

Session 3:

# The United Monarchy

Emergence Winter Sessions, 2022–23





Relative chronology

Absolute chronology



# Assyrian *Limmu* Lists





“In the eponymate of Ashur-taklak, chamberlain, against Arpad.

In the eponymate of Ilu-issiya, governor of Assur, against Hazaz.

In the eponymate of Nergal-eresh, governor of Rasappa, against Ba'al.

In the eponymate of Mannu-ki-Adad, governor of Raqmat, against Damascus.

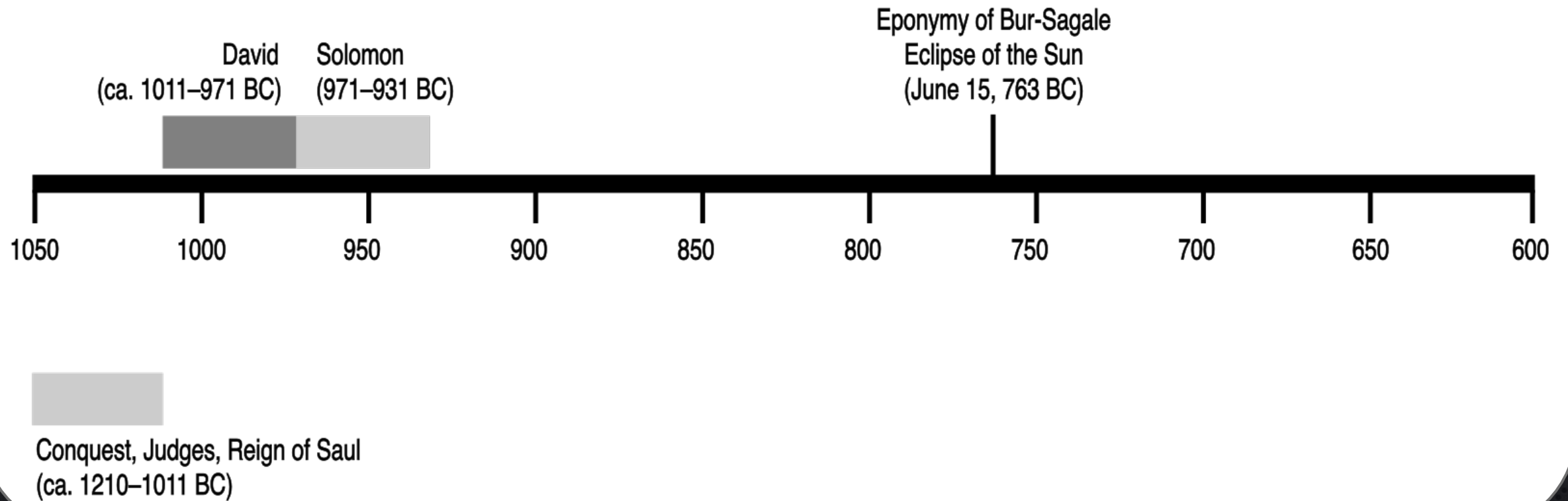
In the eponymate of Ninurta-mukin-nishi, of Habruri, against Hatarikka'; plague.

In the eponymate of Bur-sagale, of Guzan, revolt in the citadel of Assur; in the month of Siwan there was an eclipse of the sun.”

Alan Millard, “Assyrian Eponym Canon,” *COS* 1.136.



# Establishing an Absolute Dating







## The Kurkh Monolith (Shalmaneser III)

“In the eponymy of Dayān-Aššur (853 BC), in the month of Iyyar, the fourteenth day, I departed from Nineveh. . . .

I departed from the city of Saḥlala. . . .

I departed from the Euphrates. . . .

I departed from the city of Aleppo. . . .

I departed from the city of Arganâ. I approached the city of Qarqar. I razed, destroyed and burned the city of Qarqar, his royal city. 1,200 chariots, 1,200 cavalry, (and) 20,000 troops of Hadad-ezer (*Adad-idri*) of Damascus; 700 chariots, 700 cavalry, (and) 10,000 troops of Irḥulēni, the Hamathite; 2,000 chariots, (and) 10,000 troops of Ahab, the Israelite (*Sir'alāia*) . . . .”

K. Lawson Younger, Jr., “Kurkh Monolith,” COS 2.113A.



# The Black Obelisk (Shalmaneser III)





# The Black Obelisk (Shalmaneser III)

“In my twenty-first regnal year (eponymy of Adad-rimani, 841), I crossed the Euphrates for the twenty-first time. . . .

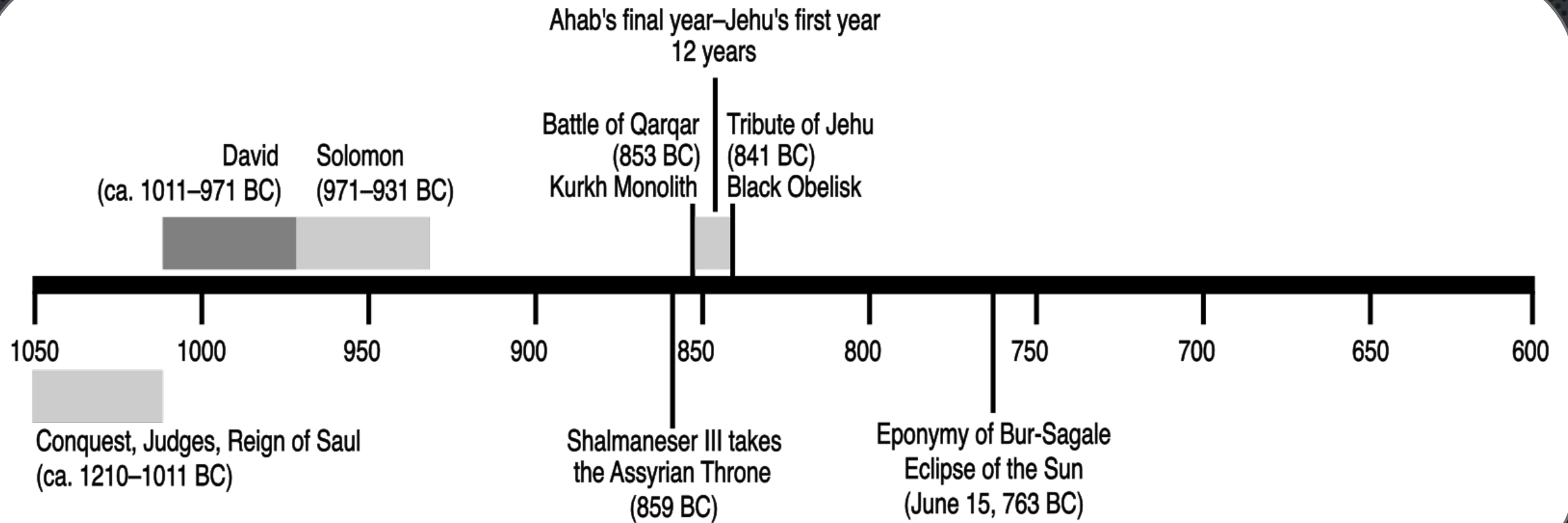


*Epigraph 2:*

“I received the tribute from Jehu (*Ia-ú-a*) (the man) of Bīt Ḫumri: silver, gold, a golden bowl, a golden goblet, golden cups, golden buckets, tin, a staff of the king’s hand, (and) javelins(?). “

