

# MONARCHY AND RELIGIOUS INSTITUTION IN ISRAEL UNDER JEROBOAM I pdf

## 1: Kings of Israel and Judah - Wikipedia

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It was a union of all the twelve Israelite tribes living in the area that presently approximates modern Israel and the other Levantine territories including much of western Jordan, and western Syria. After the revolt at Shechem at first only the tribe of Judah remained loyal to the house of David. But very soon after the tribe of Benjamin joined Judah. The northern kingdom continued to be called the Kingdom of Israel or Israel, while the southern kingdom was called the Kingdom of Judah. Shechem was the first capital of the Kingdom of Israel. During the three-year siege of Samaria by the Assyrians, Shalmaneser V died and was succeeded by Sargon II of Assyria, who himself records the capture of that city thus: Thus, around BCE, after two centuries, the kingdom of the ten tribes came to an end. Today, among archaeologists, Samaria is one of the most universally accepted archaeological sites from the biblical period [16] At around BCE, the Mesha Stele, written in Old Hebrew alphabet, records a victory of King Mesha of Moab against king Omri of Israel and his son Ahab. For the following eighty years, there was no open war between them, and, for the most part, they were in friendly alliance, co-operating against their common enemies, especially against Damascus. The conflict between Israel and Judah was resolved when Jehoshaphat, King of Judah, allied himself with the house of Ahab through marriage. Assyrian captivity In c. People from these tribes including the Reubenite leader, were taken captive and resettled in the region of the Khabur River system. Tiglath-Pileser also captured the territory of Naphtali and the city of Janoah in Ephraim and an Assyrian governor was placed over the region of Naphtali. According to 2 Kings Israel continued to exist within the reduced territory as an independent kingdom until around BCE, when it was again invaded by Assyria and the rest of the population deported. The Bible relates that the population of Israel was exiled, becoming known as the Ten Lost Tribes, leaving only the Tribe of Judah, the Tribe of Simeon that was "absorbed" into Judah, the Tribe of Benjamin and the people of the Tribe of Levi who lived among them of the original Israelites nation in the southern Kingdom of Judah. The remainder of the northern kingdom was conquered by Sargon II, who captured the capital city Samaria in the territory of Ephraim. He took 27,000 people captive from the city of Samaria resettling some with the Israelites in the Khabur region and the rest in the land of the Medes thus establishing Hebrew communities in Ecbatana and Rages. The Book of Tobit additionally records that Sargon had taken other captives from the northern kingdom to the Assyrian capital of Nineveh, in particular Tobit from the town of Thisbe in Naphtali. In medieval Rabbinic fable, the concept of the ten tribes who were taken away from the House of David who continued the rule of the southern kingdom of Judah, becomes confounded with accounts of the Assyrian deportations leading to the myth of the "Ten Lost Tribes". The recorded history differs from this fable: Descriptions of the deportation of people from Reuben, Gad, Manasseh in Gilead, Ephraim and Naphtali indicate that only a portion of these tribes were deported and the places to which they were deported are known locations given in the accounts. The deported communities are mentioned as still existing at the time of the composition of the books of Kings and Chronicles and did not disappear by assimilation. Most historians follow either of the older chronologies established by William F. Albright or Edwin R. Thiele, or the newer chronologies of Gershon Galil and Kenneth Kitchen, all of which are shown below.

