I. ASCRC General Education Form

<table>
<thead>
<tr>
<th>Group</th>
<th>VI: Historical and Cultural Studies</th>
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<tbody>
<tr>
<td>Dept/Program</td>
<td>Religious Studies</td>
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<tr>
<td>Course Title</td>
<td>Introduction to the Hebrew Bible/Old Testament and the History of Ancient Israel</td>
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<tr>
<td>Prerequisite</td>
<td>None</td>
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<td>Credits</td>
<td>3</td>
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II. Endorsement/Approvals

Complete the form and obtain signatures before submitting to the Faculty Senate Office.

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<thead>
<tr>
<th>Please type / print name</th>
<th>Signature</th>
<th>Date</th>
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<tbody>
<tr>
<td>Instructor</td>
<td>Nathaniel Levtow</td>
<td>9-17-08</td>
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<tr>
<td>Phone / Email</td>
<td>243-2845 <a href="mailto:nathaniel.levtow@umontana.edu">nathaniel.levtow@umontana.edu</a></td>
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<tr>
<td>Program Chair</td>
<td>Prof. Stewart Justman</td>
<td>9/19/08</td>
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<tr>
<td>Dean</td>
<td>Dean Fetz</td>
<td>9-20-08</td>
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III. Description and purpose of the course: General Education courses must be introductory and foundational. They must emphasize breadth, context, and connectedness, and relate course content to students’ future lives. See: Preamble
http://www.umt.edu/facultysenate/geded/GBPreamble_final.htm

RELS 210 offers an introduction to the historical-critical study of the Hebrew Bible and to the history, literature, and religion of ancient Israel. It presumes no prior knowledge of the Bible, Judaism, or Christianity. Emphasis is on the development of biblical texts in their ancient cultural-historical contexts. Students learn to approach the Bible from different perspectives (historical, comparative, literary, anthropological, and archeological) to thereby illuminate the ancient world of its authors.

IV. Criteria: Briefly explain how this course meets the criteria for the group. See:
http://www.umt.edu/facultysenate/ASCRC/Adocuments/GE_Criteria5-1-08.htm

RELS 210 trains students to think broadly and historically about the Hebrew Bible/Old Testament and its development over a period of roughly 1000 years. Primary attention is devoted to methodological issues (specifically, how to read biblical literature according to the “historical-critical method”) and to developments in cultural history (specifically, the development of human societies in ancient West Asia and the Mediterranean in the first millennium BCE). Students are introduced to the history and contexts of biblical interpretation in Western and Eastern cultures in the ancient, medieval, and modern periods.

V. Student Learning Goals: Briefly explain how this course will meet the applicable learning goals. See: http://www.umt.edu/facultysenate/ASCRC/Adocuments/GE_Criteria5-1-08.htm

RELS 210 requires students to synthesize complex and wide-ranging concepts and information in order to explore and reconstruct the development of the Hebrew Bible and of ancient West Asian societies. Students do so by learning to evaluate textual and archaeological evidence, and thematic and conceptual developments, according to modern historical-critical, sociological, comparative methods.

VII. Syllabus: Paste syllabus below or attach and send digital copy with form. The syllabus should clearly describe how the above criteria are satisfied. For assistance on syllabus preparation see: http://teaching.umt.edu/teachertools/syllabus.html

*Please note: As an instructor of a general education course, you will be expected to provide sample assessment items and corresponding response to the Assessment Advisory Committee.

Syllabus below:
RELS 210: Introduction to the Hebrew Bible/Old Testament

Fall Semester 2008
TTh 9:40 - 11:00 am: JRH 202

Course Description
This course offers an introduction to the historical-critical study of the Hebrew Bible and to the history and religion of ancient Israel. It presumes no prior knowledge of the Bible, Judaism, or Christianity. Our goal is to investigate the development of the biblical texts in their ancient contexts. We will explore the Hebrew Bible from historical, comparative, literary, anthropological, and archeological perspectives to illuminate the ancient world of its authors.

