

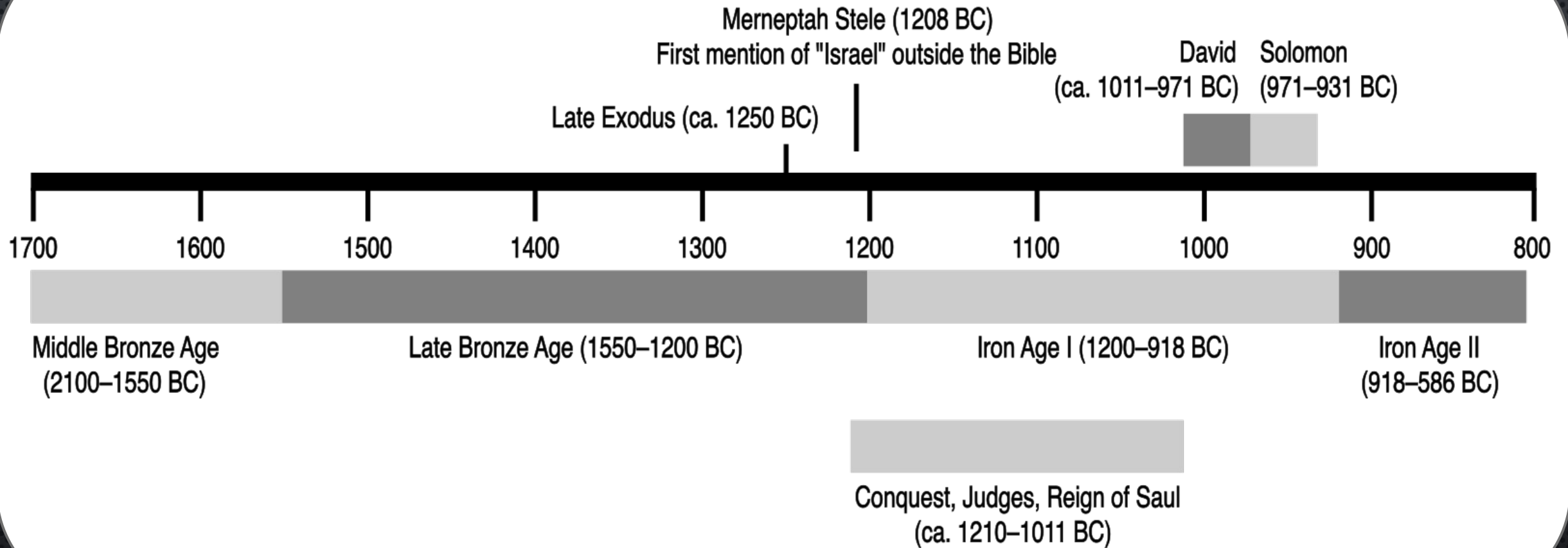
Session 2:

Conquest and Settlement

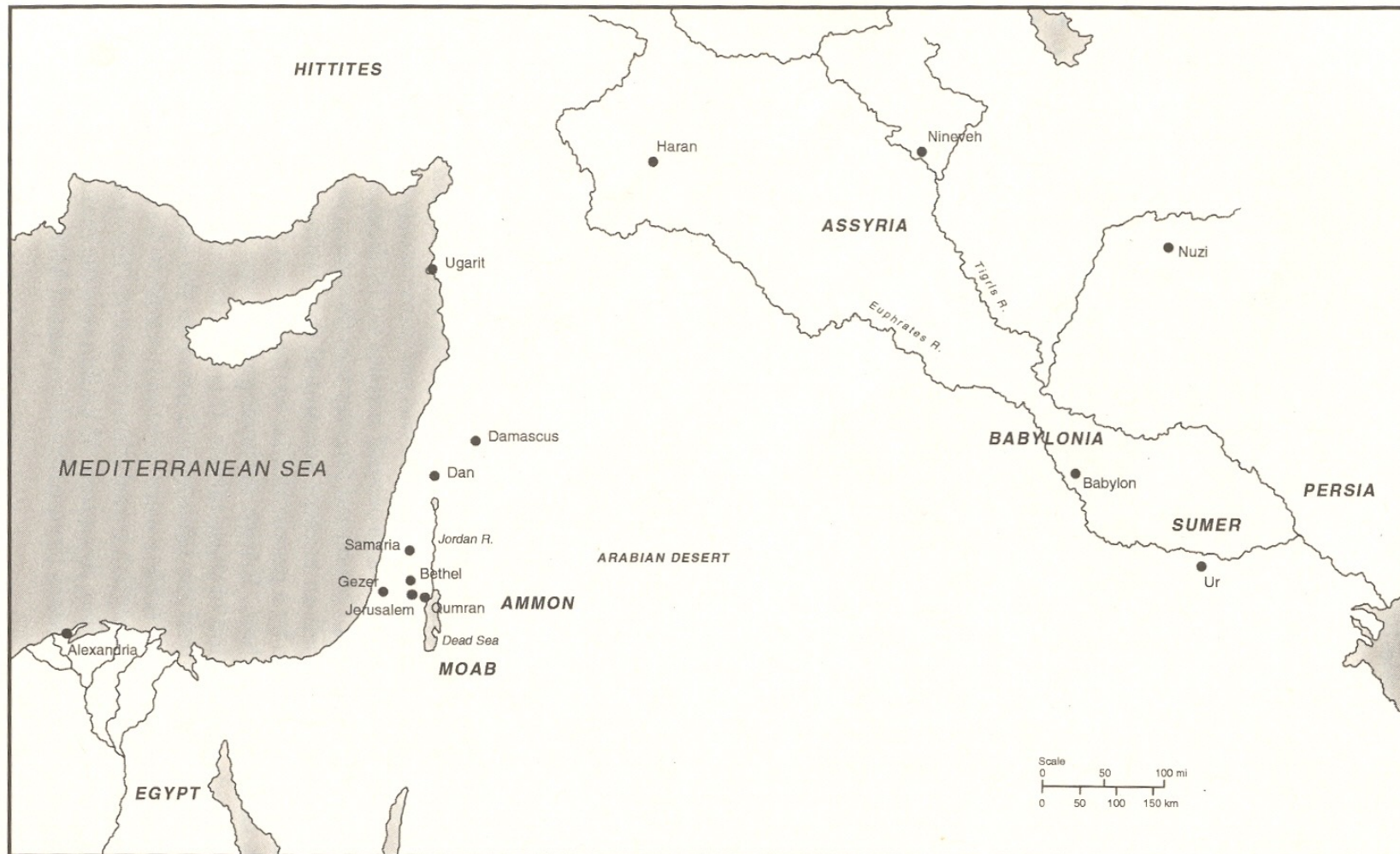
Emergence Winter Sessions, 2022–23



Basic Chronology



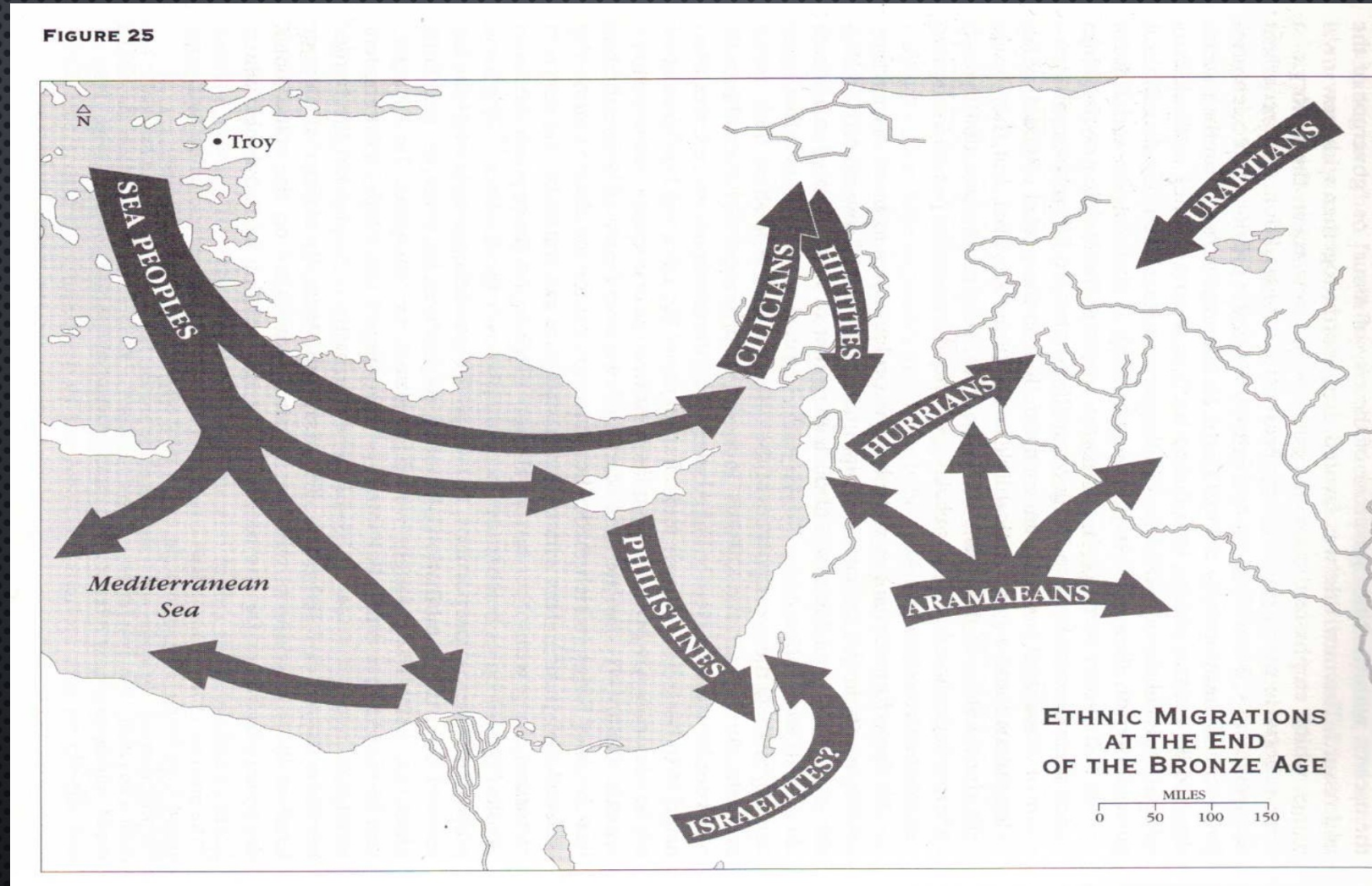
The Ancient Near East



The Ancient Near East

Marc Van De Mieroop, *A History of the Ancient Near East ca. 3000–323 BC* (Oxford: Blackwell, 2004).

Late Bronze Age Migrations



William W. Hallo and William Kelly Simpson, *The Ancient Near East: A History* (2d ed.; Fort Worth: Harcourt, 1998), 114.

“And when you have crossed over the Jordan, you shall set up these stones, concerning which I command you today, on Mount Ebal, and you shall plaster them with plaster. And there you shall build an altar to Yahweh your God, an altar of stones. You shall wield no iron tool on them; you shall build an altar to Yahweh your God of uncut stones. And you shall offer burnt offerings on it to Yahweh your God, and you shall sacrifice peace offerings and shall eat there, and you shall rejoice before Yahweh your God. And you shall write on the stones all the words of this law very plainly.”

Deuteronomy 27:4–8

“At that time Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, just as Moses the servant of Yahweh had commanded the people of Israel, as it is written in the Book of the Law of Moses, ‘an altar of uncut stones, upon which no man has wielded an iron tool.’ And they offered on it burnt offerings to Yahweh and sacrificed peace offerings.”