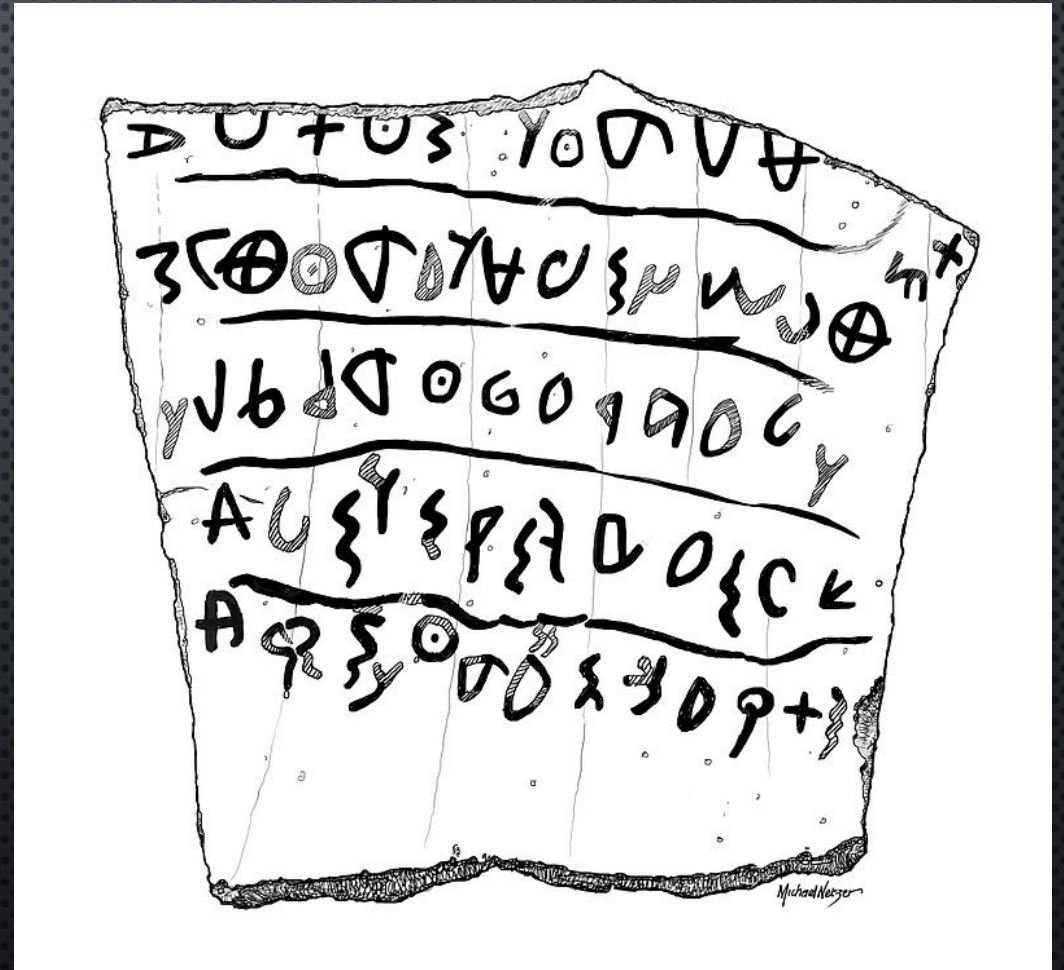
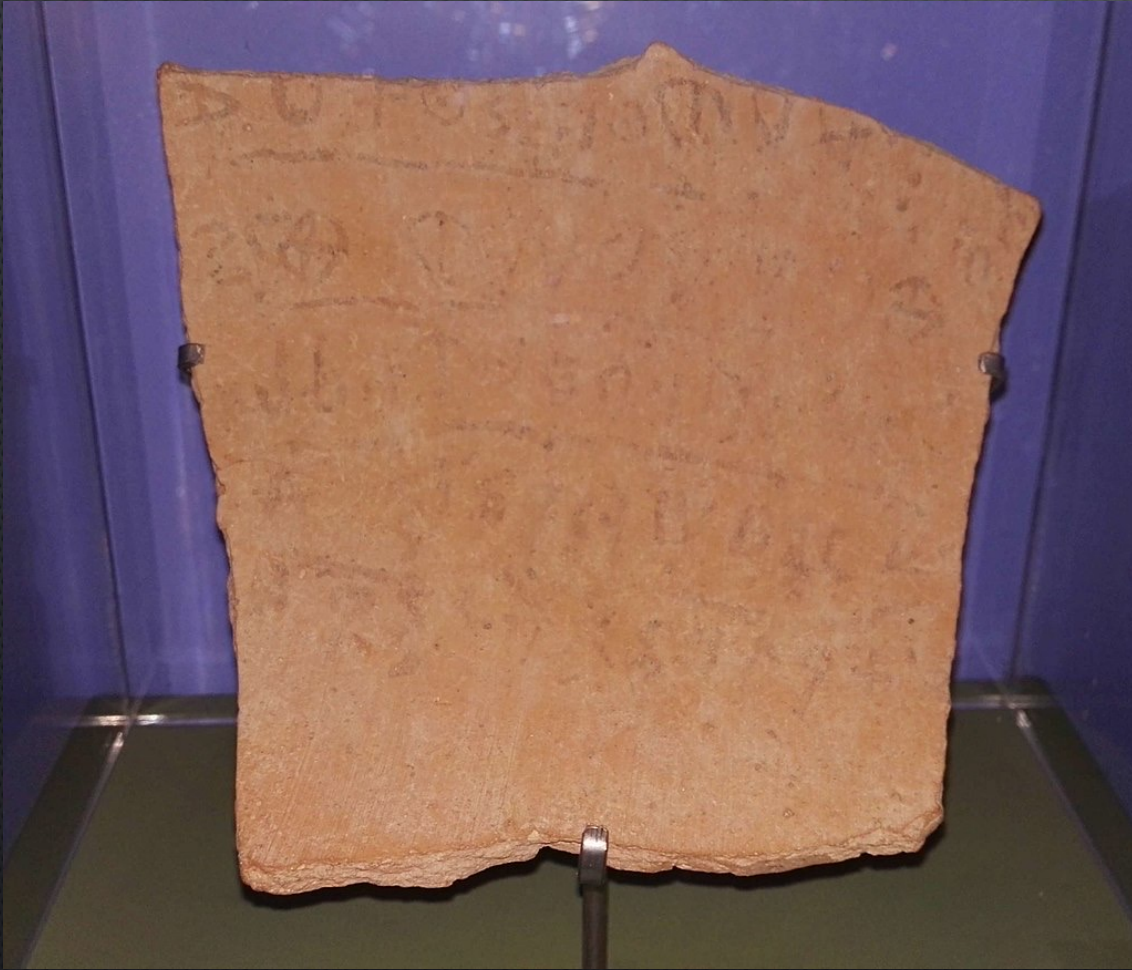


# Establishing an Absolute Dating





# Khirbet Qeiyafa Ostrakon



1050–970 BC



# Khirbet Qeiyafa Ostrakon (Émile Puech translation)

*l' t'sq : w'bd '[l]: l: [b]zh*

“Do not oppress, and serve God: I: . . . despoiled him/her.

*špt (?) wbk 'lm[n] (?) šlt*

The judge and the widow wept; he had the power

*bgr. wb 'll . qšm(?) yḥd :*

over the resident alien and the child, he eliminated them together.

*' [d]m wśrm ysd mlk :*

The men and the chiefs/officers have established a king.

*ḥm <ššm> 'bdm : mdrt .*

He marked 60[?] servants among the communities/habitations/generations.”

Émile Puech, “L'Ostrakon de Khirbet Qeiyafa et les débus de la royauté en Israël,” *Revue biblique* 117 (2010): 117.



# Khirbet Qeiyafa Ishbaal Inscription



“Išba‘al son of Beda”

Yosef Garfinkel, Mitka R. Golub, Haggai Misgav, and Saar Ganor,  
“The ’Išba‘al Inscription from Khirbet Qeiyafa,” *BASOR* 373 (2015): 224.



