

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
***Turn in topic for research paper crafted as a tripartite thesis*** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,



218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*



*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**



- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi'im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
***Turn in topic for research paper crafted as a tripartite thesis*** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.



Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
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- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,



218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old



Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]



*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
***Turn in topic for research paper crafted as a tripartite thesis*** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.



Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

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Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS* 3, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS* 3, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.  
**יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.  
**סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS* 4, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,



218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*



*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).



M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of



the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## **Class Schedule**

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*



*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas



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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## **Class Schedule**

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi'im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.  
**יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.  
**סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,



218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old



Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

**Recommended text:**

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

**Other texts cited include, but are not limited, to the following:**

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## **Class Schedule**

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**



- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi'im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
***Turn in topic for research paper crafted as a tripartite thesis*** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

***First Draft of Research Paper Due***

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.



**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

**Recommended text:**

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

**Other texts cited include, but are not limited, to the following:**

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi’im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
***Turn in topic for research paper crafted as a tripartite thesis*** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old



Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

***First Draft of Research Paper Due***

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*



(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class,* so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi'im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,



218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]



*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomic History—the “Former Prophets of the *Nevi'im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
***Turn in topic for research paper crafted as a tripartite thesis*** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,

218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*

*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.



Dr. Eric D. Huntsman  
Associate Professor of Ancient Scripture  
365-F JSB, ext. 2-3359, [eric\\_huntsman@byu.edu](mailto:eric_huntsman@byu.edu)  
Consultations: MW 3–3:50 p.m. (365-F JSB);  
F 1:30–2:30 p.m. (205 HRCB)  
TA: Julia Min-tsu Chiou, [juliamchiou@gmail.com](mailto:juliamchiou@gmail.com)

**ANES 310: History and Culture of Ancient Israel**  
**Fall 2016**

MWF 11–11:50 a.m., 257 HRCB

**Course Description.** ANES 310 will survey the history and culture of Ancient Israel from the Patriarchal Period to the Second Jewish Revolt. It will consider history as an after-the-fact attempt to reconstruct events based largely upon literary evidence but also archaeological evidence. At the same time, it will seek to understand culture as the way of life of a people, in this case understood largely through material culture but supplemented with literary descriptions.

**Course Objectives and Learning Outcomes.** This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- History and Culture of Ancient Near East. Be able to interpret the significant events and developments in the history of ancient Israel from 2000 B.C.E. to C.E. 200.
- Ancient Text Interpretation. Be able to interpret the main features of the culture of ancient Israel, based on textual and artifactual data.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Critical Thinking. Be able to discuss the interconnectedness of the history and culture of ancient Israel with its ANE and eastern Mediterranean neighbors.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes in mind.

**Inappropriate Use Of Course Materials:** All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

**Requirements:** Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class*, so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Midterm examinations (200 points each)	400
Literature review	50
Research paper, first draft	50
Research paper, final draft	150
“Virtual History” short paper	50
Final Exam	250

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester.

A literature review due on November 1 will help students jump-start their work on their research paper, the first draft of which is due on November 29. The final draft is due on December 13, the last day of class. This will be a medium-length paper (12–15 pages) on a historical or cultural topic of the student’s choosing. This topic should be submitted as a thesis statement on October 2.

A second, shorter paper will be a “virtual history” exercise based upon the introduction of Exum’s *Virtual History and the Bible*, which will be posted on Learning Suite. Choose one of

the following three options and write a short paper, about 5 pages, that will display your grasp on what we consider actual history as you write your “virtual” version of history. This paper, due on December 4, should treat one of the following topics:

1. What if the Persians had not allowed the temple and walls of Jerusalem to be rebuilt? (What would have been the political, religious, economic, and social outcomes for the Israelites/Jews in the land of Israel and for those living in the Near East and greater Mediterranean region during the next century or so?, how would the balance of power in the southern Levant have been impacted?, etc.).
2. What if the Seleucids had not won the Battle of Panias (200 BC), and thus had not captured and maintained control over the land of Israel/Palestine?
3. What if the Roman Senate had not granted kingship to Herod the Great?

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Tuesday, December 19 from 11:00 a.m.–2:00 p.m. in 257 HRCB.