Joshua 8:30–31

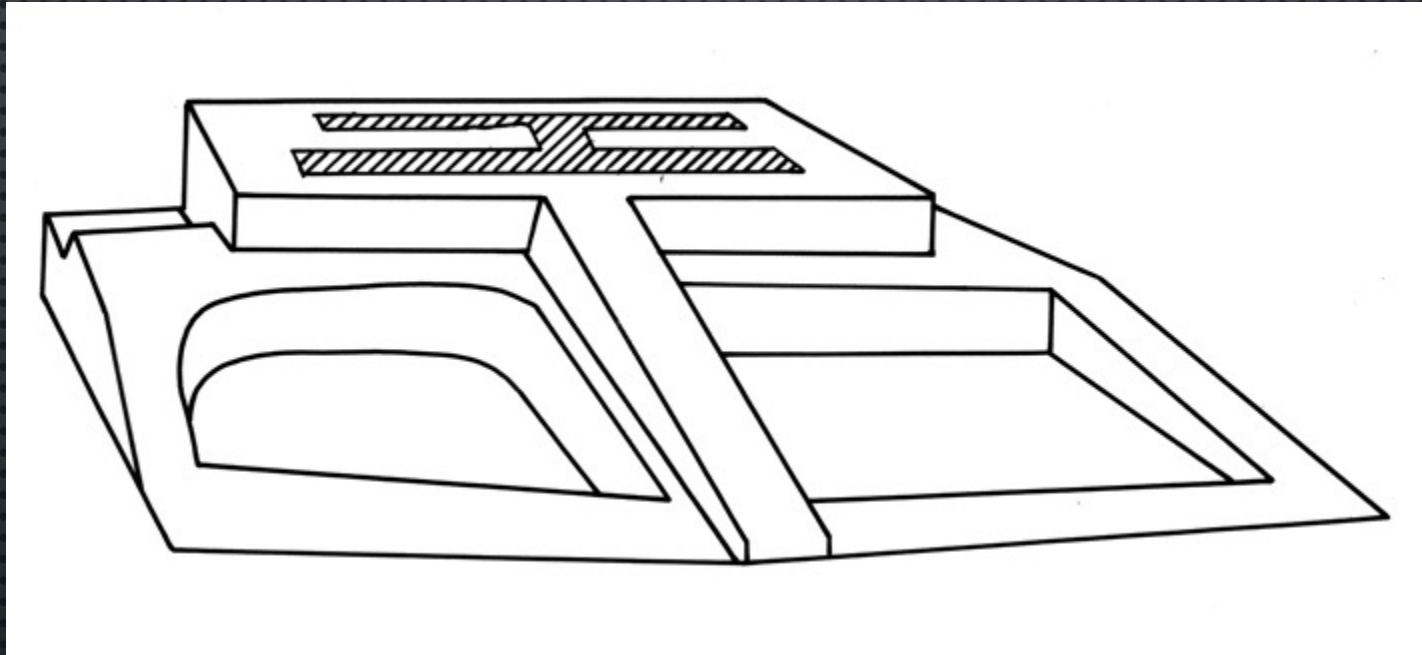
The Altar on Mount Ebal



The Altar on Mount Ebal



The Altar on Mount Ebal



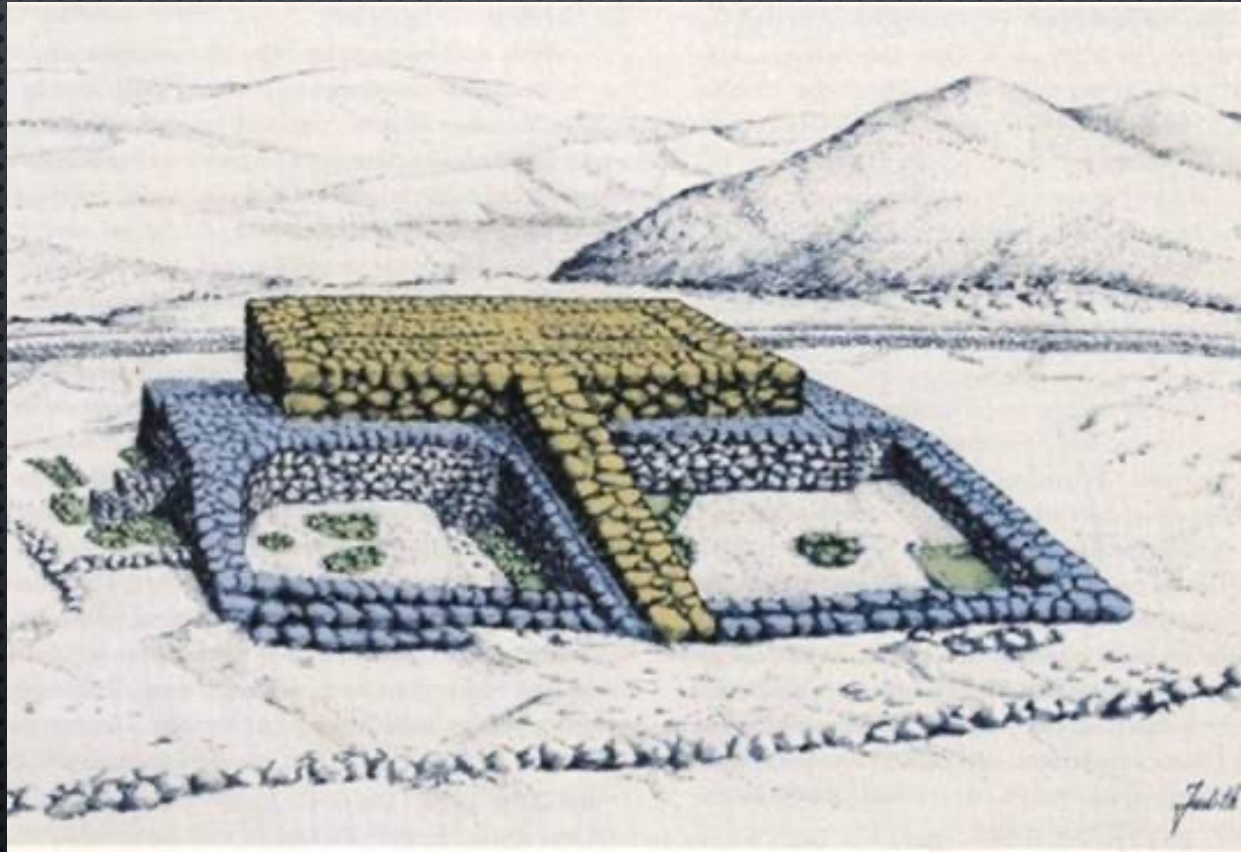
Isometric reconstruction of central structure
in Area A at Mt. Ebal—Stratum IB