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The Beginnings of Israelite Monarchy Our earliest datable extra-biblical written sources for the Israelite monarchy come from the ninth century when we find references to the northern kings Omri and Ahab, and a reference to bytdwd, "House of David. The literary problems are complex. He is simultaneously a prophet, judge, warrior, Nazirite so Qumran Hebrew and lxx to i Sam 1: For the monarchic period following David, our primary sources are i and ii Kings and i and ii Chronicles; books that combine historical material with elements that are miraculous and legendary. There are also clear indications that the biblical writers sometimes projected events and institutions of their own time onto earlier times. In recent years there has been a tendency to attribute less historical reliability to the biblical accounts, with some "minimalist" writers P. These efforts have not gone unopposed, and the different sides in the debate have not always been above resorting to ad hominem attacks and charged terms including, but not limited to, "Zionism," "anti-Zionism," "fundamentalism," "silencing Palestinian history," "antisemitism," "post-modern piffery," "hidden agenda," and "nihilism. Nonetheless, complete dismissal of the biblical accounts is unwarranted given the large amount of material in i and ii Kings that preserves accurate information confirmed by outside sources Halpern apud Long. On the biblical account, the eastward expansion of the Philistines and the westward expansion of the Israelites made conflict inevitable. The heavy Philistine subjection of Israel provoked resistance among the two most oppressed tribes, Benjamin and Ephraim. Samuel is credited, anachronistically, with overthrowing Philistine rule i Sam. Their oppression again brought home to the tribes the advantages of centralized government, which they had already felt in dealing with the neighboring Canaanite city-states. There appears to have been a desire among the Israelites for leadership based first and foremost on military capabilities, with authority succeeding by inheritance, in the spirit of the suggestion made to Gideon. It is probable that the intention was to establish a ruler modeled on the example of the Canaanite king. The extant narrative presents two contradictory viewpoints: Yahweh chose the first king and the institution of monarchy in order to save his oppressed people i Sam. Regardless of the dates of composition it is likely that both pro-monarchic and anti-monarchic groups existed and that each attributed its position to Yahweh. By the time of the biblical authors, monarchy was a reality of which Yahweh had once approved either enthusiastically or grudgingly. Considering the fact that Benjamin was still subject to the rule of the Philistines of the Shephelah, it is surprising that there is no mention of intervention on their part in the activities of Saul. It seems that they considered them only a local matter. After a brief period of organization, however, Saul turned his power in their direction. Near Michmas, northeast of Jerusalem, the Philistine armies were routed and driven back to Philistia. The battles were renewed periodically, since the Philistines did not easily relinquish their hold on Israelite territories. In one attack the Philistine armies penetrated to the vale of Elah. He then had to assert his authority over the Israelite population of the central mountain area and unite the tribes under his rule. He also fought the Amalekites who had penetrated into Judah, again to win this tribe over to him i Sam. It appears that he lacked sufficient time, or otherwise could not manage, to establish a truly central authority. He continued to rely upon the traditional tribal structures and institutions, raising members of his own family to important positions. There are, however, some signs of centralization during his rule, e. Of special significance is the establishment of a standing army, which was with him in his capital, Gibeath-Shaul whose fortifications were rebuilt after its capture from the Philistines. After a falling-out with Saul, David was forced to flee to the border regions of Judah and later as far as Gath, in Philistia. During his wanderings he gathered about him various elements which he fashioned into a band of warriors. They helped protect the border settlements and lived off the contributions earned from those thus protected. It was there that he began to develop relations with the elders of Judah, who followed Saul. Achish, king of Gath, and the Philistine chiefs prevented David

