Historical Survey: Exile and Restoration

September 13, 2006

- Announcements
- (From last time): Divided Monarchy
- The Judean Exile, beginnings of diaspora
- Community of Returnees in Judaea

Announcements

- Tonight!
  Jericho's Echo:
  Punk Rock in the Holy Land
  7:00 PM, Hoff Theater
- Electronic Reserves:
  catalog.umd.edu
  Look up course reserves under my name
  Password hist282lap

Israel and Judah
(From last time)

- Formation
Divided Monarchy 928–586

- Rehoboam, Jeroboam, and the division (1Kg 11:25-14:31)
  - Rehoboam: the successor to Solomon
  - Jeroboam: appointed by God to undermine the kingdom
    - Dissent over taxes, but the seems as though Israel divides over existing fissures
- Kingdom of Israel 928–722
  - Generally the wealthier, more powerful of the two
  - Volatile political tradition: tied to prophetic/charismatic tradition of kingship
  - Defeated by: Assyrians (2Kg 17)
- Kingdom of Judah 928–586
  - Tradition: a single dynasty throughout
  - Survives the Assyrian conquest (2Kg 18–19)
  - Defeated by: Neo-Babylonians (2Kg 24–25; Jeremiah 39–44)

Note on Davidic Dynasty and History

- Some historians (aka ‘minimalists’) doubt David’s, Solomon’s etc. existence. All acknowledge an element of myth, legend, and epic in the accounts. (Compare historicity of Arthur)
- Later Judean kings are attested outside the Bible (Hezekiah under Senacherib).
- The Davidic Dynasty (bet David, the house of David) is attested in an inscription from Tel Dan in northern Israel.
The Judean Exile, Beginnings of Diaspora

- End of Judean Kingdom, destruction of Jerusalem and Temple (586 BCE)
  - Waves of expulsions 597-586
  - Expulsion of elites: military and officials (Jer. 52:27–29: 4,600)
  - Leave behind a tribute-paying agrarian population
- Beginnings of Diaspora
  - Through captivity (Judeans in Babylonia)
  - Through refugees (political etc.): episode in Jeremiah
- Little known about Babylonian exile
  - King Jehoiachin, exiled 597, honorably treated
  - Some Judeans seem to have successfully established new lives in Mesopotamia

Community of Returnees in Judaea

- Returnees are under Persian sanction
  - Sheshbazzar (538) and Zerubbabel (520s), from the royal house of David
  - Ezra ca. 458, a priest and a scribe. His charter (Ezra 7) to enforce the law of his God, written in a Torah, a book of law or instruction
  - Nehemiah (late 5th C) as a pious courtier of the Persian king.
- Clashes in Judaea
  - Between leaders in Jerusalem and other local leaders (e.g. Samaria) in a position similar to Ezra’s or Nehemiah’s
  - Between returned exiles and “peoples of the land,” possibly the descendants of the Judeans left behind.
  - In reality, relations were actually more intimate: intermarriage with “people of the land” protested by some leaders, practiced by others
- In this context: the formation of an association of returnees who vow to protect the Temple, provide for the priests and levites and separate from the peoples of the land