**Required Texts:** In addition to the following texts, a number of articles are available on Learning Suite (LS).

- Ancient Israel: From Abraham to the Roman Destruction of the Temple.* Edited by Hershel Shanks. Third edition. Washington, D.C.: Biblical Archaeological Society, 2011. [*Ancient Israel*]
- The HarperCollins Study Bible.* Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006. [*HCSB*]
- Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon’s Temple to the Muslim Conquest.* Cambridge: Cambridge University Press, 2012. [*Magness*]
- Philip J. King and Lawrence E. Stager. *Life in Biblical Israel.* Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. [*King and Stager*]

Recommended text:

- A Bible Reader’s History.* Edited by Kent P. Jackson. Provo: The Jerusalem Center for Near Eastern Studies, Brigham Young University, 2016. ISBN 9781944394028 available at <http://www.eisenbrauns.com/item/JACBIBLER>. [*BRH*]
- Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament.* Salt Lake City: Deseret Book, 2009. [*JWOT*]

Other texts cited include, but are not limited, to the following:

- Studies in Scripture vol. 3: Genesis to 2 Samuel.* Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 2004. [*SS 3*]

*Studies in Scripture vol. 4: 1 Kings to Malachi.* Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4]

## Class Schedule

ER Available on Electronic Reserve

LS Available on Learning Suite

- W06Sep **Introduction. What is History? What is Culture? Studying Ancient Israel: By Study and Also by Faith.**  
Reading: J. Maxwell Miller, "Reading the Bible Historically: The Historian's Approach" (LS); C. Terry Warner, "An Open Letter to Students: On Having Faith and Thinking for Yourselves" (LS).
- F08Sep **Studying Israel: Library Resources.** Presentation by Trevan Hatch, Ancient Studies librarian, in 2212 HBLL. (Contact: 801-422-6118, [trevan\\_hatch@byu.edu](mailto:trevan_hatch@byu.edu), 2247 HBLL).
- M11Sep **"History" and Sources; the Value of Geography.**  
Reading: King and Stager, 1–5; Miller, *The Old Testament and the Historian*, 4–11, 40–48 (LS); Roberts, "Ancient Near Eastern Environment," *The Bible and the ANE*, 23 (read page 23 first), 3–11, 14, 23 (LS); Beitzel, "The Necessity of Knowing Geography" and Lang, "'Tourists' and the Bible" (LS).
- W13Sep **Archaeology, Daily Life, and History.**  
Reading: King and Stager, 6–35; Dever, "What Archaeology Is and What It Can Contribute to Biblical Studies," *What Did the Biblical Writers Know and When Did They Know It*, 53–66, 74, 81–82, 87–95 (LS); Brown, "Did the Prophet Say It or Not? The Literal, Historical, and Effective Truth of *Hadiths* in Early Sunnism," *Journal of the American Oriental Society* 129.2 (2009): 264–265 (LS).
- F15Sep **Using the Bible to Study History; Chronology.**  
Reading: Kent P. Jackson, "Chronology of the Ancient World," *BRH*, 421–27 (LS); Collins, "The Crisis in Historiography," *The Bible after Babel*, 27–51; Miller, *The Old Testament and the Historian*, 1–4, 11–19, 70–77 (LS); Yamauchi, summary of "The Current State of Old Testament Historiography," from *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, 25–36 (LS); Younger, "The 'Contextual Method': Some West Semitic Reflections," *The Context of Scripture*, 3:xxxv–xlii (LS).
- M18Sep **The Middle Bronze Age. Family and Kinship.**  
Reading: Pierce, "Canaanites," *BRH*, 88–101 (LS); Younger, "Hyksos," *Eerdmans Dictionary of the Bible* (LS); Jackson, "Yahweh," *BRH*, 78 (LS); King and Stager, 36–61.
- W20Sep **The Patriarchal/Matriarchal Period.**  
Reading: Genesis 12–15, 50 (*HCSB*, 3–4, 20–25, 81–82; read introduction to Genesis and all notes); McCarter, "The Patriarchal Age: Abraham, Isaac, and Jacob," *Ancient Israel*, 1–34; Pike, "Deuteronomistic History," *BRH*, 147 (LS); Ludlow, "World of the Bible," *BRH*, 8–11 (LS).  
**ראש השנה (Rosh HaShana) begins at sundown.**