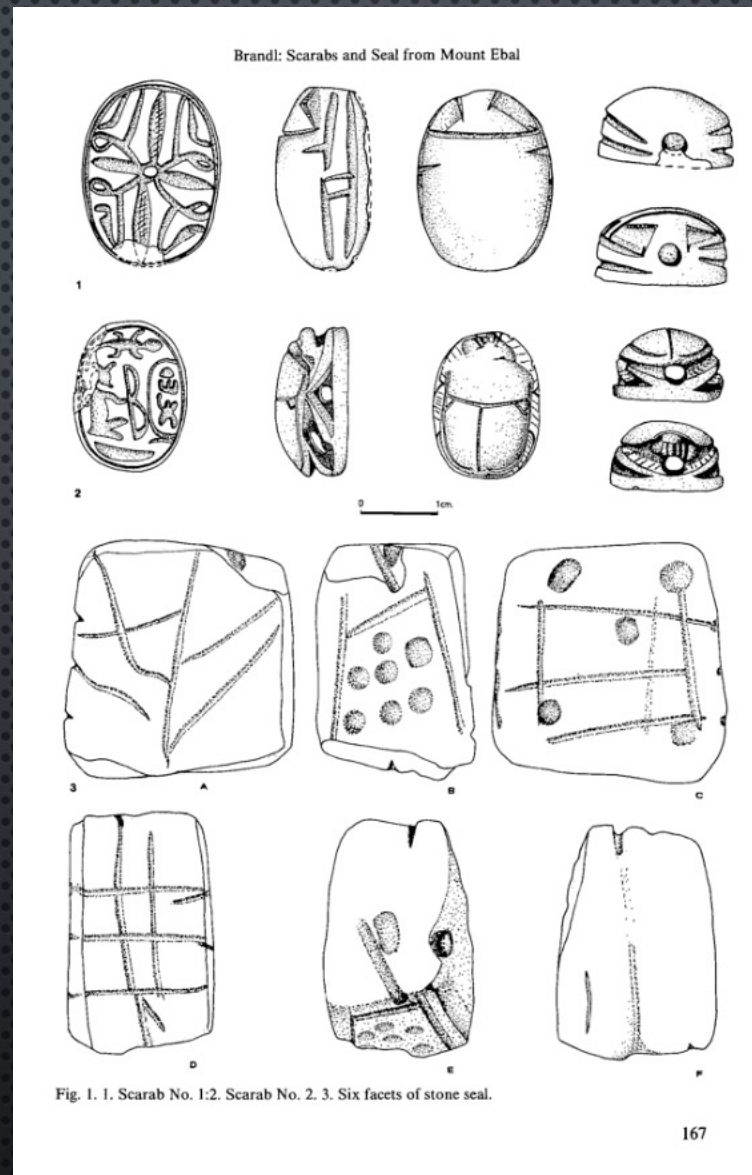
Adam Zertal, "Ebal, Mount (Place)," *Anchor Yale Bible Dictionary*
(New York: Doubleday, 1992), 256.

“If you make me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it. And you shall not go up by steps to my altar, that your nakedness be not exposed on it.”

Exodus 20:25–26

The Altar on Mount Ebal





Baruch Brandl, “Two Scarabs and a Trapezoidal Seal from Mount Ebal,”
Tel Aviv 13–14 (1986–87): 167.

The Conquest Model

(W. F. Albright, G. E. Wright, John Bright)

“And they burned the city with fire, and everything in it. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of Yahweh.”

Joshua 6:24

“So Joshua burned Ai and made it forever a heap of ruins, as it is to this day.”

Joshua 8:28

“But none of the cities that stood on mounds did Israel burn, except Hazor alone; that Joshua burned.”

Joshua 11:13

“And when Yahweh your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant . . .”

Deuteronomy 6:10

“Israel consisted of elements already resident within Canaan. . . . According to the biblical narrative, the ancestors of the Israelite nation lived in Canaan for centuries prior to the Egyptian sojourn. Indeed, New Kingdom Egypt deported a great many farmers and tradesmen from Canaan to Egypt, and to the Egyptians no significant difference between Canaanites and the ancestors of Israel would be discernible. They would speak the same language, share the same physical features, and likely share much material culture. Moreover, as practitioners of mixed agriculture and pastoralism, many cultural affinities would like the Israelites and Canaanite peasantry. So in Israelite settlements we should not expect to see the kind of distinct material culture that characterizes early Philistine sites.”

Lawson G. Stone, “Early Israel and Its Appearance in Canaan,”
in *Ancient Israel’s History: An Introduction to Issues and Sources*, ed. Bill T. Arnold and Richard S. Hess
(Grand Rapids: Baker, 2014). 155.