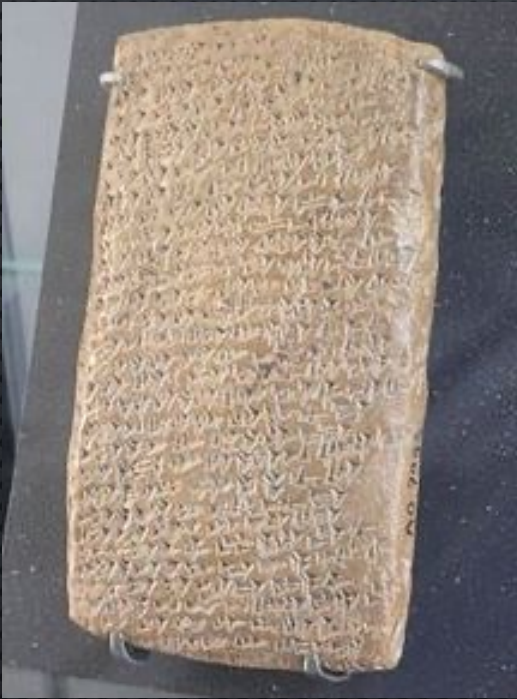
# The Kingdoms of Saul, David, and Solomon





# Amarna Letters

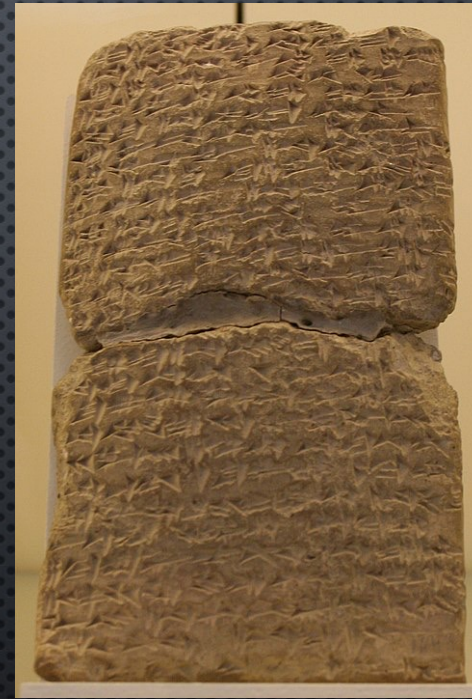
EA 287:



“I sent [as gift]s to the king, my lord, [x] prisoners, 5,000 . . . [. . .], and 8 porters for the caravans of the k[in, my lord].”

William L. Moran, *The Amarna Letters* (Baltimore: Johns Hopkins University Press, 1992), 328. Lines 52–55.

EA 288:



“[. . . c]came to me. . . . [. . .]. I gave over [to *his* char]ge 10 slaves. Šuta, the commissioner of the king, ca[me t]o me; I gave over to Šuta’s charge 21 girls, [8]0 prisoners, as a gift for the king, my lord.”

*Ibid.*, 331. Lines 16–22.



“Because buildings in Jerusalem have traditionally been constructed of stone rather than brick, Jerusalem’s builders have traditionally excavated to bedrock to secure both firm foundations and building stones. As observed by Shiloh, these building practices have prevented the accumulation of superimposed archaeological strata characteristic of tells.”

Jane M. Cahill, “Jerusalem at the Time of the United Monarchy: The Archaeological Evidence, in *Jerusalem in Bible and Archaeology: The First Temple Period*, ed. Andrew G. Vaughn and Ann E. Killebrew (Atlanta: SBL, 2003), 18.



# The Stepped Stone Structure (millo?)





# The Large Stone Structure

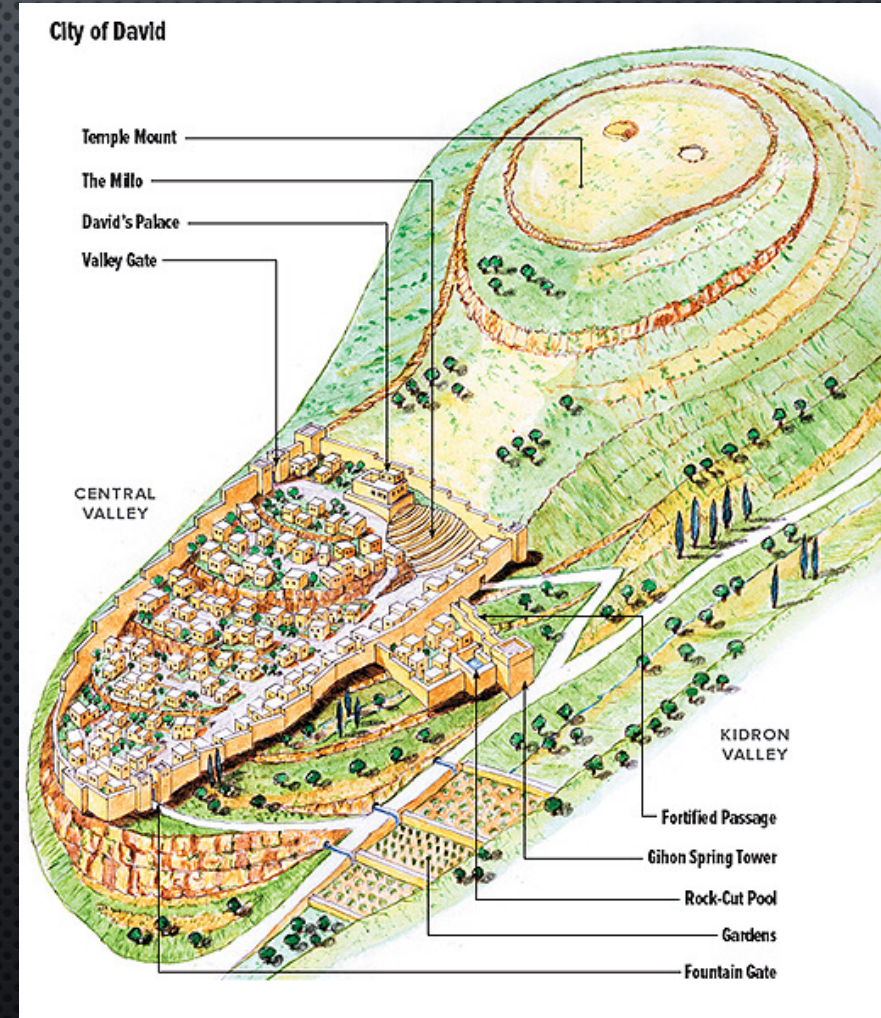




# Jerusalem



Photo courtesy of Garo Nalbandian.