- F22Sep **Israel in Egypt and the Exodus. *Birth, Marriage, Divorce, and Death.***  
Reading: Exodus 1, 12, 19 (HCSB, 83–86, 102–105, 116–117); Sarna and Shanks, “Israel in Egypt: The Egyptian Sojourn and the Exodus,” *Ancient Israel*, 35–57, 117; King and Stager, 52–61.
- M25Sep **Canaanites and Philistines. Introduction to the Deuteronomistic History—the “Former Prophets of the *Nevi'im*”; books of Joshua and Judges. *Domestic Architecture; Meals.***  
Reading: Joshua 1, 6, 8–13, 23; Judges 1 (HCSB, 310–312, 321–331, 343; read introductions to Joshua and Judges and all notes); King and Stager, 18, 21–35, 61–68.
- W27Sep **Israel in Canaan. *Ethnic Groups and Settlement.***  
Reading: Pierce, “Israel’s Conquest and Settlement,” *BRH*, 138–48 (LS\*); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (LS); Callaway and Shanks, *Ancient Israel*, 59–83; Deaver, “Ceramics, Ethnicity, and the Question of Israel’s Origins,” *Biblical Archaeologist* 58 (1995): 200–213 (LS\*).
- F29Sep **The Judges. *Farming.***  
Reading: Judges 2–12; 18–21; 1 Samuel 8–13; 15 (HCSB, 349–68, 374–81, 389–91, 399–407, 411–413; read introduction to 1 Samuel and all notes); Parry and Ricks, “The Judges of Israel,” *SS 3*, 239–247 (LS); Seely, “An Introduction to 1 and 2 Samuel,” *SS 3*, 259–270 (LS); Lemaire, “The United Monarchy: Saul . . .” *Ancient Israel*, 85–96, 118 (bottom image and caption), 119, 121 (top image and caption); King and Stager, 85–107.
- יום כיפור (Yom Kippur) begins at Sunset**
- M02Oct **King David. *Flora; Animal Husbandry; Water Sources.***  
**Turn in topic for research paper crafted as a tripartite thesis** (See Booth, Colomb, and Williams, *The Craft of Research*, 3<sup>rd</sup> edition, 35–52, esp. 46–48)  
Reading: 1 Samuel 16–20, 31; 2 Samuel 1–13 (HCSB, 413–421, 433–55); Lemaire, “The United Monarchy: . . . David . . .” *Ancient Israel*, 96–106; “The Family of David of Judah (handout)” (LS); Holzappel, Pike, and Seely, *Jehovah and the World of the Old Testament*, 274 (LS); Shanks, “Could the Edomites Have Wielded an Army to Fight David?” *BAR* (Jan/Feb 2007), 66–67 (LS); King and Stager, 107–129.
- סוכות (Sukkot) begins at sunset and lasts through nightfall October 12**
- W04Oct **King Solomon. *Solomonic Architecture and Royal Administration.***  
Reading: 1 Kings 1–11; 2 Chronicles 1–9 (HCSB, 474–98, 560–61, 599–610); Seely, “Kings and Chronicles,” *SS 4*, 4–11 (LS); Lemaire, “The United Monarchy: . . . Solomon” *Ancient Israel*, 106–116, 120, 125–28; King and Stager, 201–206.
- F06Oct **United Monarchy Questions: Where Is the Tenth Century? Minimalists? Large Stone Structure. *Metallurgy, Travel, and Trade.***  
Reading: Knoppers, “The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel,” *Journal of Biblical Literature* 116.1 (1997): 19–44 (LS); King and Stager, 164–200; “Standards of Measurement (handout),” *Old Testament Student Manual* (1982), xvi–xvii (LS).

M09Oct *No class.*

### EXAMINATION 1

F06–M09Oct; Tu10Oct (late)

Testing Center, check <https://testing.byu.edu/hours> for hours)

W11Oct **Divided Monarchy, 930–850.** Rehoboam–Jehoshaphat; Jeroboam I–Ahab. *Arts and textiles.*

Reading: 1 Kings 12–16, 20, 22; 2 Kings 3 (*HCSB*, 498–508, 513–15, 516–518, 522–23); Pike, “Israel’s Divided Monarchy, Part 1,” *BRH*, 213–16 (LS); Holzapfel, Pike, and Seely, “The ‘Divided’ Israelite Kingdoms: Compare and Contrast,” *JWOT*, 249; Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 129–46; King and Stager, 129–64.