Textbooks
The HarperCollins Study Bible (NRSV translation) (HarperCollins, 2006)
V. H. Matthews and D. C. Benjamin, Old Testament Parallels (Paulist, 2006) [OTP]

E-reserve: e-reserve documents may be accessed through the Mansfield Library Course Reserves website (http://eres.lib.umt.edu/eres/) using the course password “RELS106”

Course Requirements
1. Attendance: Regular attendance is required for this course.
2. Readings: Plan to complete all readings before the class on which they are assigned. Bring your Bible and any other assigned primary readings to class with you. You need not bring your textbook (IHB) to class.
3. Three Quizzes: will be given on the dates listed in the course schedule below. These quizzes are designed to test whether you have been reading the assignments and attending class. They will focus on the assigned texts and on information communicated in class lectures.
4. One essay: on a topic to be handed out, approximately 5-7 pages in length, will be due in class on Tuesday December 2; if you wish to have a rewrite option for this essay, you must hand in your paper by Thursday November 6.
5. Exams:
   i. A midterm exam will be given in class on Tuesday October 14.
   ii. A final exam will be given on Wednesday December 10, 10:10 AM -12:10 PM.
Grading:
1. Attendance and class participation: 10%
2. Quizzes: 15%
3. Essay: 25%
4. Midterm exam: 25%
5. Final exam: 25%

Course Policies:
1) There will be no make-up quizzes or exams unless the student has made arrangements at least a week ahead of time. Except in the case of a documented emergency, late papers will result in a decrease of one letter grade per day.

2) Students are allowed three cuts, no penalties or questions asked. Each additional cut will reduce the attendance and participation grade by 10% (that is, 1% of your final grade). Students who leave the classroom before the end of the class meeting will be asked to sign out and will be counted as absent for the day. If you must miss a class meeting due to an emergency, it is then your responsibility to obtain from a classmate any class notes and other assignment and scheduling information discussed during your absence.

3) This is a course about religion as an academic subject and the development of the Bible in historical context. This is not a class that teaches religion or religious doctrine from a religious and/or devotional perspective. In this class, we will be examining biblical literature in an academic and secular setting, and treating the biblical text as an ancient document open to questioning, examination, criticism, and interpretation. An interest in exploring new ideas and new methods of examining the biblical text are essential. This class is not a forum for expressions of personal theology.

4) Plagiarism – the presentation of others’ work as your own – is an offense punishable by course failure and/or expulsion. All work submitted in this class must be your own, and all references to ideas from books, articles, or other sources must be cited correctly. If you do not know how to properly reference your work, or you are in doubt whether or not you should cite material, refer to the University guidelines, or make an appointment to see the instructor to discuss the problem. Anyone found guilty of plagiarism, cheating, forgery, falsification or any other form of academic dishonesty will fail this course and the incident will be reported to the Dean.
Course Schedule
*Note: Our schedule may change as our course develops (dates, assignments, etc.); regular attendance will ensure that you are informed of any changes.

Tu 8/26  ◆ Introductions and Course Mechanics
Introducing the Hebrew Bible, ancient Israel, and the ancient Near East

◆ In the Beginning: The Pentateuchal Narrative and Israel’s Epic Past

I. Creation and the Primeval History
Our introduction to the Hebrew Bible begins with Genesis 1–11, also known as the “Primeval History.” As we explore these first chapters of the Bible, we will learn how to read biblical texts in a modern university setting. Topics for discussion include: approaches to the Bible; biblical authors and editors: the “Documentary Hypothesis”; the Hebrew Bible in its ancient Near Eastern environment; myth and epic in the Hebrew Bible and the ancient Near East.

Th 8/28

Creation: Chaos and Order
Texts: Genesis 1:1–2:4a; Psalms 104:3–9; 74:12–19; 89:9–10; Isaiah 27:1; 51:9–10; Job 38:1–11; 40:15–41:34
OTP: Enuma Elish Stories
IHB: 1-20, 25-34

Tu 9/2

The Primeval History
Texts: Genesis 2:4b–3:24 (Eden), 4–11 (from Adam to Abram)
OTP: Stories of Gilgamesh; Stories of Atrahasis
IHB: 34-45, 47-64, 67-81

II. Patriarchs and Matriarchs: The Sagas of Genesis
Our reading of Genesis continues with the stories of Israel’s founding families in Genesis 12–50. We will explore these famous stories with a view to their compositional history and structure, literary artistry, and historical contexts. Topics for discussion include: the “patriarchal age”; covenant, blessing, and promise; the art of biblical
narrative; cult legends; sanctuaries and sacrifice; "doublets"; The Yahwist, the Elohist, and the Priestly sources; Yahweh, the god of Israel; biblical heroes and heroines.