© Leen Ritmeyer



# Seal Impressions Found Near the Large Stone Structure



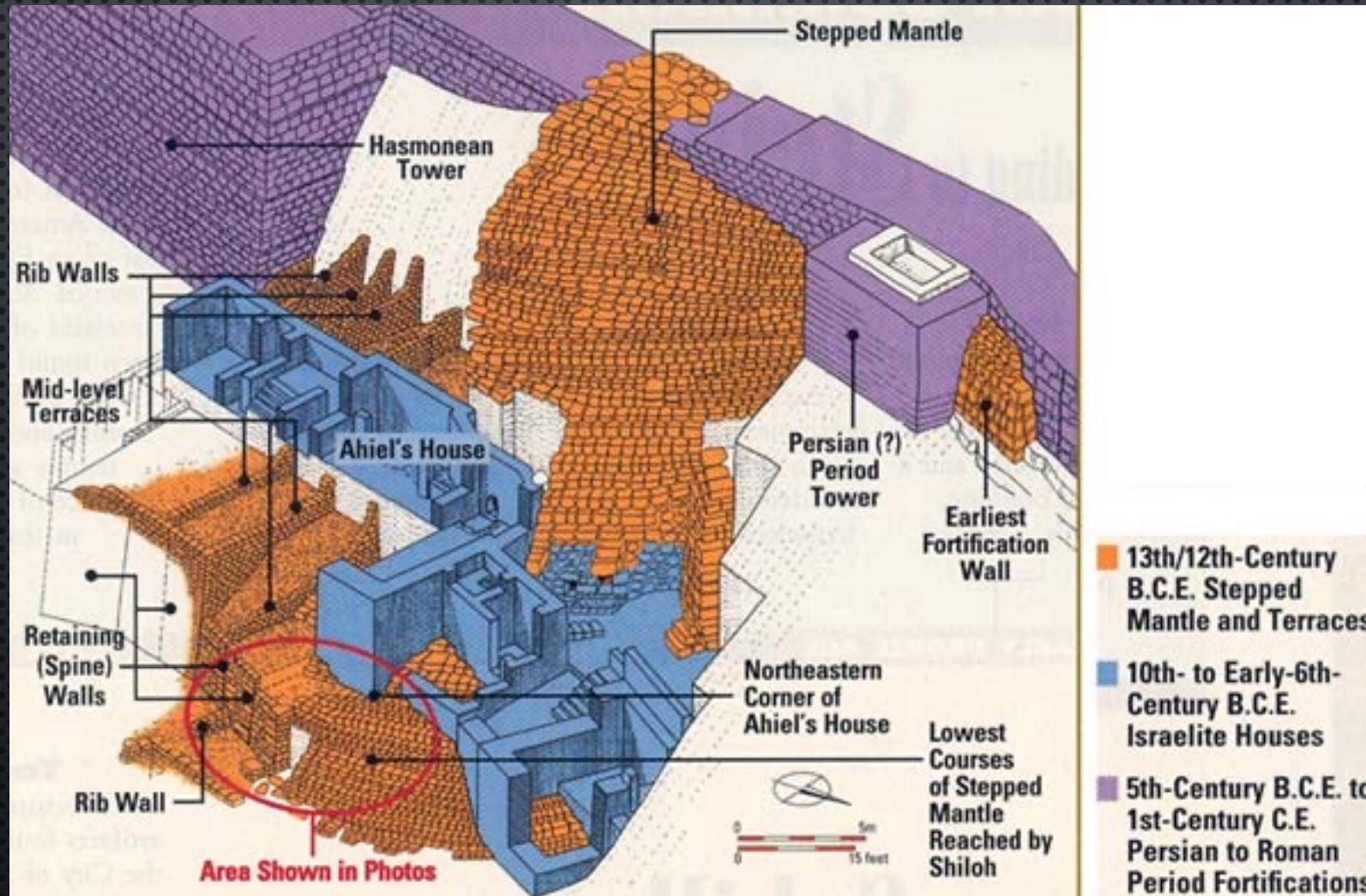
“King Zedekiah sent Jehucal the son of Shelemiah . . . To Jeremiah the prophet, saying . . .” (Jer 37:3)



“Now . . . Gedaliah the son of Pashhur . . . Was saying to all the people . . .” (Jer 38:1)



# Jerusalem Excavated Area



Courtesy of City of David Society. Drawing by Leen Ritmeyer.



“In sum, the archaeological evidence demonstrates that during the time of Israel’s united monarchy, Jerusalem was fortified, served by two water-supply systems, and populated by a socially stratified society that constructed at least two residential quarters—one located inside and the other located outside—the city’s fortification wall. . . . Stratum 14 of Shiloh’s excavations in the City of David appears to evidence the time during which Jerusalem emerged as capital of Israel’s united monarchy in the mid-to-late tenth century B.C.E.”

Jane M. Cahill, “Jerusalem at the Time of the United Monarchy: The Archaeological Evidence, in *Jerusalem in Bible and Archaeology: The First Temple Period*, ed. Andrew G. Vaughn and Ann E. Killebrew (Atlanta: SBL, 2003), 72.

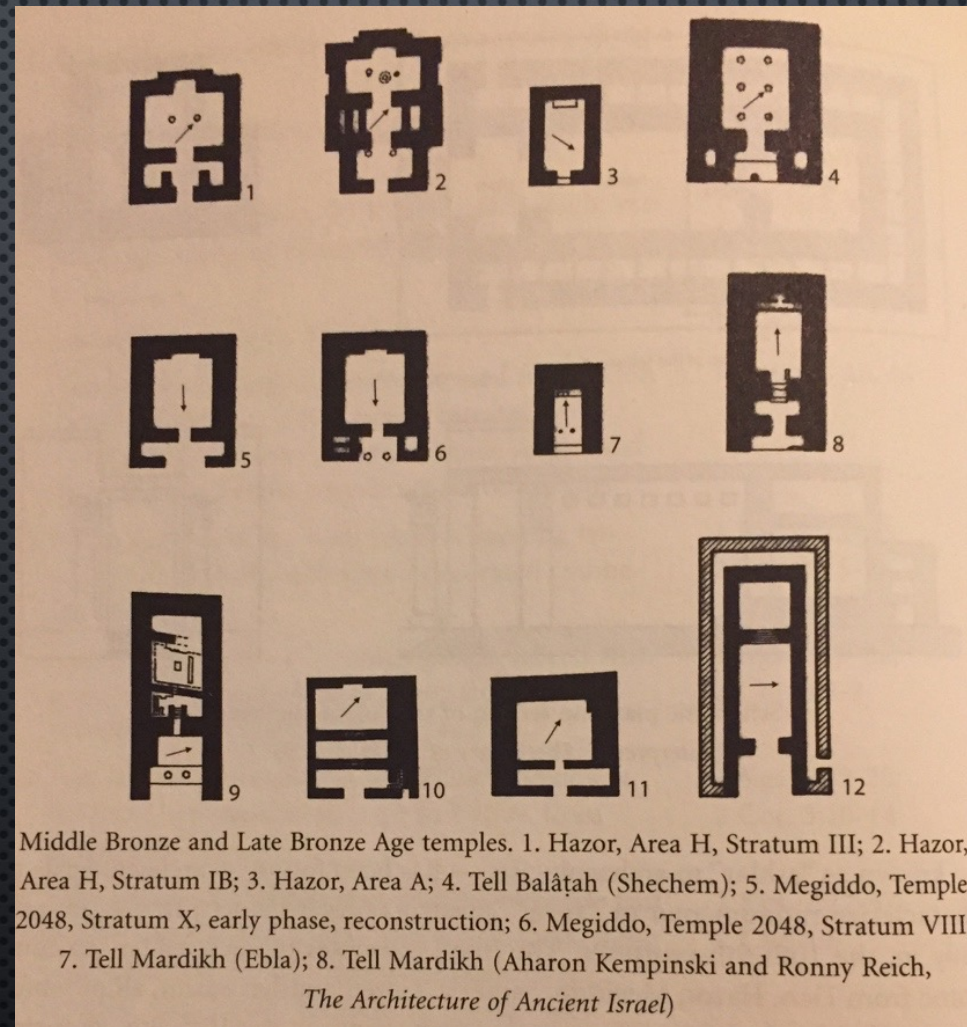


“The fact is that we now have direct Bronze and Iron Age parallels for *every single feature* of the ‘Solomonic temple’ as described in the Hebrew Bible; and the best parallels come from, and only from, the Canaanite-Phoenician world of the 15th–9th centuries.”

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), 145, emphasis original.



