claims. Make sure to include the article's conclusions.

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- **Write your critique.** Use your outline of opinions to write several paragraphs explaining how well the author addressed the topic. Express your opinion about whether the article was a clear, thorough, and useful explanation of the subject (**do not use I**). This is the core of your article review. Evaluate the article's contribution to the field and the importance to the field. Evaluate the main points and arguments in the article. Decide if the author's points help her argument. Identify any biases. Decide if you agree with the writer, then provide sufficient support as to why or why not. End by suggesting which audiences would benefit from reading the article.
  - **Conclude the article review.** In a paragraph, summarize the main points of the article, as well as your opinions about its significance, accuracy, and clarity. If relevant, also comment on implications for further research or discussion in the field.

# LINKS THAT MIGHT BE HELPFUL

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- <https://www.iue.edu/hss/writingcenter/documents/ReviewofaScholarlyArticle.pdf>
- [https://academicskills.anu.edu.au/sites/default/files/handout\\_pdfs/Writing%20a%20journal%20article%20review%20%5Bnew%5D.pdf](https://academicskills.anu.edu.au/sites/default/files/handout_pdfs/Writing%20a%20journal%20article%20review%20%5Bnew%5D.pdf)

# TOMORROW

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You will be introduced to the Dead Sea Scrolls (another potential source for your *Assessment Two*) and how they fit into the time period that we are looking at. See you tomorrow!