Th 9/4

*Map Quiz*

The Abraham/Isaac Cycle
Texts: Genesis 12:1–25:18; 26 (focus on 12–13; 15–18:15; 22)
IHB: 83-98

Tu 9/9

The Jacob Cycle
IHB: 98-101

Th 9/11

Joseph and his Brothers; Genesis as a Whole
Texts: Genesis 37 – 50
IHB: 101-104

III. Israel in Egypt and Out

Genesis concludes with the children of Jacob/Israel in Egypt; Exodus begins with the unusual origin-legend of a people in slavery. The stage is set for a return to Canaan, and the realization of the lost promises of Genesis. The deliverance from Egypt establishes the basis of mutual obligation (covenant) between Israel and her saving god, a fundamental theme of Israelite history and religion that echoes strongly throughout much of biblical literature. Topics for discussion include: Sea and Sinai; Moses and the Elohist; historicity: Israel in Egypt?; biblical prose and poetry.

Tu 9/16

Moses and the Exodus
Texts: Exodus 1-15:21 (focus on 1–4, 14–15); Psalm 114
OTP: Story of Sargon of Agade; Annals of Merneptah
IHB: 107-119

Th 9/18

*Quiz on Genesis and Exodus*
♦ In the Beginning II: The History of Ancient Israel and Judah

The deliverance from Egypt leads directly to Sinai and its foundational covenant-giving event. We will return to this sojourn at Sinai after our study of the biblical story that runs from Joshua through 2 Kings.

I. The Emergence of Ancient Israel in Canaan

The books of Joshua and Judges bridge the gap between the pentateuchal narrative and the history of Israel in Canaan. We begin our reading of this second stage in biblical historiography with the account of Israel’s emergence in Canaan. Topics for discussion include: history writing in ancient Israel; the Deuteronomic History; Israel’s obscure origins: debates on the emergence of Israel in Canaan; Israelites and Canaanites; heroes and heroines of the pre-monarchic period.

Tu 9/23

Conquest(?) and Settlement: The Book of Joshua
Texts: Joshua 1-11; (skim 12:1–21:42); 22:1–24:32; Judges 1

IHB: 183-200

Th 9/25

In those days there was no king... The Book of Judges
Texts: Judges 2–21 (focus on 2; 4–5; 13–16; 17–18)

IHB: 203-214

II. Kingdoms: The Biblical History of Israel and Judah

We will use four class sessions to read selections from the books of Samuel and Kings, which together tell the history of the Israelite and Judahite kingdoms from their beginnings to their ends. This ca. four hundred year history (10th–6th centuries BCE) is told from the perspective of the “deuteronomic historians,” who wrote toward the end of this epoch but who used a number of earlier historical sources to tell their particular tale. We will refer to moments in this history throughout the course. Our goal is to become acquainted with this historical work: the events it narrates, the sources it reveals, the ideas that guide its structure and development. Topics for discussion include: attitudes toward kingship in ancient Israel; the Deuteronomic History: its sources and ideologies; narrative structure and development; archeology and inscriptions: extrabiblical evidence for ancient Israel and Judah; Solomon and the Jerusalem Temple; Zion theology and royal ideology.

Tu 9/30
Samuel, Saul, and the Rise of David: Israelite Monarchy

Texts: 1 Sam 1 – 15 (Samuel and Saul: the transition to monarchy); 1 Sam 16 – 2 Sam 5:10 (Saul and the rise of David);
Focus on: 1 Sam 1 + 2:11-4:1 (Samuel); 1 Sam 4:1b–7:1 [+ 2 Sam 6] (Ark Narrative); 8–10 (Samuel and Saul); 12 (deuteronomistic editing); 15:10–18:16, 28:3–19 (rejection of Saul and acceptance of David; David and Goliath); 31 (deaths of Saul and Jonathan); 2 Sam 1–5:10 (David becomes king); Deuteronomy 17:14–20 (on kingship)
Skim: 1 Sam 18:17–28:2 (Saul versus David).