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and his band from joining the battle near Jezreel, where Saul and his sons died. In this war the Philistine armies penetrated the mountain area, with the Canaanite fortifications in the valley serving as their rear and support. This is yet another indication of how the Philistine hegemony extended far beyond the Shephelah base. Philistine rule over the central tribes was reestablished with the defeat of Saul. The Bible lists the areas and tribes over which Eshbaal reigned, but these almost certainly reflect the kingdom of Saul, rather than of Eshbaal: He was crowned by the elders of Judah, who had not accepted the monarchy until then. Within a few years he ruled over the rest of the tribes of Israel ii Sam. The new capital stood at the very heart of the kingdom, yet because it was outside the Israelite territory it did not serve as a focal point of strife among the tribes or lead to charges of favoritism. It appears that until then they had hoped to rule over Judah by means of a vassal in Hebron. Now, however, they brought their army to the very gates of Jerusalem and were defeated by David ii Sam. Another attempt that threatened to cut off Ephraim and Benjamin from David ended in failure; the Philistine force was broken and pursued to Gezer ii Sam. At a minimum the Philistines had to relinquish their inland holdings, ending an era of expansion. As of the time of David the Philistines were confined to a strip on the southwest of the Mediterranean coast Ehrlich. How much if any control David exercised over the Philistines is debatable. With the removal of this major military obstacle, David was able to take the first step toward converting his kingdom into a united national state "the creation of territorial continuity of all the tribes. In pursuing this goal David conquered foreign enclaves along the seacoast and in the fertile Jezreel and Beth-Shean valleys. A similar fate befell the non-Israelite population of Galilee. These allies were defeated by the Israelites, though not annihilated. After they recruited reinforcements from across the river they met David in battle and were routed this time ii Sam. According to the Bible, a vast territory fell to David "Transjordan and the Aramean kingdoms, including the valley of Lebanon. This last passage is probably late and depicts Solomon in terms of a Neo-Babylonian or Persian emperor. Indeed, this biblical account of a vast Davidic empire inherited by Solomon seems unsubstantiated archaeologically, and would appear to be greatly exaggerated. Nonetheless, the rise of the Davidic kingdom, like the other small Levantine kingdoms, was enabled by the decline of the two traditional centers of power of the ancient Near East, Egypt and Mesopotamia. David strengthened his rule by means other than military ones. In the field of internal organization David concentrated his activities on the establishment of an administrative apparatus suitable for the needs of the kingdom. He understood the necessity of uniting the tribes round his throne and the capital, Jerusalem. He had the requisite organizational and executive abilities necessary to create proper tools. It seems that the administration inherited from Saul was not developed and was not on a much higher plane than the traditional tribal institutions. It is reasonable to assume that, as a Philistine vassal, David studied means of government, but it is almost certain that he was also influenced by the organizational structure of the non-Israelite cities in Palestine, especially that of Jebusite Jerusalem which he had conquered. It appears that the traditional administrative institutions of these cities derived from older Bronze Age models, and were well adapted to the needs of a national monarchy and vital to weakening the older tribal system. It is not necessary to suppose, as do some scholars, that David built his administration according to foreign prototypes Fox, 9" David acted in other ways intended to centralize control and weaken the older tribal system. The framework of these administrative districts did not include territories beyond the areas covered in the census conducted by David. The task of unification which David set before himself succeeded substantially in placing Jerusalem and the monarchy at the center of national life. Still, he did not entirely succeed in preventing the resentment and dissatisfaction of a tribal spirit opposed to the interests of the centralized monarchy, which, by their nature, undermined tribal individualism and the authority of tribal institutions. It appears to have been difficult to maintain, at one and the same time, a kingdom based on a developed administration "with all the royal needs " and separatist tendencies widespread among the tribes, who wished to maintain a large degree of independence. Furthermore, natural disasters, added to the many wars, aggravated the dissatisfaction. Only because of the loyalty of certain followers and the mercenary army, his personal guard, was David able to overcome the rebellion and return to Jerusalem. In this incident David was able to extricate himself from the

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rebellion with the help of those loyal to him and supporters in his own tribe. Under their influence, David crowned Solomon in his lifetime in order to preserve the continuity of dynasty desired by him. This act did not pass without drastic opposition on the part of Adonijah and his followers. Solomon Biblical historiography represents Solomon as a wise sovereign who sought justice and peace. The extent of his domain is greatly exaggerated, but he did control a people that had begun to become accustomed to a centralized framework. Through a series of treaties made with neighboring kings, which he reinforced by politically motivated marriages, he sought to ensure tranquility within the borders of his kingdom. The Bible comments negatively on these marriages because they involved, for diplomatic reasons, the introduction of foreign cults into Jerusalem i Kings In particular, Solomon cultivated ties with Hiram, king of Tyre, and Sidon. The Phoenicians may have allowed Solomon some participation in the Red Sea trade in return for access through Judah Miller. Another treaty, also reinforced by marriage, was made with a pharaoh who he gave his daughter to the king of Israel in marriage, along with the city of Gezer as a dowry i Kings 9: Inasmuch as pharaohs generally did not marry their daughters to foreign kings this would have reflected very highly on Solomon and was seen as such by the author of i Kings 3: The biblical writers attribute to Solomon in his period of success control of the international roads and his hold on ports on two seas, leading to the development of international trade. He is said to have formed a cadre of royal merchants with a fleet that sailed great distances. Biblical accounts reminiscent of Assyrian royal inscriptions describe exotic products, precious metals, and rare fauna flowing into the kingdom. These supposedly came by sea in exchange for copper mined and worked in plants established specifically for this purpose i Kings 9: Although the visit of the Queen of Sheba i Kings The difficult passage i Kings In this fashion Solomon sought to strengthen the relationship of the tribes to Jerusalem and the reigning dynasty. He hoped that the Temple would unite Israel, overcoming the traditional and widespread separatist tendencies. Many cities in the kingdom were developed and fortified. Some served as bases for the chariotry, which was introduced into Israel for the first time i Kings According to the Bible i Kings 4: The combined tax burden resulted in the impoverishment of the population and substantial agitation. Along with this, feelings of discrimination began to grow among the northern tribes, especially Ephraim. Economic discontent was compounded by important factors that existed even before the establishment of the monarchy and by a rebelliousness whose roots were in the antagonism between the central monarchy and tribal separatist aspirations. These factors undermined the positive aspects of the monarchy until they destroyed the united kingdom. Division of the Kingdom:

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## 3: Direction: Current Research

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Shiloh was a major religious center in Israel during the time of the judges. The Tabernacle was set up at Shiloh semi-permanently during much of the period, and it was here that the Ark of the Covenant was usually housed. At Shiloh, the "whole congregation of Israel assembled" Joshua 18:1. According to Talmudic sources, the Tabernacle rested at Shiloh for years, although critical scholars doubt it could have been this long. It is likely that Samuel and Ahijah knew each other as children. During the second of these, the sacred Ark of the Covenant was seized. Although the Ark was eventually returned to Israel, it would no longer be housed at Shiloh. He is already allowed to wear the priestly ephod at this time and has charge of the Ark of the Covenant. Saul commands that Ahijah bring forth the Ark, causing panic in the Philistine camp. Ahijah then disappears from the record until the reign of Solomon, with one exception. If this is our Ahijah and rabbinical tradition accepts the fact he was no outsider living at Shiloh, but a trusted and powerful force in Jerusalem. After Solomon took power, the Temple of Jerusalem became the official center of the Israelite religion, replacing both the "house of God" used by David to house the Ark and the local shrines and high places, including Shiloh. We cannot say whether Ahijah had a role in the Temple, or even whether he remained in Jerusalem during this time. The spiritual and psychological forces working on Ahijah are thus not specified, except in terms of his future opposition to idolatry. Ahijah, too, it should be remembered, served Saul; and Shiloh lay in the area claimed by the northern tribes. Ahijah entered the picture again after Solomon decided to appease his Moabite and Ammonite vassals by erecting altars to their gods near Jerusalem in honor of the princesses that the kings of these nations had offered to Solomon as his wives. While still relatively young, Jeroboam was promoted by King Solomon to be the chief superintendent of forced laborers from the tribe of "Joseph," referring to both Ephraim and Manasseh, working on projects in Jerusalem. Ahijah the prophet of Shiloh met him on the way, wearing a new cloak. The two of them were alone out in the country, and Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces. Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the Lord, the God of Israel, says: But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe. I will build you a dynasty as enduring as the one I built for David and will give Israel to you. Jeroboam fled to Egypt 1 Kings 11:41. Ahijah too must have fled the capital although his whereabouts during this time are not specified. There, Jeroboam rebuffed the requests of northern leaders to lighten their forced labor requirements. This provoked a rebellion under the old battle cry: To your tents, O Israel! Look after your own house, O David! The Temple of Jerusalem, some of whose treasures had formerly been supervised by Ahijah, was plundered 1 Kings 11:17. Shishak apparently did not attack the northern kingdom, however. Jeroboam, however, had made a fatal decision. In an effort to provide an alternative place of pilgrimage for Israelites who formerly offered their tithes and sacrifices in Jerusalem, he established national shrines at Bethel and Dan 1 Kings 12. In addition, Jeroboam appointed priests at these and other hilltop shrines who, unlike Ahijah, were non-Levites. These acts earned Jeroboam the lasting enmity of the religious establishment at Jerusalem and turned Ahijah against him as well. Nevertheless, Jeroboam continued to hold Ahijah in high esteem and hoped for his aid 1 Kings 11:31. Ahijah, now blinded with age, recognized her even before she entered his house. I raised you up from among the people and made you a leader over my people Israel. I tore the kingdom away from the house of David and gave it to you, but because of this, I am going to bring disaster on the house of Jeroboam. I will cut off from Jeroboam every last male in Israel—slave or free. And the Lord will strike Israel, so that it will be like a reed swaying in the water. He will uproot Israel from this good land that he gave to their forefathers and scatter them beyond the River Euphrates, because they provoked the Lord to anger by making Asherah poles. And he will give Israel up because of the sins Jeroboam has committed and has caused