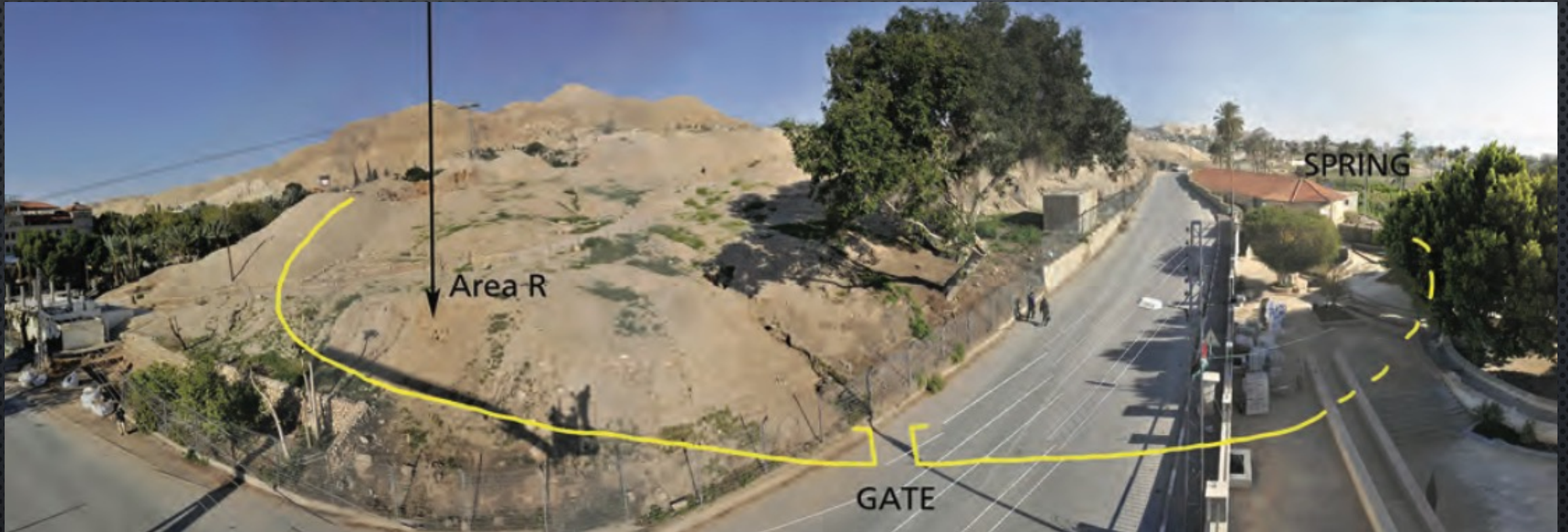
Tell es-Sultan (Jericho)

“And they burned the city with fire, and everything in it. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of Yahweh.”

Joshua 6:24



Tell es-Sultan (Jericho)



Lorenzo Nigro, “The Italian-Palestinian Expedition of Tell es-Sultan, Ancient Jericho (1997–2015): Archaeology and Valorisation of Material and Immaterial Heritage,” in *Diggin Up Jericho: Past, Present, and Future*, ed. Rachael Thyrza Sparks, Bill Finlayson, Bart Wagemakers, and Josef Mario Briffa (Oxford: Archaeopress, 2020), 187.

Jericho's LB I-II Mudbrick Wall



Figure 25. LB I-II mudbrick wall on top of Cyclopean Wall 4 (after Garstang 1931, pl. II).

“In the following stage of LB IIB [i.e., 1300–1200 BC], the site was still occupied, in spite of the claimed lack of Mycenaean pottery, which led Garstang to conclude that the city had been abandoned (Garstang 1934, 116–117; Kenyon 1951, 113). The absence of Mycenaean pottery in an inland centre may not be chronologically meaningful. Moreover, as on the eastern flank of Spring Hill (Square H III), Kenyon uncovered dwellings dating to this period (Kenyon 1981, 371), and it seems clear that the ‘Middle Building’ was still in use. LB IIB layers were heavily cut by levelling operations carried out in the Iron Age, and this explains the scarcity of 13th century materials.

“LB II layers were also detected on the southern and eastern flank of the tell by the Italian-Palestinian Expedition in Areas A, E and T, as well as to the north-west, in Austro-German trenches. The overall stratigraphy of Tell es-Sultan through time may explain why Late Bronze Age layers were mostly preserved all around the tell on its flanks but were almost completely cut away from its top by Iron Age, Roman, Hellenistic and Byzantine building activities.”

Nigro, 202–204.

“Joshua laid an oath on them at that time, saying, ‘Cursed before Yahweh be the man who rises up and rebuilds this city, Jericho. ‘At the cost of his firstborn shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.’”

Joshua 6:26

“In his days Hiel of Bethel built Jericho. He laid its foundation at the cost of Abiram his firstborn, and set up its gates at the cost of his youngest son Segub, according to the word of Yahweh, which he spoke by Joshua the son of Nun.”

