

ANEA 510

Archaeology & the Bible

Spring 2021

Dr. Randall Younker

SYNOPSIS OF THE COURSE

CLASS & CONTACT INFORMATION

Class location:	Remote Teaching via ZOOM
Class meeting times:	February 7-11, 2021 Sunday: 5-8 pm Mon. – Thurs. 8 a.m. – 12:00 p.m.; 1:30 p.m. – 5:30p.m.
Course Website:	learninghub.andrews.edu
Instructor Telephone:	W – (269) 471-3273
Instructor Email:	younker@andrews.edu
Office location:	Old Testament Studies – Horn Museum 206
Office hours:	By Appointment

BULLETIN DESCRIPTION OF COURSE

The assembling of archaeological and ancient textual material which, interpreted from the philosophical viewpoint of the Bible, emphasizes the accuracy and authenticity of the Scripture. A study of cultures, customs, languages, and rituals that throw light on the statements of God's Word.

PROGRAM & COURSE LEARNING OUTCOMES

The following **Course Learning Outcomes** contribute to the overall Program Learning Outcomes by identifying the key learnings to be achieved by diligent work in this course:

1. To understand and explain the archaeological backgrounds of biblical persons, events, customs, and places.
2. To understand and explain how archaeology interacts with the Bible and how it continues to illuminate our understanding of the Written Word.
3. To understand and explain the major principles used in the past to interpret the archaeological data and acquaint students with different methodologies used during excavations.
4. To know and use the resources which will increase awareness of the cultures, customs, languages, and rituals that illuminate the background of the Bible.
5. To understand and demonstrate archaeology's role in relation to biblical studies and to discriminate between legitimate uses of archaeology and claims made for archaeology which exceed its proper use.

COURSE OVERVIEW

COURSE MATERIALS

Required Course Materials

1. Kenneth A Kitchen, *On the Reliability of the Old Testament* (Eerdmans, 2006). (441 pages)
2. Alfred Hoerth and John McRay, *Bible and Archaeology; An Exploration of the History and Culture of Early Civilizations* (Grand Rapids: Baker, 2005). For ISBN and price information, please see the listing at the Bookstore www.andrews.edu/bookstore. (288 pages)
3. Jennie Ebeling, Ed Write, Mark Elliott, Paul Flesher eds. *The Old Testament in Archaeology and History* (Baylor University, 2017). (556 pages)

PRE-INTENSIVE COURSE REQUIREMENTS

Reading—Read chapters 2 through 9 of Kitchen's *On the Reliability of the Old Testament* before the class begins. List on one page of a Word or WordPerfect Document 3 things you agree with and at least 2 things you disagree with in the text. **Due March 10, 2021.**

POST-INTENSIVE COURSE REQUIREMENTS

1. Projects:
 - a) Prepare a list of **three biblical texts** and/or passages (e.g., referring to a person, place, or event) which are illuminated by archaeological evidence.

- b) Submit a one-page single-spaced written report (WordPerfect or MS Word format) for *each* of these three texts/passages—each on a separate 8½ x 11 inch piece of paper. (See attached sample)—*or* prepare a single PowerPoint presentation that shows how archaeology illustrates these three texts you have chosen.
- c) The reports/Powerpoint are/is **due on or before May 3, 2021** and should include the following information:
- Student’s name, the date, and title of course.
 - The full text of the passage with its reference.
 - A short description of how the text/passage is illuminated by archaeological evidence.
 - A list of at least three bibliographic sources consulted in developing your report on that particular text/passage.
 - An explanation of how this discovery has been beneficial to you personally and/or how you may use this information in your future ministry/work.
 - Reports will be evaluated on the basis of clarity, completeness, and compelling data.

2. Sermons

Students will have to write two sermons implementing the course material. Write the sermon in your normal way.

All projects must be submitted before or on May 3, 2019

Course topics and assignments have been selected to contribute to learning and evaluating these Course Learning Outcomes (CLOs) as follows:

Date	Topic	Assignment Due	CLOs Addressed
Feb 7	Significance of Archaeology; Forgotten Treasure; Development of Biblical Archaeology		PO (4); MAPMIN SLO (1,2,3,7)
Feb 8	Biblical Creation and Archaeology; Biblical Flood and Archaeology; Patriarchs		PO (1,2,3,4); MAPMIN SLO (4,5,6,7)
Feb 9	Joseph and Egypt; Exodus		PO (1,2,3,4); MAPMIN SLO (4,5,6,7)
Feb 10	Conquest and Settlement, Monarchy, Divided Monarchy		PO (1,2,3,4); MAPMIN SLO (4,5,6,7)

MORE ABOUT THE COURSE

TIME EXPECTATIONS FOR THE COURSE

US Credit-Hour Regulations

For every semester credit, the Andrews University credit hour definition requires that:

Courses for professional masters' degrees (e.g. MDiv) include 15 instructor contact hours and 30 hours of independent learning activities.

