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Jews, such as Larry David's character in *Curb Your Enthusiasm* (2000–present), as well as shows that have turned classic Jewish stereotypes inside out by embracing them, such as *The Daily Show with Jon Stewart* (1999–) and the Comedy Central movie *The Hebrew Hammer* (2003). Nevertheless, some portrayals of Jewish characters still periodically provoke controversy, and frank depiction of Jewish ritual observance is still extremely rare on America's airwaves.

Recent years have seen a significant surge in scholarly attention to images of Jews in television. Two especially valuable studies are D. Zurawik's *The Jews of Prime Time* (2003) and V. Brook's *Something Ain't Kosher Here: The Rise of the "Jewish" Sitcom* (2003). Although this scholarly attention reflects in part a growth in television studies in general, it also seems to indicate a greater awareness of the role that depictions of Jews on television play in defining Jewish American culture.

HENRY BIAL

Temple, Second. This term signifies both a concrete cultic, economic, and political institution that existed in *Jerusalem from ca. 515 BCE until 70 CE and a historiographic rubric for delineating the specific form(s) of Jewish religion, culture, and social organization that existed during that period. Despite significant transformations in the nature of *Judaism and Jewishness over the course of the Second Temple period, the Jerusalem Temple was a consistent source of stability and cohesion. Not only did this structure serve as the focal point for *worship, but regular *pilgrimage to the Jerusalem Temple and payment of the half-shekel tithe (instituted under *Hasmonean rule) also tied far-flung Jewish communities of the Mediterranean *Diaspora to their Judean homeland. At the same time, the very centrality of this institution and its personnel to the structure of Jewish society as the most concentrated locus of religious authority, social prestige, and political power guaranteed that it would remain a site of contestation, especially among the Judean elite.

The Second Temple and its sacrificial cult were reconstituted, in the face of significant delays, by Judean exiles returning from *Babylonia under the auspices of the Achaemenid (*Persian) Empire. It was built on the same sacred site in Jerusalem formerly occupied by the First Temple, which was constructed during the reign of *Solomon and destroyed by the Babylonians in 587/6 BCE (see TEMPLE AND TEMPLE CULT). From the time of the Second Temple's rededication in ca. 515 CE until its destruction in 70 CE by the *Romans, its leadership and operation were frequently disrupted. Most significantly, the *Seleucid military in 167 BCE desecrated the Temple and looted its treasury. These acts exacerbated existing tensions between the Judean population and their Syrian overlords, as well as among various sectors of Judean society. The ensuing revolt, led by the *Maccabee family of the provincial priestly clan of Hashman (*Hasmoneans), accomplished its primary aim of restoring the Jerusalem cult to its proper form, at least as this was understood by the rebels and their supporters. After the Temple's rededication in December 164 BCE (25 Kislev), the Hasmoneans gradually assumed control of the high *priesthood, formally displacing in 152 BCE the Zadokite family that had traditionally occupied the office. The Hasmoneans eventually used the Jerusalem Temple as

a base from which to consolidate political power in a quasi-independent Judean state. Likewise, a century later, *Herod the Great's massive remodeling project to transform the Second Temple from an obscure provincial sanctuary into a world-class shrine (completed in 19 BCE) was a major part of his concerted efforts to cement his standing within Jewish society, as well as to integrate Jerusalem into the emergent Roman imperial system. The Hasmonean usurpation of the high priesthood and its perquisites proved a profound ideological irritant that contributed decisively to the formation of a range of sectarian groups that competed for influence over Jewish religious practice in general and the sacrificial cult in particular. These sectarian movements, including the *Pharisees, *Sadducees, and the *Dead Sea Scrolls sect generally identified as the *Essenes, loom large in both ancient and modern accounts of the tensions that characterized Judean political and social life throughout the late Second Temple period.