F13Oct **Divided Monarchy, 850–750.** J(eh)oram–Uzziah; Ahaziah–Zechariah.

Reading: 2 Kings 9:1–15:12; Amos 7:10–17 (*HCSB*, 531–41, 1216–18, 1225–26); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 146–69; Garfinkle, “The Birth and Death of Biblical Minimalism,” *BAR* (May/June 2011), 46–53 (LS); Mazar, “The Spade and the Text: The Interaction between Archaeology and Israelite History Relating to the Tenth–Ninth Centuries BCE,” *Understanding the History of Ancient Israel*, 143–49 (LS); Younger, “Shalmaneser III and the Battle of Qarqar,” abridged from *Context of Scripture* (2000), 261–64.

M16Oct *Writing.* Development of Alphabet, Writing Media, Inscriptions, Seals, Samaria Ostraca, Lachish Ostraca, Arad Ostraca.

Reading: King and Stager, 300–17; Pike, “The Tel Dan Inscription,” *BRH*, 223 (LS); Jackson, “The Language of the Mesha’ Inscription,” *Studies in the Mesha Inscription and Moab*, 96–98 (LS); Pike, “Black Obelisk of Shalmaneser III,” *BRH*, 227 (LS); Dobbs-Allsopp, *et al.*, “Samaria Ostraca,” *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (Yale UP, 2005), 423 ff. (LS); Pike, “Israelite Inscriptions from the Time of Jeremiah and Lehi,” *Glimpses of Lehi’s Jerusalem*, 194–222 (LS).

W18Oct **Divided Monarchy, 750–720.** Jotham–Ahaz; Shallum–Hoshea. Fall of the Northern Kingdom. *Gates, Walls, High Places, Waterworks.*

Reading: 2 Kings 15:13–17:41; Isaiah 7 (*HCSB*, 541–46, 912–15, 923–24); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 170–180; Cazelles, “Syro-Ephraimite War,” *Anchor Bible Dictionary*, 6:282–85 (LS); Pritchard, “Tiglath-Pileser III and Sargon II,” *ANET*<sup>3</sup>, 278–85 (LS); King and Stager, 206–218.

F20Oct **Judah Alone, 720–640.** Religious Reforms; The Assyrian Threat Avoided; Hezekiah–Amon. *Hezekiah’s Tunnel.*

Reading: 2 Kings 18–21 (parallel, Isaiah 36–39); 2 Chronicles 29–33 (*HCSB*, 546–53, 560–61, 633–41); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 180–96; Skinner, “The Reign of Hezekiah,” *SS 4*, 75–79 (LS); Cogan, “Sennacherib’s Siege of Jerusalem,” *Context of Scripture* (2003), 2.302–303 (LS) King and Stager,



218–23; Gibson, “Jerusalem: Siloam Tunnel,” *Textbook of Syrian Semitic Inscriptions*, 1.21–22 (LS); Magness, 34–44 (\*LS).

M23Oct **Last Days of Judah. Josiah.**

Reading: 2 Kings 22:1–23:30; Jeremiah 36 (*HCSB*, 553–56, 998–1000, 1059–1061); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196; Pike, “Israelite Personal Names,” *The HarperCollins Bible Dictionary* (1996), 733–34 (LS); Pike, “King Josiah as Portrayed by the Compiler(s) of the Book of Kings (handout).”

W25Oct **More Last Days of Judah. Jehoahaz–Jehoiachin. Warfare.**

Reading: 2 Kings 23:31–24:17; Jeremiah 7:1–8:3, 22–24, 26; Ezekiel 1:1–3 (*HCSB*, 556–58, 1013–15, 1037–43, 1045–46, 1096–98); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 196–203; King and Stager, 223–58.

F27Oct **Very Last Days of Judah. Zedekiah and the fall of Jerusalem. Gedaliah. Sacred Sites, Ritual Objects.**

Reading: 2 Kings 14:18–25:30; Jeremiah 21, 27–28, 32–34, 37–41 (*HCSB*, 558–59, 1035–37, 1046–48, 1054–59, 1061–66); Horn and McCarter, “The Divided Monarchy: The Kingdoms of Judah and Israel,” *Ancient Israel*, 203–207; Pike, “Last Kings,” and Seely, “King Zedekiah and Book of Mormon Chronology,” handouts (LS); Glassner, *Mesopotamian Chronicles*, 228–31 (LS); King and Stager, 319–53.