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Israel to commit. He is singled out by rabbinical tradition as one of the seven long-lived righteous men tzadikim whose successive lives extend over the whole history of mankind, shielding the generations of their time by means of their piety. The traditional list of these saints includes: Ahijah is said to have lived over years, having received his wisdom from either Amram or from Serah. The rabbinical sage Shimon bar Yochai is reported to have said: I and my son are counted among theseâ€”If Abraham would carry the past generations by his merit, I will carry the future generations until the advent of the Messiah. And if Abraham would not, I would count Ahijah of Shiloh with me, and we together would carry the world by our merits. According to 2 Chron. Ahijah supported the future evil king Jeroboam because the latter had shown great wisdom and learning. Since few Shilonite priests are known by name, he thus makes an intriguing candidate as one of the "E" writers, especially given his identification as a writer of a history of Solomon. It is also noteworthy that in his recorded prophecy, Ahijah denounces Israel for its idolatry and the making of Asherah poles, but does not specifically mention the bull calves or the shrines at Dan and Bethel, as is often the case in other references to Jeroboam in the Book of Kings. Even the most adamantly pro- Yahweh northern leadersâ€” Elijah , Elisha , and King Jehu â€”never moved to reform or destroy these shrines, although these men acted with utter violence against Baal and Asherah worship. Bull worship had long been associated with the Canaanite god El , who was also worshiped by the Israelites and came to be identified with Yahweh. Could it be that Ahijah himself opposed Jeroboam for other reasons than the " golden calf " worship of which the biblical writers are so critical? Legacy Despite making a king of the infamous Jeroboam , Ahijah left a unique legacy of devotion to God. Later, once the Ark had been returned to Israel, Ahijah cared for it and brought it forth to confound the Philistines. When Solomon fell into idolatry , God used Ahijah to appoint Jeroboam to be the northern king, promising great blessings. Through it all, Ahijah stood as a beacon of faithfulness when all those around him missed the mark. Though little remembered in Christian tradition due to the sparse tracks he left in the biblical record, rabbinical literature rightly remembers him as one of the truly righteous ones. Retrieved May 10, The Prophets of Israel from Ahijah to Hosea. Oxford University Press, This article abides by terms of the Creative Commons CC-by-sa 3. Credit is due under the terms of this license that can reference both the New World Encyclopedia contributors and the selfless volunteer contributors of the Wikimedia Foundation. To cite this article click here for a list of acceptable citing formats. The history of earlier contributions by wikipedians is accessible to researchers here:

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Bring fact-checked results to the top of your browser search. Non-European versions Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. Jan van Hasel translated the two other Gospels in and added Psalms and Acts in Other traders began translations into Minnan, a form of Southern Min spoken by the Hoklo Fukien Taiwanese , in and Sinhalese in A complete Bible followed in Six years later the first Bible in High Malay came out. The distinction of having produced the first New Testament in any indigenous language of the Americas belongs to John Eliot , a Puritan missionary, who made it accessible to Native Americans in Massachusetts in Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent. By the number of non-European versions had not exceeded 13 Asian, 4 African, 3 American, and 1 Oceanian. With the founding of missionary societies after , however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serampore, India, headed by William Carey , a Baptist missionary, produced 28 versions in Indian languages. Adoniram Judson , an American missionary, rendered the Bible into Burmese in With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of a written literature there. In North America James Evans invented a syllabary for the use of Cree people, in whose language the Bible was available in , the work of Wesleyan missionary W. The New Testament appeared in Ojibwa in , and the whole Bible was translated for the Dakota peoples in By the whole Bible had appeared in all but the last of these languages as well as in Rarotonga One such is the Swahili translation that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them into line with the spoken language , especially through the use of indigenous Christian scholars. The first example of this was the colloquial Japanese version of By some part, if not all, of the Bible had been translated into more than languages or dialects spoken in India and into over in Africa. It is the subject of narration in the specifically historical books and of celebration, commemoration, and remonstrance in all of the books. History in the Old Testament is not history in the modern sense; it is the story of events seen as revealing the divine presence and power. Nevertheless, it is the account of an actual people in an actual geographical area at certain specified historical times and in contact with other particular peoples and empires known from other sources. Hence, far more than with other great religious scriptures, a knowledge of the historical background is conducive , if not essential, to an adequate understanding of a major portion of the Old Testament. Recent archaeological discoveries as well as comparative historical research and philological studies, collated with an analysis and interpretation of the Old Testament text still the major source of information , have made possible a fuller and more reliable picture of biblical history than in previous eras. For another presentation of Old Testament history, see Judaism. Early developments Background and beginnings The geographical theatre of the Old Testament is the ancient Near East , particularly the Fertile Crescent region, running from the Tigris and Euphrates rivers up to Syria and down through Palestine to the Nile Delta. In this area great civilizations and empires developed and seminomadic ethnic groups, such as the Hebrews , were involved in the mixture of peoples and cultures. The exact origin of the Hebrews is not known with certainty, but the biblical tradition of their origin in a clan that migrated from Mesopotamia to Canaan Palestine early in the 2nd millennium bce has analogues in what is known of the movements of other groups in that area and period. Canaanite influences are evident in the Hebrew alphabet , poetry, and certain mythological themes. Linguistic and other similarities with neighbouring Semitic peoples, such as the

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Amorites and Moabites, are also evident. Exodus and conquest According to biblical tradition, the clan migrated to Egypt because of a famine in the land of Canaan, were later enslaved and oppressed, and finally escaped from Egypt to the desert east of the Isthmus of Suez under a remarkable leader, Moses. The account—a proclamation, celebration, and commemoration of the event—is replete with legendary elements, but present-day scholars tend to believe that behind the legends there is a solid core of fact; namely, that Hebrew slaves who built the fortified cities of Pithom and Rameses somehow fled from Egypt, probably in the 13th century bce, under a great leader see also Moses. A stele inscribed stone pillar of the pharaoh Merneptah of that time in which he claims to have destroyed Israel is the first known nonbiblical reference to the people by name. Whether the destruction was in the intervening desert or in Canaan and whether a true or a false claim is not clear. There is some dispute among scholars as to when such features as the Mosaic Covenant actually emerged and as to which of the traditional 12 tribes of Israel entered Canaan at the end of the period of wandering in the desert. The biblical account of the conquest of Canaan is again, from the point of view of historical scholarship, full of legendary elements that express and commemorate the elation and wonder of the Israelites at these events. Archaeological evidence tends to refute some of the elements of the biblical account, confirm others, and leave some open. According to the tradition, after an initial unified assault that broke the main Canaanite resistance, the tribes engaged in individual mopping-up operations. Scholars believe that Hebrews who had remained resident in Canaan joined forces with the invading tribes, that the other Canaanite groups continued to exist, and that many of them later were assimilated by the Israelites. The tribal league The invading tribes who became masters of parts of Canaan, although effectively autonomous and lacking a central authority, considered themselves a league of 12 tribes, although the number 12 seems to have been more canonical or symbolical than historical. Certain leaders arose, called judges, who might rule over several tribes, but this arrangement was usually of a local or regional character. The period from about to is called, after them, the period of the judges. It was during this period that Israelite assimilation of Canaanite cultural and religious ideas and practices began to be an acute problem and that other invaders and settlers became a threat to the security of Israel. One of the chief threats was from the Philistines, an Aegean people who settled c. Organized in a league of five cities, or principalities, the Philistines, who possessed a monopoly of iron implements and weapons, pushed eastward into the Canaanite hinterland and subjugated Israelite tribes, such as the Judahites and Danites, that stood in their way, even capturing the sacred ark from the famous shrine of Shiloh when it was brought into battle against them. The Philistine threat was probably the decisive factor in the emergence of a permanent political but at first primarily military union of all Israel under a king—what historians call the united monarchy or kingdom. The united monarchy The monarchy was initiated during the career of Samuel, a prophet of great influence and authority who was also recognized as a judge and is depicted in varying biblical accounts as either favouring or not favouring the reign of a human king over Israel. In any case, he anointed Saul, a courageous military leader of the tribe of Benjamin, as king c. His successor, David, a former aide and also his son-in-law who had fallen out of favour with him, at first took over c. Through his military and administrative abilities and his political acumen, David established a centralized rule in Israel, cleared the territory of foreign invaders, and, in the absence of any aggressive foreign empire in the area, created his own petty empire over neighbouring city-states and peoples. This felicitous combination of holy ark, political reign, and central city was to be hailed and proclaimed by future ages. The united monarchy thus became the divided monarchy of Israel the northern kingdom and Judah the southern kingdom. From the period of the divided monarchy through the restoration The divided monarchy: Recognizing the need for religious independence from Jerusalem, he set up official sanctuaries at Dan and Bethel, at the two ends of his realm, installing in them golden calves or bulls, for which he is castigated in the anti-northern account in the First Book of the Kings. Israel engaged in conflicts with Judah and, sometimes jointly with Judah, against foreign powers. At first there was great dynastic instability in the northern kingdom, until the accession of Omri reigned c. Under Omri an impressive building program was initiated at the capital, Moab was subjugated an event confirmed in an extrabiblical source, the