# Bronze and Iron Age Temples



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), 148.



“[Solomon] lined the walls of the house on the inside with boards of cedar. From the floor of the house to the walls of the ceiling, he covered them on the inside with wood, and he covered the floor of the house with boards of cypress.”

1 Kings 6:15



“When the house was built, it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built.”

1 Kings 6:7

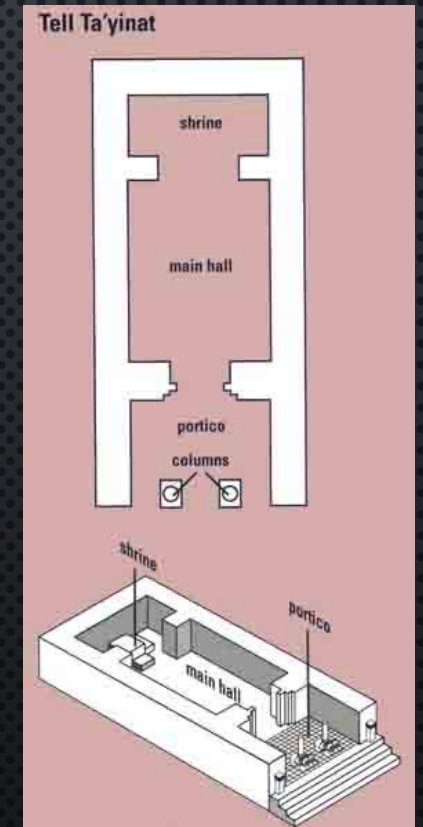
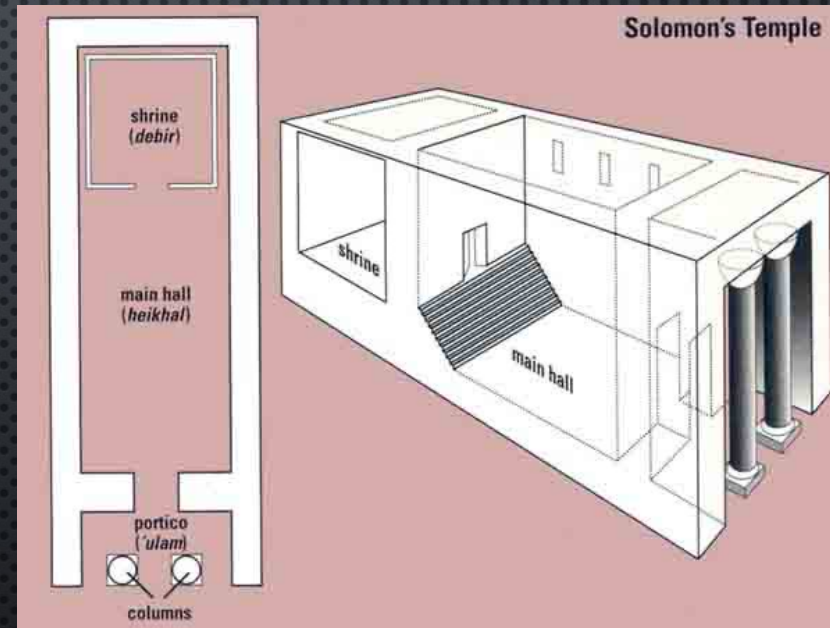
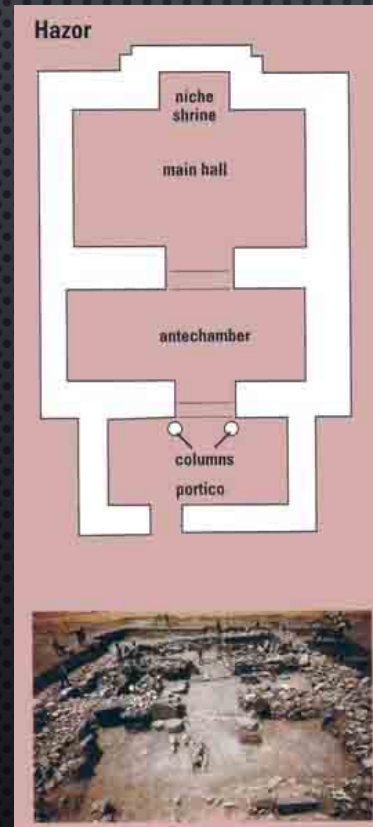
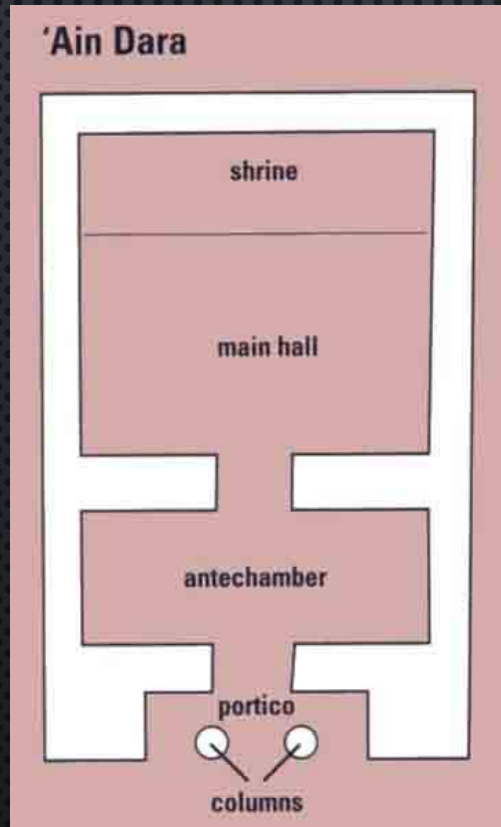


Megiddo Ashlar Blocks



“He set up the pillars at the vestibule of the temple. He set up the pillar on the south and called its name Jachin, and he set up the pillar on the north and called its name Boaz.”

1 Kings 7:21





“And David arose and went with all the people who were with him from Baale-Judah to bring up from there the ark of God, which is called by the name of Yahweh of hosts who sits enthroned on the cherubim.”

2 Samuel 6:2



# Megiddo Ivory (Canaanite)

ca. 1300–1140 BC





## More Fun with Cherubim!



Arslan Tash, 9th century BC



Samaria, 9th century BC



# ‘Ain Dara Temple (Syria)





# ‘Ain Dara Temple (Syria)



Peter Grünwald, Deutsches Archäologisches Institute, Orientabteilung, Berlin



# ‘Ain Dara Temple (Syria)



Tadateru Nishiura, the Tokyo National Research Institute of Cultural Properties



# ‘Ain Dara Temple (Syria)





# The Tel Dan Inscription





“[ s]aid [ ] and cut [a treaty?]  
[ ]’l my father; he went up [against him when] he fought at Ab[el?].  
And my father lay down; he went to his [fathe]rs.  
Now the king of I[s]rael earlier invaded the land of my “father”; [but] Hadad  
made me, myself, king.  
And Hadad went before me; [and] I departed from seven [ ]  
of my kingdom/kings. And I killed {“two” *based on context*} [power]ful ki[ng]s,  
who harnessed thou[sands of ch]ari-  
ots and thousands of horsemen; and [I killed Jo]ram, son of [Ahab], king of  
Israel. And [I] killed [Ahaz]yahu, son of [Joram]; [and I overthr]  
ew Bēt-David (Judah). And I set [ ]  
their land [ ]  
another and [ ] [*and Jēhu, son of Nimshi*] ruled over Is[rael ] [And I]  
besieged [ ]”

K. Lawson Younger, Jr., *A Political History of the Arameans:  
From Their Origins to the End of Their Polities* (Atlanta: SBL Press, 2016), 593–97.