M30Oct **The Period of the Babylonian Exile.**

Reading: Jeremiah 25; 29; Ezekiel 1–3; Daniel 1 (*HCSB*, 1043–45, 1048–50; 1096–1102; 1168–1171); Meyers, “Exile and Return,” *Ancient Israel*, 209–218;

W01Nov **Religious Practices, Death, Burial. Music, Song, and Dance.**

**Turn in literature review for research paper.**

Reading: King and Stager, 353–81, 285–300; Huntsman, “Worshipping God through Music: Music in Ancient Israel,” *Worship*, 112–17 (LS\*).

M06Nov **The Persian Period: Return and Rebuilding.**

Reading: 2 Chronicles 36; Ezra 1–6; Haggai 1; Ezra 7–10; Nehemiah 1–6; 8; 13; Malachi 1 (*HCSB*, 644–69, 671–72, 678–79, 1265–66, 1284–85); Skinner, “The Persian Empire and the Restored Jewish Nation,” *BRH*, 272–84 (LS); Meyers, “Exile and Return,” *Ancient Israel*, 218–28; Rainey and Notley, “Yehud’s Neighbors,” *The Sacred Bridge*, 284–85 (LS); Magness, 46–61 (LS\*).

W08Nov **The (Early) Diaspora: Babylonia, Egypt, and Elsewhere.**

Reading: Jeremiah 43–44; Esther 1, 9 (*HCSB*, 1067–69, 680–83, 689–91); “Esther, Book of,” BD, 638–39; Meyers, “Exile and Return,” *Ancient Israel*, 228–35; Holzapfel, Pike, and Seely, “The Samaritans,” *JWOT*, 293 (LS); Porten, “The Jedaniah Archive from Elephantine,” *Context of Scripture* (2002), 3.116ff. (LS); Stolper, “The Murashu Archive,” *Ancient Near Eastern Texts*, 3<sup>rd</sup> ed. (1969), 221–22 (LS).

F10Nov **End of the Old Testament.**

Reading: Freedman, “The Chronicler’s Purpose,” *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman*, 88–93 (LS); Freedman, “Canon of the Old

Testament,” *Divine Commitment and Human Obligation*, 267–78 (LS); “The Semitic Language Family Tree,” handout (LS); Broshi, “Estimating the Population of Jerusalem,” *BAR* 4.2 (1978) (LS).

M13Nov *No class.*

## EXAMINATION 2

F10–M13Nov; Tu14Nov (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W15Nov **The Hellenization of the Ancient Near East.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 298–303 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 237–45; Van de Mieroop, “Classical Sources and the History of the Ancient Near East,” *A History of the Ancient Near East*, 2<sup>nd</sup> ed., 274 (LS); Leith, “Daliyeh, Wadi ed-,” *The Eerdmans Dictionary of Early Judaism*, 507–509 (LS); Cook, “Zenon Papyri,” *Dictionary of New Testament Background*, and Schweitzer “Todiah,” *The Eerdmans Dictionary of Early Judaism*, 1313–14 (LS); Magness, 63–91 (LS\*).

F17Nov **The Hasmonean Period I.**

Reading: 2 Maccabees 4:23–7:42 (*HCSB* 1526–1533); Daniel 7:1–12:13 (*HCSB* with intro, 1168–69, 1182–92); 1 Maccabees (*HCSB* with intro, 1477–1518); Peek, “The Hellenistic Age,” *BRH*, 303–305 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 245–52; “Hasmonean Dynasty,” *ABD* 3.71 (LS); “The First Book of Maccabees,” U.S. Conference of Catholic Bishops: <http://www.usccb.org/bible/1maccabees/0> (LS).

M20Nov **The Hasmonean Period II.**

Reading: Peek, “The Hellenistic Age,” *BRH*, 305–308 (LS); Levine, “The Age of Hellenism,” *Ancient Israel*, 252–85; Kampen, “Hasideans,” *Encyclopedia of the Dead Sea Scrolls*, 328–29 (LS); Hezser, “Correlating Literary, Epigraphic, and Archaeological Sources,” *Jewish Daily Life in Roman Palestine*, 10–23 (LS); Magness, 92–107 (LS\*).