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Moabite Stone , and amicable relations were established with Judah. The Phoenician kingdom of Tyre was made an ally through the marriage of his son Ahab to the Tyrian princess Jezebel. Near the end of his reign, Ahab joined with Damascus and other neighbouring states to fight off the incursions of the great Assyrian Empire in their area. But the establishment of a pagan Baal temple for Jezebel and her attempt to spread her cult aroused great opposition on the part of the zealous Yahwists among the common people. There was also resentment at the despotic Oriental manner of rule that Ahab, incited by Jezebel, exercised. She and her cult were challenged by Elijah , a prophet whose fierce and righteous character and acts, as illumined by legend, are dramatically depicted in the First Book of the Kings. Meanwhile, in Judah, the Baal cult introduced by Athaliah , the queen mother and effective ruler for a time, was suppressed after a revolt, led by the chief priests, in which Athaliah was killed and her grandson Joash Jehoash was made king. In the ensuing period, down to the final fall of the northern kingdom, Judah and Israel had varying relations of conflict and amity and were involved in the alternative expansion and loss of power in their relations with neighbouring states. When a coalition of anti-Assyrian states, including Israel, marched against Judah to force its participation, the Judahite king Ahaz c. In about , after an abortive revolt under King Hoshea , the rump state of Israel was annexed outright by Assyria and became an Assyrian province; its elite cadre, amounting to nearly 30, according to Assyrian figures, was deported to Mesopotamia and Media, and settlers were imported from other lands. Thus, the northern kingdom of Israel ceased to exist. Its decline and fall were a major theme in the prophecies of Amos, Hosea, Isaiah , and Micah. The final period of the kingdom of Judah Meanwhile, the southern kingdom of Judah was to have another century and a half of existence before a similar and even grimmer fate befell it. But the coalition was soon defeated, and Judahâ€™with Jerusalem besiegedâ€™bought off the Assyrians, led by Sennacherib, with tribute. In the reign of Manasseh c. If he had any tendencies toward independence from Assyrian domination, they apparently were suppressed by his being taken in chains to Babylon, where he was molded into proper vassal behaviour, although one edifying and probably unhistorical biblical account reports his repentance and attempt at religious reform after his return to Judah. The great religious reform took place in the reign of his grandson Josiah â€™ during a period when the Assyrian Empire was in decline and was precipitated by the discovery of the Book of the Law during the restoration of the Temple. It was proclaimed by the king to be the Law of the realm, and the people pledged obedience to it. For an identification of the law book with the legal portion of Deuteronomy, see below Old Testament literature: Josiah also made an attempt at political independence and expansion but was defeated and killed in a battle with the Egyptians, the new allies of the fading Assyrian Empire. During the reigns of his sons Jehoiakim c. The end came in with the Babylonian capture of Jerusalem and the destruction of the principal buildings, including the Temple and the fortifications. Numerous Jews also migrated to Egypt during this troubled time. Exhortations and prophecies on the decline and fall of Judah are to be found in Zephaniah, Nahum, Habakkuk, and Jeremiah who played a significant role in the events , while the conditions and meaning of the exile are proclaimed by Ezekiel and Deutero-Isaiah chapters 40â€™55 of Isaiah. The Babylonian Exile and the restoration The Babylonian Exile â€™ marks an epochal dividing point in Old Testament history, standing between what were subsequently to be designated the pre-exilic and post-exilic eras. The Judahite community in Babylonia was, on the whole, more Yahwist in religion than ever, following the Mosaic Law, emphasizing and redefining such distinctive elements as circumcision and the sabbath and stressing personal and congregational prayerâ€™the beginnings of synagogal worship. It is possible that they also reached an understanding of historical events like that taught by the great pre-exilic and exilic prophets â€™as the chastening acts of a universal God acting in history through Nebuchadrezzar and other conquerors. To this period is also ascribed the beginning of the compilation of significant portions of the Old Testament and of the organizing view behind it. A contingent of about 50, persons, including about 4, priests and 7, slaves, returned under Sheshbazzar, a prince of Judah. The first great aim was the rebuilding of the Temple as the centre of worship and thus also of national existence; this was completed in under the administration of Zerubbabel and became the place of uninterrupted sacrificial worship for the next years. The next task was to