IHB: 217-230

Th 10/2

David and Solomon: From Kingdom to Empire

Texts: 2 Sam 5:11 – 1 Kings 2 (from David to Solomon);
1 Kings 3 – 11 (the reign of Solomon)
Focus on: 2 Sam 7 (Nathan’s oracle); 11:1–12:24 (David and Bathsheba); 24:1–24 (census plague, site for Jerusalem Temple);
1 Kings 1–2 (death of David, succession of Solomon); 3 + 4:20–34 (wisdom, fame, and peace of Solomon); 1 kings 8:1–9:9 (Solomon’s [deuteronomistic] temple prayer);
Skim: 2 Sam 13–19 (Absalom, Absalom!); 1 Kings 5–7 (Solomon and the Jerusalem Temple); 1 Kings 9:10–11:43 (further exploits and death of Solomon).

OTP: Tel Dan Annals
IHB: 231-243

Tu 10/7

Two Nations under God: The Divided Kingdoms and the Exile of Israel

Texts: 1 kings 12 – 2 kings 17
Focus on: 1 Kings 12-16; 2 kings 11-17
Skim: 1 Kings 17–2 Kings 10 (Elija-Elisha cycle), we will return to this later.

OTP: Annals of Mesha; Annals of Sennacherib
IHB: 245-258

Th 10/9

Judah alone: The Reforming Kings and the Destruction of Jerusalem

Texts: 2 kings 18 – 25
Lamentations 1, 4
Tu 10/14  *Midterm Exam*

♦ Sinai and Law: The Constitution of Israelite Religion and Society

We now return again to Sinai, and to the authoritative social and religious legislation of ancient Israel (and later, Judaism). Our goal is to become acquainted with the literary structures and social concerns that organize and drive this important complex of legal traditions (Exodus 19:1–Deuteronomy). Topics for discussion include: laws and treaties in the ancient Near East; the Ten Commandments; Israelite society: family, clan, tribe, nation; the status of women in Israelite society; the priestly codes; temples and priesthoods; sacrifice; purity and holiness; festivals and the festival calendar; the Sabbath; Deuteronomy and the deuteronomic movement.

*Background reading:* For the following four classes read pages 121-178 in IHB.

I. The Torah of Moses: Deuteronomy, Religion, and Politics

Th 10/16

**Deuteronomy and the Deuteronomic School**

Texts:  
Review Deuteronomy 4–11; 12–26;
Focus on: Deuteronomy 4:1–41; 6; 12; 13; 16:21; 18:9–14; 26:5–9;
30:1–20 (cult centralization, apostasy and “idolatry”, historical creeds, pre- and postexilic Deuteronomists);
2 Kings 17:7–23
2 kings 22:3–23:27

II. Sinai 1: Law and Covenant

Tu 10/21

**Law, Treaty, and Covenant in Exodus and Deuteronomy**

Texts:  
Exodus 19-24, 32-34
Deuteronomy 4:44–5:33; 27–28; skim: 6–11, 12–26

OTP:  
Code of Hammurabi
III. Sinai 2: Leviticus, Priests, Festivals, and the Temple

Th 10/23

**Leviticus: The Priestly and Holiness Codes**

Texts: Leviticus 1–7 (offerings and sacrifices), 11–15 (purity, clean and unclean), 16 (day of atonement);
Leviticus 17–22 (moral and ritual holiness), 25 (sabbatical year),
26 (rewards and punishments).
(Note the additional priestly material in Numbers 1–1:10; 15–19;

Tu 10/28

**Festivals and the Temple:**

a. **Pilgrimages, the Sabbath, and the Festival Calendar**

Texts: Pilgrimages and festival calendars:
Exodus 23:14–19; 34:18, 22–23; Deuteronomy 16:1–17;
Leviticus 23:1–44; Numbers 28–29;
Sabbath:

Exodus 23:12; 34:21; 20:8–11; Deuteronomy 5:12–15; Leviticus 23:3

b. **The Jerusalem Temple and the Ark of the Covenant**

Texts: Review: 2 Sam 7:1–17; 24:18–24 (David and the Temple);
1 Kings 5–9 (Solomon and the Temple), cf. 1 Chronicles 21:18–
22:1; 2 Chronicles 3:1; 1 Sam 4:1b–7:1 [+ 2 Sam 6] (Ark Narrative);
Skim: Exodus 25-31, 35-40 (desert sanctuary);
Psalm 48