# The Mesha Stele/Moabite Stone

“Now the Gadite had settled in the land of  
Atarot from antiquity;  
and the king of Israel had fortified for  
himself Atarot.

But I fought against the town,  
and took it.

And I slew all the people.

The town became Kemosh's and Moab's.

And I brought back from there the Davidic  
altar hearth (*'r' l dwdw*)”

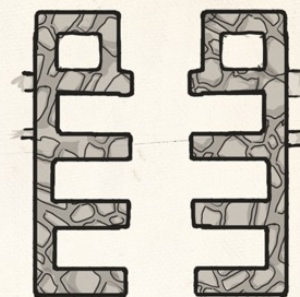




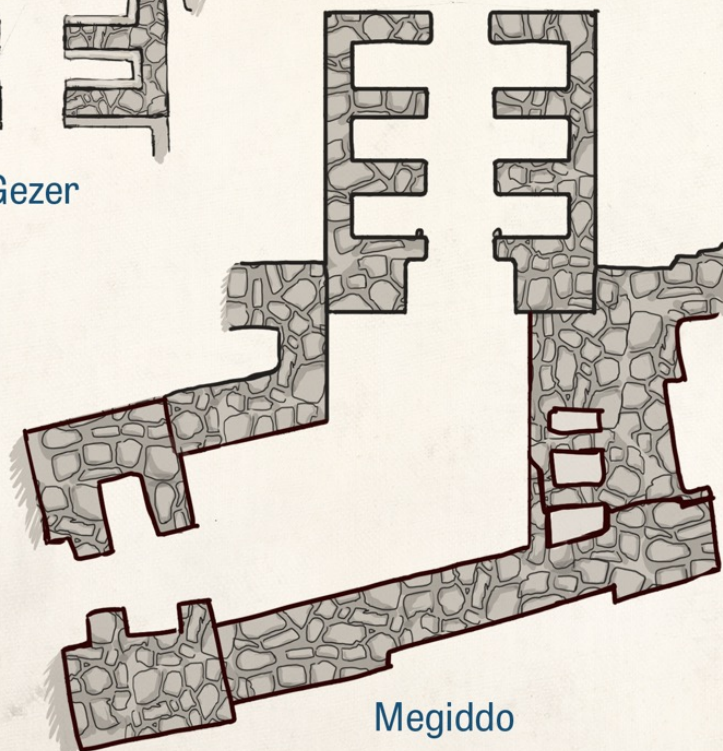
## Solomon's Gates



Gezer



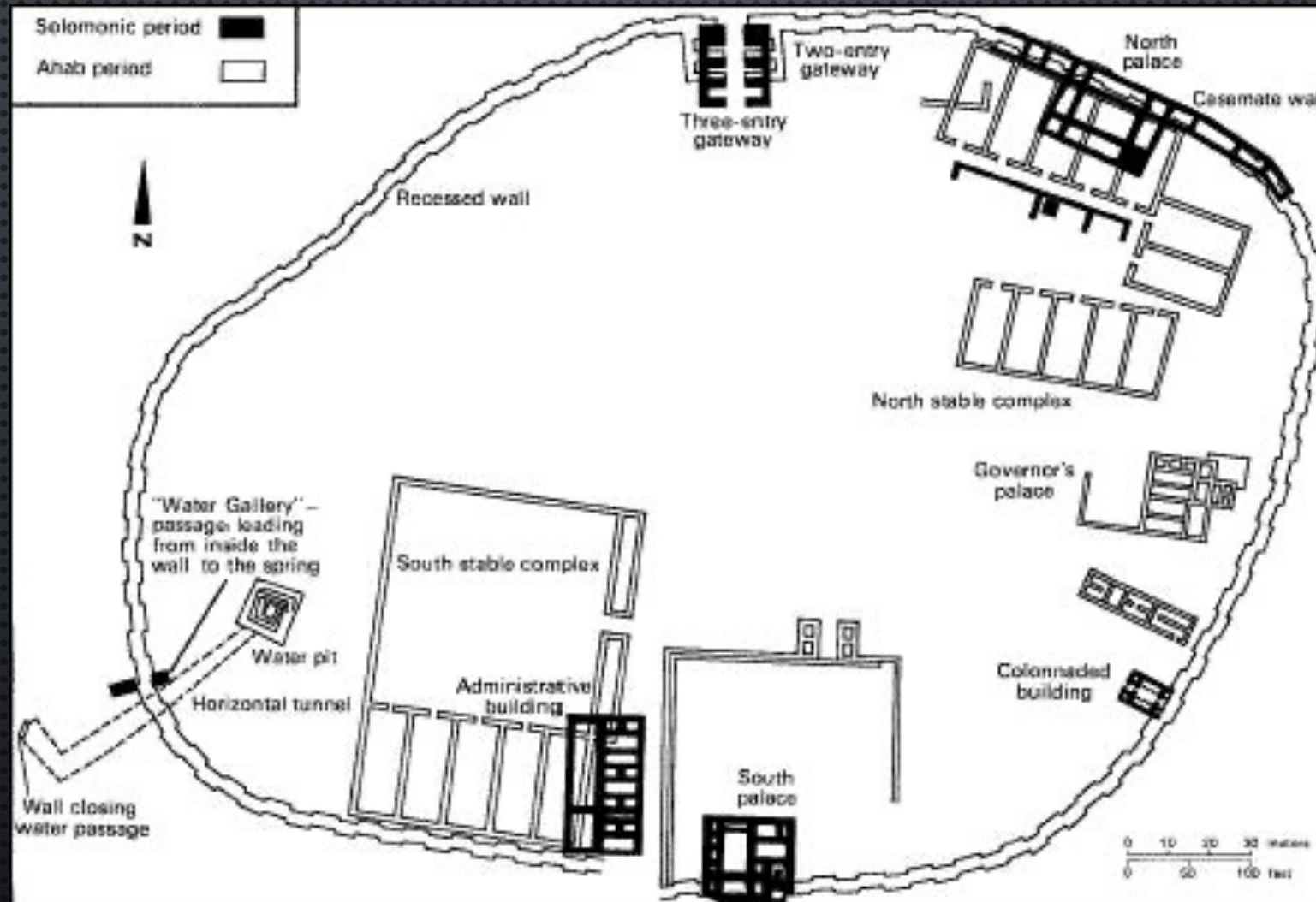
Hazor



Megiddo



# Megiddo Excavation, 10th–9th Centuries





# Megiddo

Palace 6,000



Palace 1,723





# Megiddo

“And Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.”

1 Kings 10:26





# Khirbet Qeiyafa

“And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.”