1 Kings 16:34

Et Tell (Ai?)



““The fact that these widely variant views about Israelite origins all claim archaeological support simply illustrates, in my opinion, that the archaeological evidence is ambiguous, or essentially neutral, on the subject.”

J. Maxwell Miller, “Old Testament History and Archaeology,” *BA* 50 (1987): 55–63.

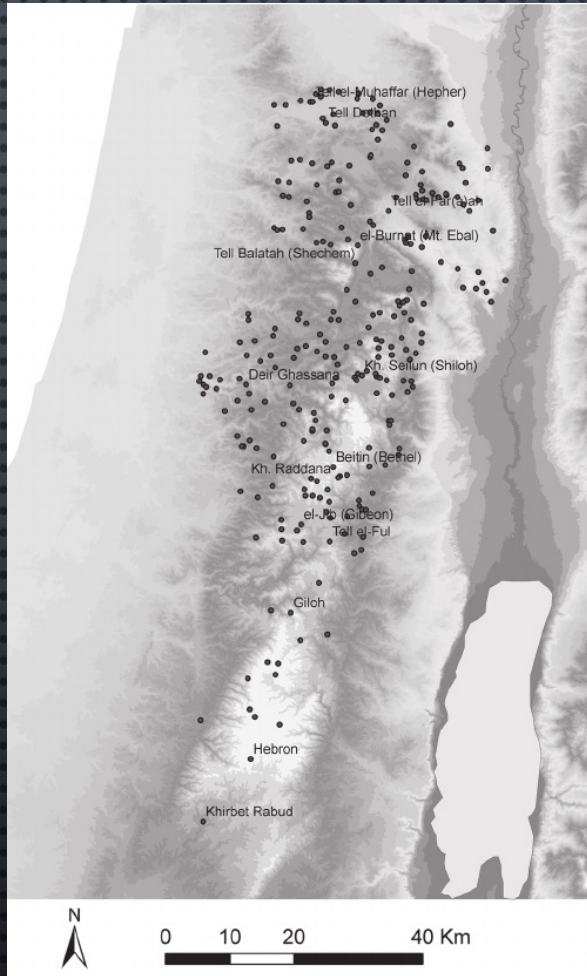
Tell el-Qedah (Hazor)



“And Joshua turned back at that time and captured Hazor and struck its king with the sword, for Hazor formerly was the head of all those kingdoms. And they struck with the sword all who were in it, devoting them to destruction; there was none left that breathed. And he burned Hazor with fire. And all the cities of those kings, and all their kings, Joshua captured, and struck them with the edge of the sword, devoting them to destruction, just as Moses the servant of Yahweh had commanded. But none of the cities that stood on mounds (*tillām*) did Israel burn, except Hazor alone; that Joshua burned.”

Joshua 11:10–13

Iron Age Highland Settlements



Alessio Palmisano, “Settlement Patters and Interactions in the West Bank Highlands in the Iron Age I Period: A New Approach,” in *Time and History in the Ancient Near East: Proceedings of the 56th Recontre Assyriologique Internationale at Barcelona 26–30 July 2010*, Lluís Feliu, J. Llop A. Millet Albà and Joaquín Sanmartín (University Park, PA: Penn State University Press, 2013).

Israelite Settlement According to Joshua/Judges



Barry J. Beitzel, *The New Moody Atlas of the Bible* (Chicago: Moody Press, 2009), 128.

Population Change in Canaan by Century

- 12,000 at the end of the Late Bronze Age (13th century).
- 55,000 by the early Iron Age (12th century).
- 75,000 by the 11th century.

“This extraordinary increase in population in the Iron I cannot be explained only by natural population growth of the few Late Bronze Age city states in this region: there must have been a major influx of people into the highlands in the twelfth and eleventh centuries BCE. ”

William G. Dever, *What Did the Biblical Writers Know and When Did They Know It: What Archaeology Can Tell Us about the Reality of Ancient Israel* (Grand Rapids: Eerdmans, 2001), 110.

Israelite Highland Settlement



Omer Sergi, "The Formation of Israelite Identity in the Central Canaanite Highlands in the Iron Age I–IIA,"
Near Eastern Archaeology 82.1 (March 2019): 42–51.