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rebuild the walls of Jerusalem, which was undertaken by Nehemiah, a Babylonian Jew and court butler who was appointed governor of Judah and arrived in Jerusalem. In this presentation, modern critical scholarship is being followed, placing Nehemiah before Ezra instead of the traditional sequence, which reverses the positions. Haggai, Zechariah, and Malachi are the prophets of this restoration period. Ezra and Nehemiah are its narrators. It was in this period that enmity between the Jews, or Judaeans, as they came to be called, and the Samaritans, a term applied to the inhabitants of the former northern kingdom Israel, was exacerbated. It has been surmised that this goes back to the old political rivalry between Israel and Judah or even further back to the conflict between the tribes of Joseph and Judah. The animus of the Jews against the Samaritans is frequently expressed in the biblical books dealing with the restoration expressions perhaps engendered by later events, but the attitude of the Samaritans and a good deal else about them is not evident. At some time they became a distinct religious community, with a temple of their own on Mt. Gerizim and a Scripture that was limited solely to the Pentateuch, excluding the Prophets and Writings. Old Testament history proper ends with the events described in the books of Ezra and Nehemiah.

## 5: The Sanctuaries at Dan and Bethel

*Monarchy and Religious Institution in Israel Under Jeroboam I Sanctuary of Bethel and the Configuration of Israelite Identity Of or relating to ancient lower Mesopotamia and its empire centered in Babylon.*

## 6: Jeroboam I | king of Israel | [www.enganchecubano.com](http://www.enganchecubano.com)

*Wesley I. Toews is the author of Monarchy and Religious Institution in Israel Under Jeroboam I ( avg rating, 0 ratings, 0 reviews, published ).*

## 7: Kingdom of Israel (Samaria) - Wikipedia

*Monarchy and Religious Institution in Israel under Jeroboam I: of the religion in Israel before the time of Jeroboam. It inquires about the identity of the.*

## 8: Religion of Israel | Free Online Biblical Library

*Ĕ• Ĕĥ Ĕš [See also Wesley I. Toews, Monarchy and Religious Institution in Israel under Jeroboam I (The Society of Biblical Literature Monograph Series 47; Atlanta, Ga.: Scholars Press, ), 65].*

## 9: Wesley I. Toews (Author of Monarchy and Religious Institution in Israel Under Jeroboam I)

*As a result of his refusal, the elders of Israel felt themselves free to sever their ties with Jerusalem, and crowned Jeroboam son of Nebat, who had returned from refuge in Egypt, with the support of certain prophetic circles (see \*Ahijah).*

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