The recurrent conflicts that mark the history of the Second Temple reflect its abiding centrality to the organization and functioning of Jewish society and religion. Equally significant, therefore, are the deep structural continuities in cultic practice, spatial arrangement, and ritual personnel. Throughout its history, the Second Temple was devoted to the worship of YHWH alone, and its priesthood became increasingly assertive in claiming that it was the sole authorized locus for sacrifice and its attendant rituals, notwithstanding the existence at various times during this period of other Yahwist shrines (i.e., the temples at Elephantine and Leontopolis in *Egypt as well as the *Samaritan temple on Mount Gerizim). Encompassing both preparatory purifications and a regular sequence of sacrificial actions, the elaborate system of vegetable and especially animal offerings enacted in the Temple was understood to maintain the presence of *God – and thus God's protection and blessing – within the Temple and its community.

The Temple was organized into concentric zones of increasing holiness, from the entrance and exit gates in the southern wall of the Temple platform to a series of courtyards (for Gentiles, women, ordinary Jews, and priests), to a holy place (*heikhal*), and finally to the "holy of holies" at the heart of the shrine itself (*devir*). Set off from each other by a complex system of barriers and screens, these spaces served distinctive functions in the operation of the cult; each was accessible to progressively restricted classes of people based on criteria of ethnicity (Jew/Gentile), gender (male/female), and caste (high priest/priest/laity). The Aaronite priesthood itself was divided into high priests (*kohanim*) and simple priests (Levites). As a source of great prestige and power, membership in the priesthood through genealogical descent was subject to intense scrutiny and often proved a matter of contentiousness. Thus, the Temple epitomized, in both symbolic and concrete ways, the hierarchical divisions internal to Jewish society as well as the relationship of Jews to the surrounding non-Jewish world.

For further reading, see J. R. Branham, "Penetrating the Sacred: Breaches and Barriers in the Jerusalem Temple," in *Thresholds of the Sacred*, ed. S. Gerstel (2006), 6–24; S. J. D. Cohen, "The Temple and the Synagogue," in *The Cambridge History of Judaism 3: The Early Roman Period*, ed. W. Horbury, W. D. Davies, and J. Sturdy (1999), 298–325; E. S. Gruen, *Diaspora: Jews Amidst Greeks and Romans* (2002);

M. Himmelfarb, *A Kingdom of Priests: Ancestry and Merit in Ancient Judaism* (2006); J. Klawans, *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (2006); and S. Schwartz, *Imperialism and Jewish Society, 200 BCE to 640 CE* (2001). RA'ANAN BOUSTAN

Temple and Temple Cult. The term "temple" generally relates to the Temple (*mikdash* or *bayit*) in *Jerusalem, built by King *Solomon in the mid-tenth century BCE (1 Kgs 5–8), although its development long pre-dated Solomon's reign. We encounter narratives in the *Pentateuch that depict the construction of the *Tabernacle (*mishkan*) during the period of the wilderness wanderings under the leadership of *Moses. Many scholars see in these traditions the hand of later Jerusalem *priests, projecting their own understanding of the Temple's role back into Israel's formative period, thereby reinforcing its significance to the worshipers of their own time. Others, however, see in the Tabernacle tales the depiction of a pre-Temple shrine that was constructed during the reign of King *David in *Jerusalem (ca. 1005–975 BCE), which would have drawn from earlier shrine models that had been a part of pre-monarchic tribal religion.

David's early tent-shrine in Jerusalem emulated that of the *Shiloh sanctuary. Shiloh was the most prominent pre-monarchic cult site that represented the traditional religious interests of the *Israelite tribes, with a priesthood that boasted descent from Moses. It was this tradition that dominated during David's reign in Jerusalem. This dominance was most evident when David installed Shiloh's most venerated icon, the *Ark of the Covenant, in Jerusalem to symbolize that city's role as the new center of national religion. It is this iconography that Solomon eventually incorporated into his much more ornate Temple, with a different priestly line and ritual fixtures.

In both cases, however, David's tent-shrine and Solomon's Temple were strongly influenced by even older traditions from Israel's neighbors. The tent-shrine had much in common with *Canaanite shrines to the deity El, and Solomon's Temple was patterned on other northwest Semitic temple structures in both *Phoenicia and further east in *Syria and *Mesopotamia. Thus, although the priesthoods associated with the earlier tent-shrine and the later Temple dedicated themselves to Israel's deity YHWH, their manner of religious expression was consistent with that of other ancient peoples of the region who worshiped their own deities in similar fashion.