1 Samuel 17:52





# Khirbet Qeiyafa

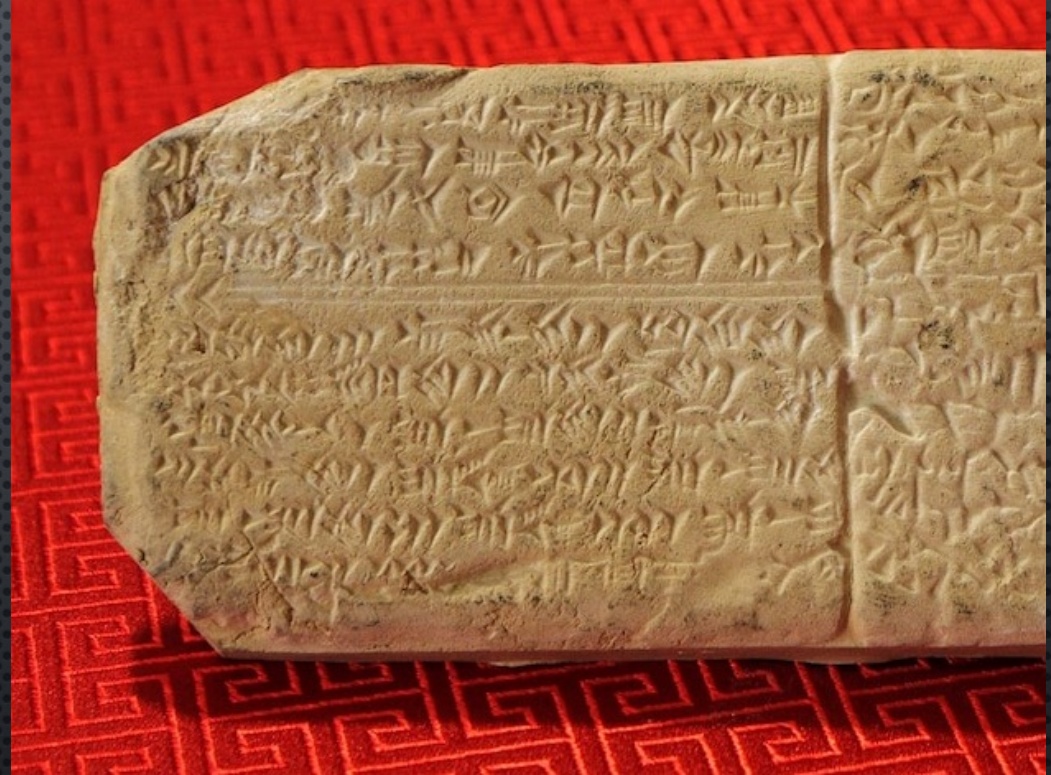




# West Semitic Literacy



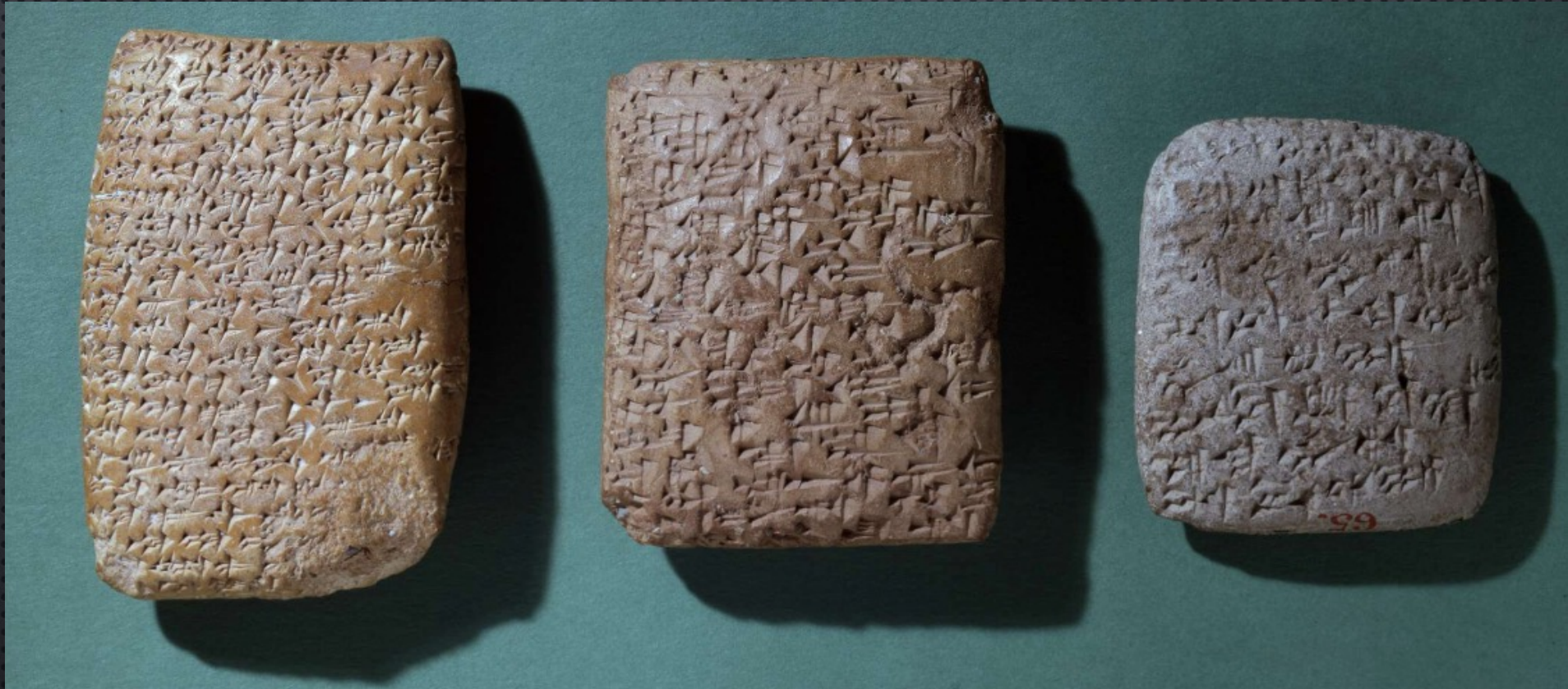
Tablet with envelope from Alalakh



Ugaritic tablet



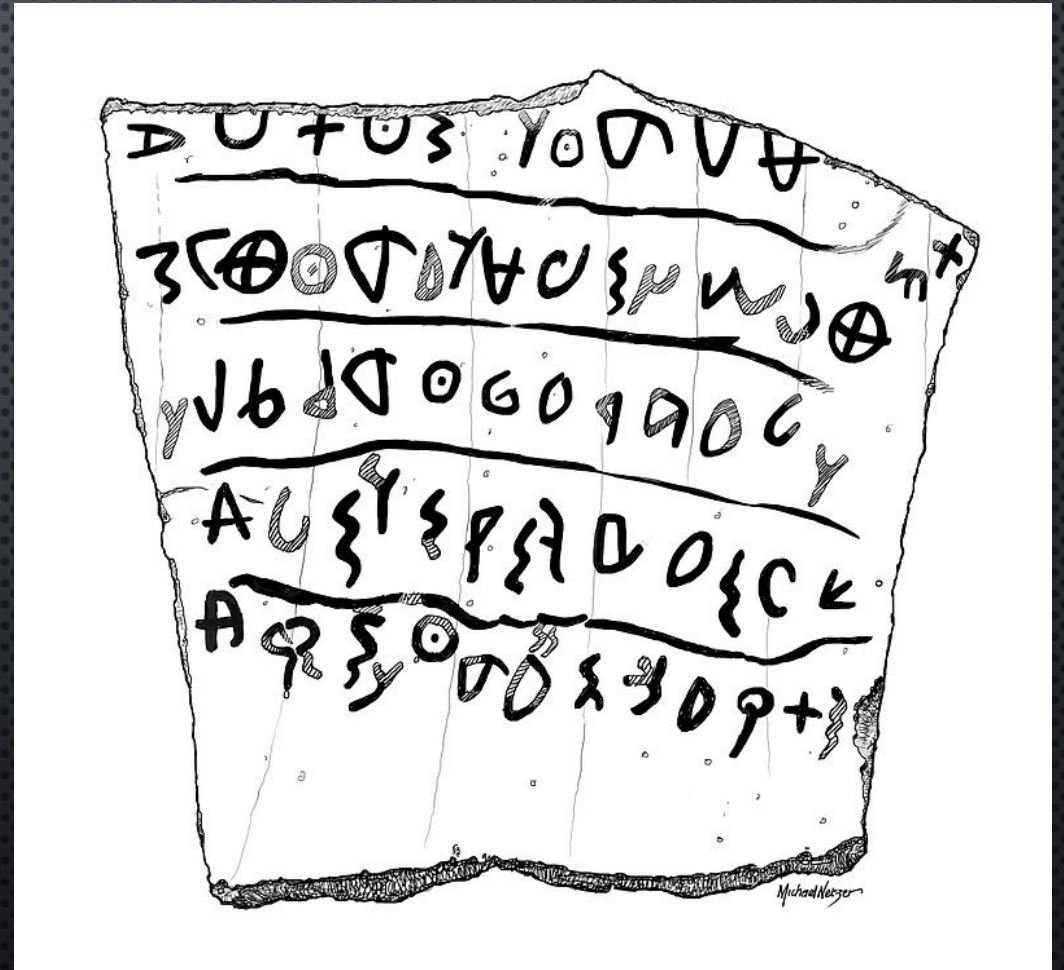
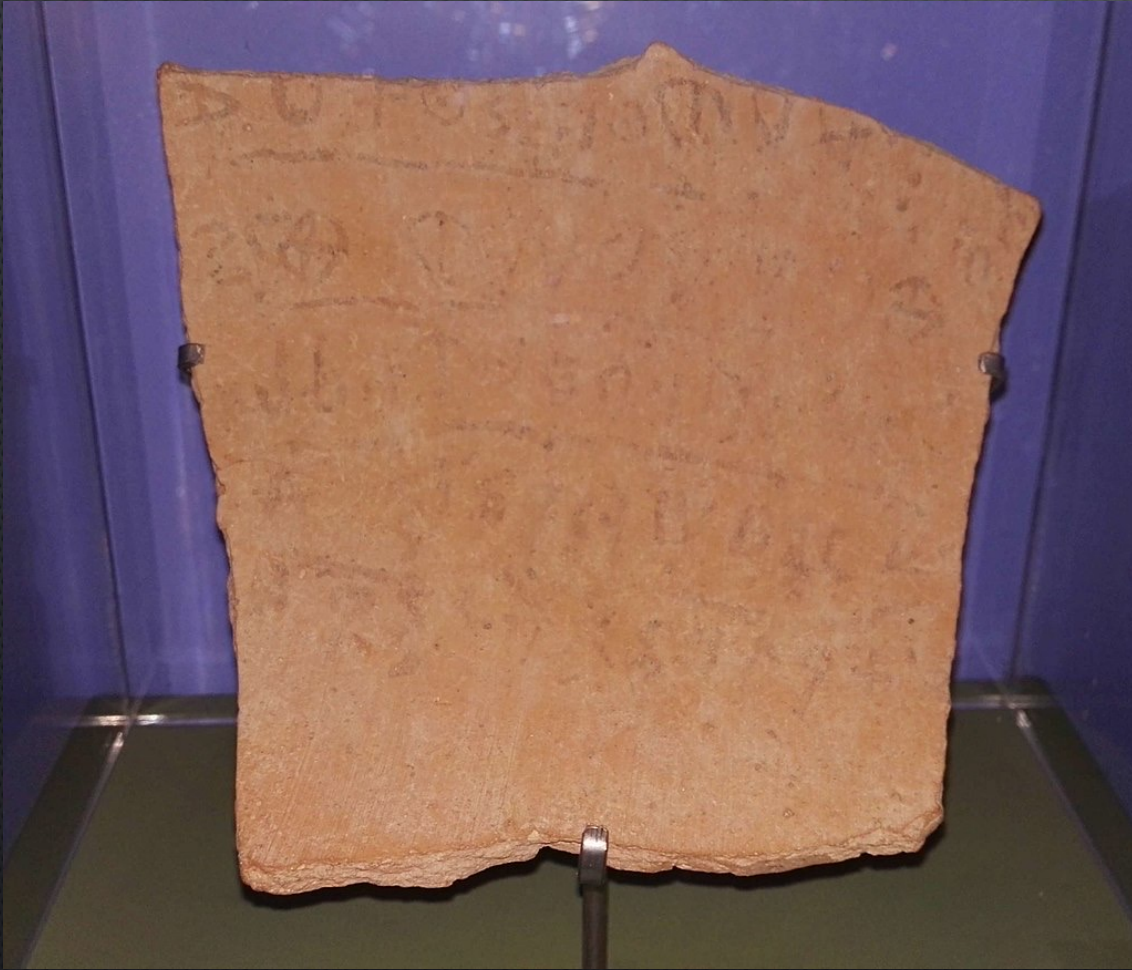
# West Semitic Literacy



Amarna Letters



# Khirbet Qeiyafa Ostrakon



1050–970 BC