♦ **Prophets and Prophecy**

Our study of Israelite history and religion has prepared us well to explore the
prophetic books of the Hebrew Bible, which offer voluminous and unique insights into
Israelite religion, history, culture, and literature. Topics for discussion include: the role
of prophecy in Israel and the ancient Near East; the prophetic canon; prophetic schools
and traditions; the prophetic call; symbolic acts; the prophets as a source for Israelite
religion, culture, and history; Hebrew poetry; art and iconography in ancient Israel.
*Quiz on Sinai and Law*

**Introduction: Prophecy in Ancient Israel**

Texts:  
Review 1 Kings 17–2 Kings 10 (Elija-Elisha cycle);  
Focus on: 1 Kings 22; 2 Kings 1–2, 4–10;  

Isaiah 6, Jeremiah 1:4–10 (prophetic calls);  
Isaiah 20; Ezekiel 4, 5 (symbolic acts)  
Jeremiah 23:9–22 ("false prophets")

Jonah (a reluctant prophet)

**IHB:** 283-286; 261-269

**Tu 11/4**  
*Election day, no class*

**Th 11/6**  
*Paper due in class (for rewrite option)*

**Israel in the Shadow of Assyria: The Eighth Century Prophets**  
(For historical background see 2 Kings 14:23–20:19; note that Isaiah 36–39 = 2 Kings 18:13–20:19)

Texts:  
Isaiah 1, 6–11;  
Amos 1–5, 7, 9:11–15;  
Hosea 1–4, 6, 11;  
Micah 1, 3, 4

**IHB:** 286-304; 307-324

**Tu 11/11**  
*Veteran's day, no class*

**Th 11/13**

**Judah in the Shadow of Babylon: The Book of Jeremiah**  
(For historical background see 2 Kings 22–25; note that Jeremiah 52 = 2 Kings 24:18 = 25:30)

Texts:  
Jeremiah:  
(b) deuteronomistic prose narrative: 7:1–8:3; 11:1–5, 9–14; 18:1–12; 21:1–10;  
(d) letter to the exiles: 29:1–14;
Tu 11/18

By the Rivers of Babylon: The Prophets of Exile

Texts: "Second Isaiah":
Isa 40:1–11 (call)
Isa 43:14–21 (transformation of the exodus motif)
Isa 41:8–16; 42:1–4; 44:1–5; 45:1–7; 49:1–6; 50:4–9; 52:13–53:12 (Yahweh’s servant)

Ezekiel:
Ezek 1:1–3:15, 8–10
Ezek 3–4; 5:1–17 (symbolic acts)
Ezek 18 (individual responsibility)

Tu 11/20

The Writings and The Persian Period

Songs of Israel

Texts: Song of Songs (=Song of Solomon) 1, 7–8;
Psalms: 1, 2, 19, 22, 23, 24, 30, 37, 48, 93, 113, 129, 137; 104
Ruth

Tu 11/25

Wisdom Literature

Texts: Proverbs: skim 1–10, 17–24; focus on 1, 8, 10.
Job 1–7, 38–42
Tu 12/2     *Paper due in class (including rewrites)*

The Persian Period
Texts: Ezra 1, 9–10; Nehemiah 8–9, 13; Esther

OTP: Decree of Cyrus (193-195); Elephantine Letters (196-200)
IHB: 427-442

♦ The Legacy of the Hebrew Bible

The Hebrew Bible as we know it reached its final stages of development in the Hellenistic and early Roman periods. Through their creative reinterpretations of biblical traditions, ancient Jewish and early Christian communities ensured that the Hebrew Bible remained relevant and vital to future generations, and to the new cultural and historical movements that sprung from its legacy. Our course ends with a look at the future life of the Hebrew Bible, from the closing of the canon to the birth of Christianity and Rabbinic Judaism. Topics for discussion include: the formation of the biblical text; the Dead Sea Scrolls; biblical traditions and their later interpretations; the Hebrew Bible, Judaism, and Christianity.

Th 12/4

The Book of Books
Texts: Selections from the Dead Sea Scrolls, the New Testament, Church Fathers, and the Talmud (*-reserve*)

IHB: 599-604

Final Exam: Wednesday December 10, 10:10 AM -12:10 PM in JRH 202