The calculation of hours is based on the study skills of the average well-prepared graduate student.

Students weak in these skills:

- 1) may require more time and should consider taking fewer classes each semester; and
- 2) can find skill development assistance through the Seminary Study and Research Skills Colloquia, the AU Writing Center, and AU Student Success office.

In order to achieve the outcomes of this course, learning time will be distributed as follows:

Professional Masters' Programs		
3 Credits		
Instructor Contact Hours	Face to Face Instructional Time (via Zoom)	35 hrs
	Other Instructor-Directed Activities	10 hrs
Independent Learning Activities	Reading	65 hrs
	Written Reports/Powerpoints	8 hrs
	Sermons	17 hrs
Total Hours:		135 hours

GUIDELINES FOR COURSE ASSIGNMENTS

Grades are based on the independent learning activities below which provide practice toward, and assessment of, the learning outcomes of this course. The grade weighting for each assignment is provided in the right-hand column. Specific due dates are given in the Course Overview above.

Assignment Description	Weighting
1. Projects	40%
2. Sermons	40%
3. Class Participation	20%
Total	100%

* For grading rubrics that specify grading criteria in more detail, see Appendices.

In order to make grading fair for everyone, grades will be assigned on the basis of the above requirements alone. No individual arrangements will be made for those requesting last minute grade adjustment or extra credit.

Class Attendance

Students are required to be physically present on every class period of the course. Attendance is required because much of the learning process takes place in the classroom (see, Seminary Bulletin). Absence, tardiness, and non-participation in class discussions will negatively reflect on final grade. Active and positive class participation will enhance your academic success.

Passing Grades

Students must have 65% of all class assignments to pass the course.

Submission of Assignments

All projects must be submitted before or on **May 3, 2021**.

Late Submission

Late submission is not possible.

ABOUT YOUR INSTRUCTOR



Randall W. Younker is Professor of Old Testament and Biblical Archaeology and Director of the Institute of Archaeology at Andrews University in Berrien Springs, Michigan. He received his M.A. and Ph.D. in Near Eastern Archaeology from the University of Arizona under William G. Dever. He also holds a degree in Religion and an MA in Teaching Biology (Pacific Union College). Randy has been a field archaeologist for the last 40 years working in Israel, Jordan, Cyprus and Sicily where he has directed and co-directed numerous archaeological projects. He has co-edited eight books and published or co-published over 75 scholarly and professional articles and reviews. His publications include contributions to the *Anchor Bible Dictionary*, *The Archaeology of Society in the Holy Land* (edited by Tom Levy), and *Peoples of the Old Testament World* (1998), the *Oxford Handbook on the Archaeology of the Levant* (2014) and *The Old Testament in Archaeology and History* (2017). He also edited and contributed to *Ancient Ammon* (1999) and *Crossing Jordan* (2007) and *The Madaba Plains Project: Forty Years of Archaeological Research into Jordan's Past* (2011). He was also a consultant for the National Geographic publication, *The Letter and the Scroll: What Archaeology tells us about the Bible* (2009). He has taught the course, *Issues in Origins* at the Seminary for the last 34 years.

OTHER COURSE-RELATED POLICIES

Attendance

Regular attendance is required at all classes and other academic appointments. When the total number of absences exceeds 10% of the total course appointments, the teacher may assign a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

Academic Integrity

The Seminary expects its students to exhibit rigorous moral integrity appropriate to ministry leaders representing Jesus Christ. Complete honesty in academic matters is a vital component of such integrity. Any breach of academic integrity in this class is subject to discipline. Consequences may include receipt of a reduced or failing grade, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university. A record of academic integrity violations is maintained by the University Student Academic Integrity Council. Repeated and/or flagrant offenses will be referred to an Academic Integrity Panel for recommendations on further penalties.

Academic Dishonesty includes:

- Plagiarism in which one fails to give credit every time use is made of another person's ideas or exact words, whether in a formal paper or in submitted notes or assignments. Credit is to be given by use of:
 - Correctly designed and inserted footnotes each time one makes use of another individual's research and/or ideas; and
 - Quotation marks placed around any exact phrases or sentences (3 or more words) taken from the text or speech of another individual.
- Presenting another's work as one's own (e.g., placement exams, homework assignments);
- Using materials during a quiz or examination other than those explicitly allowed by the teacher or program;
- Stealing, accepting, or studying from stolen quizzes or examination materials;
- Copying from another student during a regular or take-home test or quiz;
- Assisting another in acts of academic dishonesty
- Submitting the same work or major portions thereof, without permission from the instructors, to satisfy the requirements of more than one course.

