



## **Jewish History 4**

**Rabbi Daniel Levine**

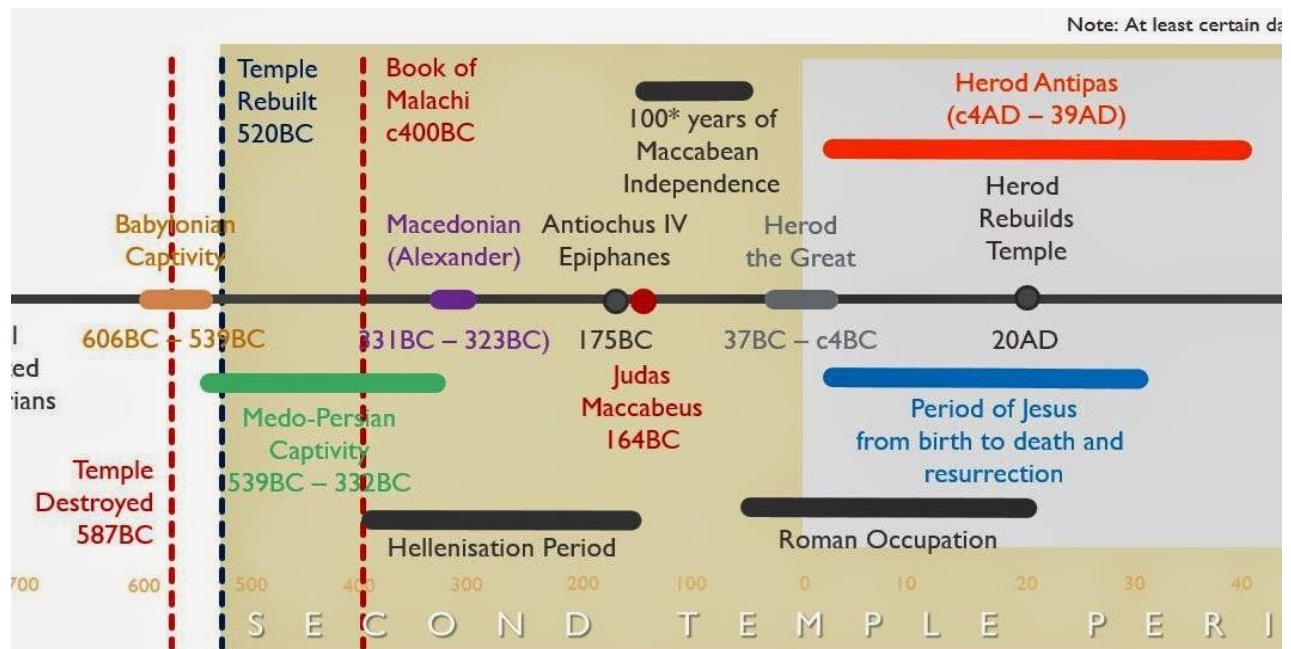
**DLevine21@gmail.com**

### **Shaye Cohen**

The theological and religious crisis caused by the destruction of the second temple seems to have been much less severe than that experienced in the aftermath of the Babylonian destruction of the First Temple in 586 BCE, perhaps because the Judaism of the Second Temple period had created new institutions and ideologies that prepared it for a time when the Temple and the sacrificial cult would no longer exist

### **Yehezkel Kaufmann**

The exile is the watershed. With the exile, the religion of Israel comes to an end and Judaism begins.



### Ezra 3

All the people gave a loud shout. They praised the Lord. They were glad because the foundation of the Lord's temple had been laid. 12 But many of the older priests and Levites and family leaders wept out loud. They had seen the first temple. So when they saw the foundation of the second temple being laid, they wept. Others shouted with joy. 13 No one could tell the difference between the shouts of joy and the sounds of weeping. That's because the people made so much noise. The sound was heard far away.