During the monarchic period after Solomon's death, other religious centers existed in addition to Jerusalem. In the northern kingdom of *Israel, *Beth El constituted a major religious site with a full priesthood, liturgical traditions, and connections to northern royal circles much like the Jerusalem Temple in the southern kingdom of *Judah (see especially Amos 7:10–17). Unlike the Temple in Jerusalem (a former Canaanite city conquered only in David's day; see 2 Sam 5), Beth El had strong ties to ancestral tradition and was regarded by many Israelites as the more significant religious hub. Many scholars view Beth El as the locale where a number of important psalms and *biblical narrative traditions developed that were later preserved by scribes and priests in Jerusalem. Other religious sites also existed in the southern kingdom, such as the temple at the

royal fortress of Arad; similar royally sponsored cult sites could be found throughout the Judean countryside. After the *Assyrian army destroyed the northern kingdom (721 BCE) and then devastated the Judean countryside in 701 BCE, only the Jerusalem Temple remained until its destruction at the hands of the Babylonians in 587 BCE. After the nearly fifty-year exile in *Babylonia, the Jerusalem Temple was rebuilt (the "Second Temple," completed in 516 BCE) under the auspices of the *Persian rulers who succeeded the Babylonians. It once again became a central focus of religious life in the Land of Israel and a focus of *pilgrimage by *Diaspora Jews.

In all periods, the Jerusalem Temple cult consisted of a ritual system revolving around regular sacrifices (see WORSHIP) and the production of sacred literature. Both aspects were governed by the Jerusalem priesthood (*kohanim*) that claimed descent from *Aaron. They were assisted by the Levites, members of the tribe of Levi who were not direct descendants of Aaron. In the pre-exilic period, this priesthood remained largely sponsored by the royal Davidic family, similar to the Beth El priesthood in the north that was a client group of the northern kings. The Temple itself was a physical representation of the divine cosmos, and the Davidic king was its chief functionary, symbolizing his and YHWH's interconnected relationship as sovereigns of the heavens and earth (see also 2 Sam 7; Ps 2). The regular practice of sacrifice within the Temple's precincts maintained the devotional dialogue between the nation and its God, and many of the ritual texts in the book of *Leviticus (especially 1–16) provide some insight into how these sacrifices and related rituals were conducted. It was through the workings of the Temple cult that sin could be expiated, guilt forgiven, fertility and security maintained, and sacred doctrine taught.

Yet, the Temple cult was not universally accepted. The Israelite public (mostly the northern tribes, although likely some southerners as well) apparently denounced Solomon's Temple shortly after that king's death (1 Kgs 12:16), and many of the prophets express condemnation of its priesthood, systems of ritual, and mythic traditions (see BIBLE: PROPHETS AND PROPHECY; AMOS, etc.). In the late eighth century BCE, the prophet *Micah publicly declared that, because it supported injustice, the Temple mount in Jerusalem would be demolished (3:12), a threat remembered a century later when *Jeremiah condemned those who thought that the mere existence of the Temple and its ongoing cultic infrastructure would save them from the effects of their sins and transgressions (7:1–15, 26:17–9). This critique continued into the post-exilic period. Although some prophets supported the Temple and its functionaries (*Haggai; *Zechariah), others pointed out its flaws (*Isaiah 56–66; *Malachi), and this tension persisted between various Jewish sects well into the *Roman period. The final destruction of the Second Temple in 70 CE vindicated those critical of Temple-based groups, although the Temple and its practices remained an important ideological fixture in the later writings of *rabbinic Judaism, which fostered hopes of an eventual rebuilding of the Temple in the distant future.

For further reading, see I. Knohl, *The Sanctuary of Silence* (1995); J. Milgrom, *Leviticus 1–16* (1991); B. C. Ollenburger, *Zion, City of the Great King* (1987); and M. Fox et al., *Texts Temples and Traditions: A Tribute to Menahem Haran* (1996).

MARK LEUCHTER