Tu21Nov *Tuesday is Friday!*

W22Nov *No class.*

Th23Nov **THANKSGIVING**

M27Nov **The Advent of Rome.**

Reading: Huntsman, “The Romans,” *BRH*, 309–21 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 287–89.

W29Nov **Josephus.**

*First Draft of Research Paper Due*

Reading: Cohen, “Roman Domination,” *Ancient Israel*, 290–91; Barret, “Flavius Josephus,” *The New Testament Background*, 169–70 (LS); Flavius Josephus readings, selections from *Life*, *Against*



*Apion*, and *Antiquities* (LS); Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *Masada and the World of the New Testament*, 392–99; Broshi, “The Credibility of Josephus,” *Journal of Jewish Studies*, 33 (1982): 379–84 (LS).

F01Dec **Intertestamental Literature; Dead Sea Scrolls.**

Reading: Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *BRH*, 351–63 (LS); Magness, 108–132 (LS\*); Capper, “John, Qumran, and Virtuoso Religion,” *John, Qumran, and the Dead Sea Scrolls*, 93–116 (LS)

*Traditionally the Advent Season comprises the four Sundays prior to Christmas when Christians prepared themselves for the First Coming of the Messiah and look forward to the Second Coming of the Christ. See <http://huntsmanseasonal.blogspot.com/2013/11/celebrating-advent.html>*

Su03Dec First Sunday of Advent (Hope).

M04Dec **The Herodian Period.**

*Virtual History short paper due.*

Reading: Josephus on Herod readings, selections from *Wars* (LS); Grey, “The Time of Herod,” *BRH*, 322–35 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 291–96; Tacitus readings, selection from *History* (LS).

W06Dec **Herod the Builder.** Second Temple; Synagogues. *First-century Jewish Burial Practices.*

Reading: Richardson, *Herod: King of the Jews and Friend of the Romans*, 174–215, 240–73, 295–301 (LS\*); Magness, 133–91, 230–54 (LS\*).

F08Dec **After Herod the Great.**

Reading: Mark 1, 16; Acts 1, 4–6; 12, 24–26 (*HCSB*, 1722–27, 1757–58, 1855–58, 1862–66, 1877–79, 1900–1904); Grey, “Roman Palestine after Herod the Great,” *BRH*, 336–49 (LS); Cohen, “Roman Domination,” *Ancient Israel*, 296–309; Nickelsburg, “The House of Herod,” *Jewish Literature between the Bible and the Mishnah*, 428 (LS); Nelson, “New Testament Political Rulers,” *Complete Book of Bible Maps and Charts*, 306 (LS).

Su10Dec Second Sunday of Advent (Love).

M11Dec **The First Jewish Revolt and its Outcome.**

Reading: Josephus readings on the Jewish Revolt, selections from *Wars* (LS); Cohen, “Roman Domination,” *Ancient Israel*, 310–23; Steven Fine, “Who Is Carrying the Temple Menorah?” (Leiden: Brill, 2016), 1–30 (LS).

W13Dec **The Second Jewish Revolt.**

*Research Paper due.*

Reading: Levine, “Judaism from the Destruction of Jerusalem to the End of the Second Jewish Revolt: 70–135 C.E.,” *Christianity and Rabbinic Judaism*, 139–66 (LS); Cassius Dio readings, excerpts from *Roman History* (LS); “Letters from Simon bar Kokhba,” *Documents from the Bar Kokhba Period in the Cave of Letters* (LS); Eusebius on Bar Kokhba, excerpt from *History of the Church*

(LS); Saldarini, "Babatha's Story" *BAR* (March/April 1998): 29–37, 72 (LS); Mazar, "Hadrian's Legion Encamped on the Temple Mount," *BAR* (Nov/Dec 2006): 53–58, 82 (LS).

**Sa16Dec 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB**

Su17Dec Third Sunday of Advent (Joy)

Su24Dec Fourth Sunday of Advent (Peace) and Christmas Eve

M25Dec Christmas

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## Appendix A UNIVERSITY AND COURSE STANDARDS

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24 hours); or contact the Honor Code Office at 422-2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