For additional details see: https://www.andrews.edu/academics/academic_integrity.html

Academic Accommodations

If you qualify for accommodation under the American Disabilities Act, please see contact Student Success in Nethery Hall 100 (disabilities@andrews.edu or 269-471-6096) as soon as possible so that accommodations can be arranged.

Use of Electronics

No recording or streaming is permitted in seminary courses.

Courtesy, respect, and professionalism dictate that laptops and cell phones are to be used only for class-related activities during class time.

Communications and Updates

Email is the official form of communication at Andrews University. Students are responsible for checking their Andrews University e-mail, Moodle, and iVue alerts regularly.

LearningHub Access

Andrews University Learning Hub hosts this course online. Your Learning Hub username and password are the same as your Andrews username and password. Use the following contact information if you need technical assistance at any time during the course, or to report a problem with LearningHub.

Username and password assistance	helpdesk@andrews.edu	(269) 471-6016
Technical assistance with Learning Hub	dlit@andrews.edu	(269) 471-3960
Technical assistance with your Andrews account	http://andrews.edu/hdchat/chat.php	

Emergency Protocol

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

Please Note: The instructor reserves the right to revise the syllabus, with the consensus of the class, at any time during the semester for the benefit of the learning process. The up-to-date Course Description for this course may be found at www.learninghub.andrews.edu .

Sample Report on a Biblical Text using archaeology to illustrate

Student Name

Date of Submission

Course Number & Title

PASSAGE

Mark 15: 22 *And they brought Him to the place Golgotha, which is translated, Place of a Skull. And they tried to give Him wine mixed with myrrh; but He did not take it. And they crucified Him, and divided up His garments among themselves, casting lots for them, to decide what each should take.*

ARCHAEOLOGICAL CONNECTION

The bones of a man identified on the ossuary as “Yehohanan, son of Hagakol” were discovered in a tomb north of the Old City of Jerusalem. The bones of the feet were still pierced by an iron nail, indicating that the man had been crucified.

BIBLIOGRAPHICAL SOURCES

Haas, Nico. “Anthropological Observations on the Skeletal Remains from Giv’at ha-Mivtar,” *Israel Exploration Journal* 20:1–2 (1970): 38–59.

Fitzmeyer, Joseph. “Crucifixion in Palestine, Qumran Literature, and the New Testament.” *Catholic Biblical Quarterly* 40 (Oct 1978): 493–513.

Tzaferis, Vassilios. “Crucifixion: The Archaeological Evidence,” *Biblical Archaeology Review* 11 (Jan/Feb 1985): 44–53.

Yadin, Yigael. “Epigraphy and Crucifixion,” *Israel Exploration Journal* 23 (1973): 18–22. dZias, Joseph, and Eliezer Sekeles, “The Crucified Man from Givat ha-Mivtar: A Reappraisal,” *Biblical Archaeologist* 48 (Sept 1985): 190–191.

USE OF THE INFORMATION



The remains of Jehohanan do more than simply confirm that crucifixion was a form of capital punishment practiced during the days of Jesus. They also shed light on the method of crucifixion, a subject the gospels do not elaborate on. The feet were placed on either side of the main beam of the cross, and an iron nail driven through the ankle into the cross. The arm bones showed abrasion marks, indicating that the nails pierced the arm prior to the wrist, rather than piercing the palm of the hand. Disks or “washers” made of olive-wood were placed between the head of the nail and the body to prevent the victim from pulling loose.

Crucifixion nail and ankle bone of Jehohanan

APPENDIX 2: INTERPRETING LETTER GRADES

Letter Grades and Percentages

95-100%	A	80-84%	B	65-69%	C
90-94%	A-	75-79%	B-	60-64%	C-
85-89%	B+	70-74%	C+	55-59%	D

THE A GRADE

An A grade is given only when a student not only fulfills the criteria for a B grade, but in doing so demonstrates an advanced academic aptitude for content knowledge, critique, synthesis and independent insight, while exhibiting highly developed communication skills and professional publication standards that would allow them to pursue a highly competitive academic career.