### Greek Rule 333 BCE

- Debate about Identity
- Politics

- **Philosophy**
- **Antisemitism**

## **Ezra 9)**

After these things had been done, the leaders approached me and said: “The people of Israel, the priests, and the Levites have not separated themselves from the surrounding peoples whose detestable practices are like those of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. 2 Indeed, the Israelite men[a] have taken some of their daughters as wives for themselves and their sons, so that the holy seed has become mixed with the surrounding peoples. The leaders[b] and officials have taken the lead in this unfaithfulness!”

## **Ruth 1:**

3 Now Elimelek, Naomi’s husband, died, and she was left with her two sons. 4 They married Moabite women, one named Orpah and the other Ruth.

## **Ruth 4**

16 Then Naomi took the child in her arms and cared for him. 17 The women living there said, “Naomi has a son!” And they named him Obed. He was the father of Jesse, the father of David.

## **Esther: 4:12**

Mordecai had this message delivered to Esther: “Do not imagine that you, of all the Jews, will escape with your life by being in the king’s palace.

On the contrary, if you keep silent in this crisis, relief and deliverance will come to the Jews from another quarter, while you and your father’s house will perish. And who knows, perhaps you have attained to royal position for just such a crisis.”

**Kohelet:**

1:2 Vanity of vanities, saith Kohelet, vanity of vanities; all is vanity.

1:3 What profit hath a man of all his labour which he taketh under the sun?

1:4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

**Hecataeus of Abdera (Greek writer) 4th century BCE:**

“1. When in ancient times a pestilence arose in Egypt, the common people ascribed their troubles to the workings of a divine agency; for indeed with many strangers of all sorts dwelling in their midst and practicing different rites of religion and sacrifice, their own traditional observances in honor of the gods had fallen into disuse. 2. Hence the natives of the land surmised that unless they removed the foreigners, their troubles would never be resolved. At once, therefore, the aliens were driven from the country, and the most outstanding and active among them banded together and, as some say, were cast ashore in Greece and certain other regions; their leaders were notable men, chief among them being Danaus and Cadmus. But the greater number were driven into what is now called Judaea, which is not far distant from Egypt and was at that time utterly uninhabited.

3. The colony was headed by a man called Moses, outstanding both for his wisdom and for his courage. On taking possession of the land he founded, beside other cities, one that is now the most renowned of all, called Jerusalem. In addition he established the temple that they hold in chief veneration, instituted their forms of worship and ritual, drew up their laws and ordered their political institutions. He also divided them into twelve tribes, since this is regarded as the most perfect number and corresponds to the number of months that make up a year. 4. But he had no images whatsoever of the gods made for them, being of the opinion that God is not in human form; rather the Heaven that surrounds the earth is alone divine, and rules the universe. The sacrifices that he established differ from those of other nations, as does their way of living, for as a result

of their own expulsion from Egypt he introduced a kind of misanthropic and inhospitable way of life

### **Shaye Cohen - From Maccabees to the Mishna**

The Maccabean period lasted a century, from the victory of 164 B.C.E. to the entrance of the Romans into Jerusalem in 63 B.C.E. During their tenure, the Maccabees gradually increased their power and prestige. They pursued an aggressive foreign policy, seeking alliance with Rome against the Seleucids and carving out for themselves a kingdom larger than that of David and Solomon. Their fall from power was caused by both internal and external enemies....

Many Jews opposed Maccabean rule. These opponents were not “Hellenizers” and “law- less” Jews who supported Antiochus’ attempt to destroy Judaism, but loyal Jews who had had enough of the Maccabees’ autocratic ways.

The Hasmonean dynasty was not itself a sect; it was the corrupt ruling power under whose rule it became clear that the Jewish Commonwealth and Temple were doomed. The sects were a natural response... the emergence of a plan for a new age. The Hasmoneans left little more than a trail of blood. They took power, land and made treaties with foreigners when it served their purpose. Their dynasty ended when the wicked Herod was appointed Governor.. they had prepared the way.

