

162. 1000-600, Davidic Kingship, Solomon, Philistines, and Temple Transitions

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liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

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(*Ex 23.31-33*).

Yes, I shall deliver the inhabitants of the country [Canaan]
into your hands, and you will drive them out before you.
You must make no pact with them or with their gods.
They must not live in your country
or they will make you sin against me;
you would come to worship their gods,
and that would be a snare for you indeed.

Exodus Consideration.

In Exodus, Moses delivered the Jewish slaves out of Egypt c. 1200-1100 BCE and proceeded to Canaan. Presumably it took some 40 years until the Israelites reached and settled into the land of the Canaanites. Exodus conveys the following narrative.

Yes, I shall deliver the inhabitants of the country [Canaan] into your hands, and you will drive them out before you. You must make no pact with them or with their gods. They must not live in your country or they will make you sin against me; you would come to worship their gods, and that would be a snare for you indeed! (*Ex 23.31-33*).

Conquest?

An alternative understanding suggests that the Israelites “settled peacefully in the sparsely populated Judean hill country, the very area, where just two hundred years later, an Israelite monarchy developed. Thus the story of the ‘conquest’ as it appears in the bible is, * according to many archaeologists largely unfounded.” (FS: 25.) Patai adds that given intermarriage between the Hebrews and polytheistic Canaanites plus numerous other tribes, “the establishment of family and religious ties went hand in hand, and ‘the Children of Israel ... served the Baals and the Asherahs.’” (TGA: 39.) (Jg 3.5-7.) Therefore in tandem with the nations of Canaan, Jerusalem’s temple built by Solomon, included *polytheistic-syncretistic* cult

[cultural] worship “could not have taken place had it been opposed by a general religious consensus.” (TGA: 41.) (I K 3.2-3.) Furthermore, Patai says that court-acknowledged Yahweh centers were “identified with the Canaanite deity who manifested himself in the shape of a bull calf and was related to either Bull-El or his son Hadd, the Baal (i.e. the lord) of the Ugaritic pantheon.” (TGA: 47.)

* The New Testament was written over a period of 500 years, centuries after the life of Christ!

Johanna H. Stuckey’s summary in, *Feminist Spirituality: An Introduction to Feminist Theology in Judaism, Christianity, Islam, and Feminist Goddess Worship* follows.

For about two hundred years, while they were settling in the land, the Israelites were ruled through an informal system of ‘judges’ among them the female prophet Deborah, (Joshua, Judges, and I Samuel 1-8). After most of the Canaanites subdued, the warlike Philistines began to invade the territory of the Israelites (Epstein comments: 1990: 11-12,17, n. 2).

Eventually, the Israelites asked for a king to lead them against the Philistines, Samuel selected Saul. ... After Saul’s death, David [c. 1012-972 BCE] ... became King. ... David captured the last citadel of the Canaanites, Jerusalem, as his capital.

After David’s successor, Solomon died in 931 [or 926-925] BCE, the kingdom of Israel split into two parts, Israel in the north and Judah in the south (I K 12). In 721 BCE, the Assyrians destroyed Israel and exiled its people to the far reaches of their empire (I K 17.23-24). Judah survived until, in 586 BCE, the Babylonians forced the people of Judah into exile and burned Jerusalem and the great temple built by Solomon (I K 25). Epstein comments: ‘out of the crucible of exile and affliction,’ Judah became ‘a new people-the Jews.’

In 538 BCE the Persian king Cyrus allowed the people of Judah to return from exile; and by 516 BCE, they had rebuilt the [Second Temple in 70 BCE.] ... However, Judah, later Judea was a theocratic state ruled by the High Priest of the temple. Further, it was almost always under the domination of foreign rulers (FS: 23-24).

For a ‘conquest’ interpretation to the above: 1320, Palestine - Assyria - Exodus of Hebrews from Egypt – Assyria – Exodus of Hebrews from Egypt. (RGS.)

Further biblical research on Deborah plus female prophets Miriam, Huldah, Noadiah, Anna, and Philip’s daughters, along with wise women Tekoa, Queen Mother Jezebel (QM: 392) and Queen Vashti, disciples Mary, Mary Magdalene (*Apostola Apostolorum*), and Joanna:

Ackroyd, Peter R. “Goddess, Women and Jezebel.” *Images of Women in Antiquity*. Eds. Averil Cameron, and Amélie Kuhrt. Detroit, WI:

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- Coogan, Michael D. *God and Sex: What the Bible Really Says*. New York, NY: Twelve, 2010. (GAS.)
- Taussig, Hal. *A New New Testament: A Reinvented Bible for the Twenty-First Century Combining Traditional and Newly Discovered Texts*. Boston, MA: Houghton Mifflin Harcourt, 2013. (NNT.)
- Further research on Solomon's Temple: 2000, Asherah; 2000-1200, Ras Shamra; 970, First Temple, Menorah, and Weavings; 586, Destruction of the First Temple, Jerusalem Exile; and 538 BCE –70 CE, Second Temple Period. (RGS.)
- Further Menorah research: 3000, Earliest Menorah Finds; 2000, Bethel, Almond City, and Asherah; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 900, Taanach, Canaanite Libation Stand; and 586, Destruction of the First Temple, Jerusalem Exile. (RGS.) (Also see CE entry: 70, Destruction of Jerusalem Temple.) (RG.)
- To compare various time – lines plus creation myths that are gender – inclusive:
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- Philpot, J. H. *The Sacred Tree: or, the Tree in Religion and Myth*. London, England: Macmillan, 1897. (ST.)

- Shryock, Andrew, Daniel L. Smail, and Timothy K. Earle. *Deep History: The Architecture of Past and Present*. Berkeley, CA: University of California Press, 2011. (DH.)
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- _____. *Ancient Sisterhood: The Lost Traditions of Hagar and Sarah*. Athens, OH: Swallow Press, 1990. xxv. (ASLT.)
- Thompson, William Irving. *The Time Falling Bodies Take to Light: Mythology, Sexuality and the Origins of Culture*. London, England: Rider/Hutchinson, 1981. (TFB.)
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IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.
PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.
SLIDE LOCATION PETRA, SHEET 11, ROW 2, SLEEVE 4, SLIDE #11J, BCE. BCE.
CO_PET_S11_R2_SL4_S11J. VS. > CO_PET_S11_R3_SL4_S7J.
SHOT ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AND BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.
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SLIDE LOCATION PETRA, SHEET 11, ROW 3, SLEEVE 1, SLIDE #24J, BCE.
CO_PET_S11_R3_SL1_S24J.
ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND.
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