THE B GRADE

The B grade is a sign that you have competently fulfilled all of the requirements stipulated for an assessment or competency evaluation. It is a very good grade and demonstrates a high level of the knowledge, insight, critical competence and professional presentation standards essential for an individual wishing to pursue a career as a professional leader in ministry.

THE C GRADE

The C grade differs only from a B grade in that the traits outlined in the B grade above are not consistently applied. However, with diligence and by applying feedback from your lecturer, the academic process can provide opportunity for a student to improve their consistency, and hence, their grade.

THE D GRADE

The D grade points to a limited level of knowledge, insight, and critique, as well as to inadequate quality of written work. This may be because of a lack of time management on the part of the student, difficulty grasping the concepts being taught, use of English as a second language, or a personal issue that is affecting one's concentration and motivation levels. Again, with diligence, applying feedback from your lecturer, and seeking services offered by the University like the writing lab or the counseling center, the academic process can provide an opportunity for a student to significantly improve their performance.

THE F GRADE

A failing grade is given when very limited or no demonstrable competency has been observed.

APPENDIX 3: PROGRAM LEARNING OUTCOMES

MASTERS PROGRAMS

1. MA in Pastoral Ministry (MAPM)

- 1) Deliver effective biblically-based sermons
- 2) Demonstrate proper biblical interpretation skills
- 3) Understand the historical-theological development of the Seventh-day Adventist Church
- 4) Exhibit capability for training church members for evangelism
- 5) Demonstrate an understanding of how to empower church members for leadership
- 6) Exhibit capability for reaching specific social groups

2. Master of Divinity (MDiv)

- 1) (Character) Models spiritual humility, maturity and integrity grounded in a living experience with God in joyful assurance of His salvation, nurtured by the sanctifying presence and power of the Holy Spirit.
- 2) (Scholarship) Manifests the practices of a Biblical scholar-theologian engaging the Bible, Christian/Adventist heritage and professional resources with theological maturity for personal growth and for facilitating the theological competence of others.
- 3) (Discipleship & Evangelism) Demonstrates personal commitment, passion and essential skills for discipleship and evangelism, while equipping members to carry out ministry within the scope of the local and global mission of the Seventh-day Adventist church.
- 4) (Leadership) Exercises creative and visionary leadership as a minister and servant of Christ, discerning the needs, spiritual gifts and potential of others, in order to equip and engage in their God-given ministries.
- 5) (Worship) Facilitates enriching corporate worship that brings diverse peoples into the transforming presence of God.
- 6) (Administration/Management) Engages the abilities of self and others to strategically steward personal and corporate resources including time, health, finances, property and service in areas of spiritual giftedness.
- 7) (Relationships) Models effective relationships with people of diverse cultures, backgrounds, character, and persuasions, reflecting the wisdom, compassion, and discernment of Jesus through the work of the Spirit.

APPENDIX 4: BIBLIOGRAPHY OF RECOMMENDED BOOKS & RESOURCES

List of books and journal articles from which the materials/information for the class were drawn:

- Aharoni, Y.
1982 *The Archaeology of the Land of the Bible*. Translated by Anson Rainey. Philadelphia: Westminster Press.
- Albright, W. F.
1971 *The Archaeology of Palestine*. Gloucester: Peter Smith.
- Aling, C.
1981 *Egypt and Bible History*. Grand Rapids: Baker.
- Ben-Tor, A., ed.
1992 *The Archaeology of Ancient Israel*. New Haven: Yale University Press.
- Borowski
2003 *Daily Life in Biblical Times*. Atlanta: Society of Biblical Literature.
- Burrows, M.
1957 *What Mean These Stones*. New York: Meridian Books.
- Campbell, E. F., and Freedman, D. N., eds.
1970 *The Biblical Archaeologist Reader*. Vol. 3. Garden City: Doubleday & Company.
1983 *The Biblical Archaeologist Reader*. Vol. 4. Sheffield: Almond.
- Cornfield, G., ed.
1976 *Archaeology of the Bible: Book by Book*. New York: Harper & Row.
- Currid, J. D.
1999 *Doing Archaeology in the Land of the Bible: A Basic Guide*. Grand Rapids: Baker.
- Ebling, H. et al (eds).
2017 *The Old Testament in Archaeology and History*. Waco, TX: Baylor University.
- Finegan, J.
1947 *Light From the Ancient Past*. Princeton: Princeton University Press.
1992 *The Archaeology of the New Testament: The Life of Jesus and the Beginning of the Early Church*. Rev. ed. Princeton : Princeton University Press.
- Frank, H. T.
1971 *Bible, Archaeology and Faith*. Nashville: Abingdon Press.
- Free, J. P., and Vos, H. F.
1992 *Archaeology and Bible History*, rev. ed. Grand Rapids, MI: Zondervan.
- Freedman, D. N., and E. F. Campbell, eds.
1964 *The Biblical Archaeologist Reader*. Vol. 2. Garden City: Doubleday & Company.
- Freedman, J.
1972 *Manners and Customs of the Bible*. Plainfield: Logos International.
- Hallo, W. W., and Younger, K. L.
2003 *The Context of Scripture*. 3 vols. Leiden: Brill.
- Harrison, R. K.
1963 *The Archaeology of the Old Testament*. New York: Harper & Row.
- Heaton, E. W.
1956 *Everyday Life in Old Testament Times*. London: B.T. Batsford.
- Heidel, A.
1942 *The Babylonian Genesis*. Chicago: University of Chicago Press.
- Hoerth, A. J., and McRay, J.
2005 *Bible Archaeology: An Exploration of History and Culture of Early Civilizations*. Grand Rapids, MI: Baker.