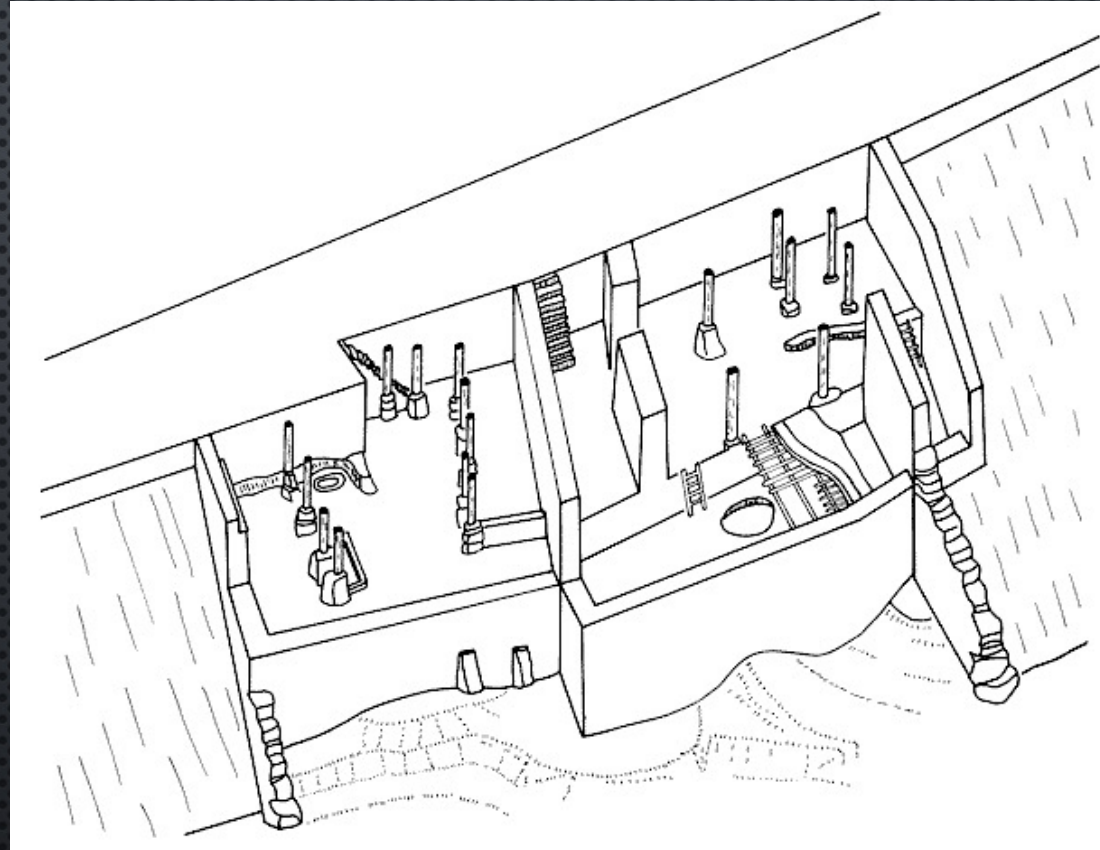
Tell Seilun (Shiloh)



Tell Seilun (Shiloh)



Tell Seilun (Shiloh)



Isometric reconstruction of Tell Seilun area C.

Israel Finkelstein, "Seilun, Khirbet," *Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 1071.

“Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. . . . therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh.”

Jeremiah 7:12, 14

“. . . then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth.”

Jeremiah 26:6

“Why have you prophesied in the name of Yahweh, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without inhabitant’?”

Jeremiah 26:9

Footprint Enclosure (“Gilgal”?), Bedhat es-Sha‘ab



Medinet Habu Mortuary Temple (Rameses III, 1186–1155 BC)



“The foreign countries made a conspiracy in their islands. All at once the lands were removed and scattered in the fray. No land could stand before their arms, from Hatti, Kode, Carchemish, Arzawa, and Alashiya on, being cut off at [one time]. A camp [was set up] in one place in Amor. They desolated its people, and its land was like that which has never come into being. They were coming forward toward Egypt, while the flame was prepared before them. Their confederation was the Philistines, Tjeker, Shekelesh, Denye(n), and Weshesh, lands united. They laid their hands upon the lands as far as the circuit of the earth, their hearts confidence and trusting: “Our plans will succeed!”

Those who reached my frontier, their seed is not, their heart and their soul are finished forever and ever. Those who came forward together on the sea, the full flame was in front of them at the river-mouths, while a stockade of lances surrounded them on the shore. They were dragged in, enclosed, and prostrated on the beach, killed, and made into heaps from tail to head. Their ships and their goods were as if fallen into the water.”

John A Wilson, “The War against the Peoples of the Sea,” ANET 262–639.

Medinet Habu Mortuary Temple (Rameses III, 1186–1155 BC)



“Ashdoda”



Tel Miqne (Ekron) Inscription

“The temple (“house”) (that)
Achish, son of Padi, son of
Ada, son of Ysd, son of Ada,
son of Ya‘ir, ruler of Ekron
built
for PTGNY, his lady. May
she bless him
and guard him and prolong
his days, and bless his land.”