- Hoffmeier, J. K.
 1997 *Israel in Egypt: The Evidence For the Authenticity of the Exodus Tradition*. New York: Oxford University.
- Hoffmeier, J. K., and Millard, A., eds.
 2004 *The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions*. Grand Rapids, MI: Eerdmans.
- Horn, S. H.
 1978 *Biblical Archaeology After 30 Years (1948-1978)*. Berrien Springs: Horn Archaeological Museum.
 1980 *The Spade Confirms the Book*. Rev. ed. Washington, D.C.: Review and Herald Publishing Association.
- Kaiser, W. C.; and Garrett, D., eds.
 2006 *Archaeological Study Bible*. Grand Rapids, MI: Zondervan.
- Kenyon, K. M.
 1979 *Archaeology in the Holy Land*. London: Ernest Benn Ltd.
- Kenyon, K. M., and P. R. S. Moorey
 1987 *The Bible and Recent Archaeology*. Atlanta: John Knox Press.
- King, P. J., and Stager, L. E.
 2001 *Life in Biblical Israel*. Louisville: Westminster John Knox Press.
- Kitchen, K. A.
 1966 *Ancient Orient and Old Testament*. Downers Grove: Inter Varsity Press.
 1977 *The Bible in its World Today*. Downers Grove: Inter Varsity Press.
 2003 *On the Reliability of the Old Testament*. Grand Rapids, MI: Eerdmans.
- Lapp, P. W.
 1969 *Biblical Archaeology and History*. New York: The World Publishing Company.
- Mazar, A.
 1990 *Archaeology of the Land of the Bible, vol. 1 (10,000-586 B.C.E.)*. New York: Doubleday.
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 1997 *The Oxford Encyclopedia of Archaeology in the Near East*. 5 vols. Oxford: Oxford University Press.
- Millard, A. R., and Wiseman, D. J.
 1980 *Essays on the Patriarchal Narratives*. Winona Lake, IN: Eisenbrauns.
- Orlinsky, H. M., ed.
 1981 *Israel Exploration Journal Reader*, 2 vols. Jersey City, NJ: Ktav.
- Prichard, J.
 1969 *Ancient Near Eastern Texts*. 3rd. ed. Princeton: Princeton University Press.
- Richard, S., ed.
 2003 *Near Eastern Archaeology: A Reader*. Winona Lake, IN: Eisenbrauns
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- Stern, E., ed.
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- Stern, E.; Geva, H.; and Paris, A.
 2008 *New Encyclopedia of Archaeological Excavations in the Holy Land*, vol. 5 (Supplemental Volume). Jerusalem: Israel Exploration Society.
- Thomas, D. W.
 1978 *Archaeology and Old Testament Study*. Oxford: Clarendon Press.

- Thompson, J. A.
1982 *The Bible and Archaeology*. Grand Rapids: Eerdmans.
- Unger, M. F.
1966 *Archaeology and the Old Testament*. Grand Rapids: Zondervan.
- Wiseman, D. J., and E. Yamauchi
1981 *Archaeology and the Bible: An Introductory Study*. Grand Rapids: Zondervan.
- Wright, G. E., and D. N. Freedman
1961 *The Biblical Archaeologist Reader*. Vol. 1. Garden City: Doubleday & Company.
- Wright, G. E.
1962 *Biblical Archaeology*. Philadelphia: Westminster Press.
- Yamauchi, E.
1972 *The Stones and the Scriptures*. Grand Rapids: Baker Book House.

For additional books and articles, see also the Seminary Library Portal at
<http://libguides.andrews.edu/religion> .