# Khirbet Qeiyafa Ishbaal Inscription

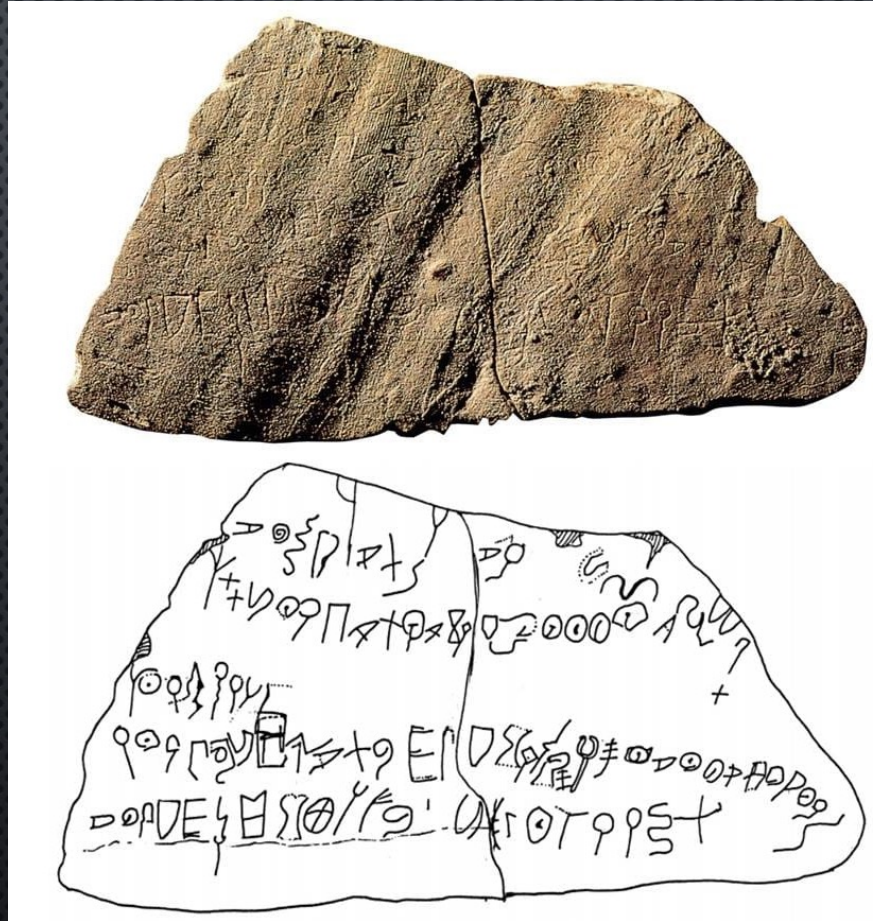


“Išba‘al son of Beda”

Yosef Garfinkel, Mitka R. Golub, Haggai Misgav, and Saar Ganor,  
“The ’Išba‘al Inscription from Khirbet Qeiyafa,” *BASOR* 373 (2015): 224.



# The Izbet Šarṭa Abecedary (ca. 1100 BC)





# The Tel Zayit Abecedary (ca. 1100 BC)





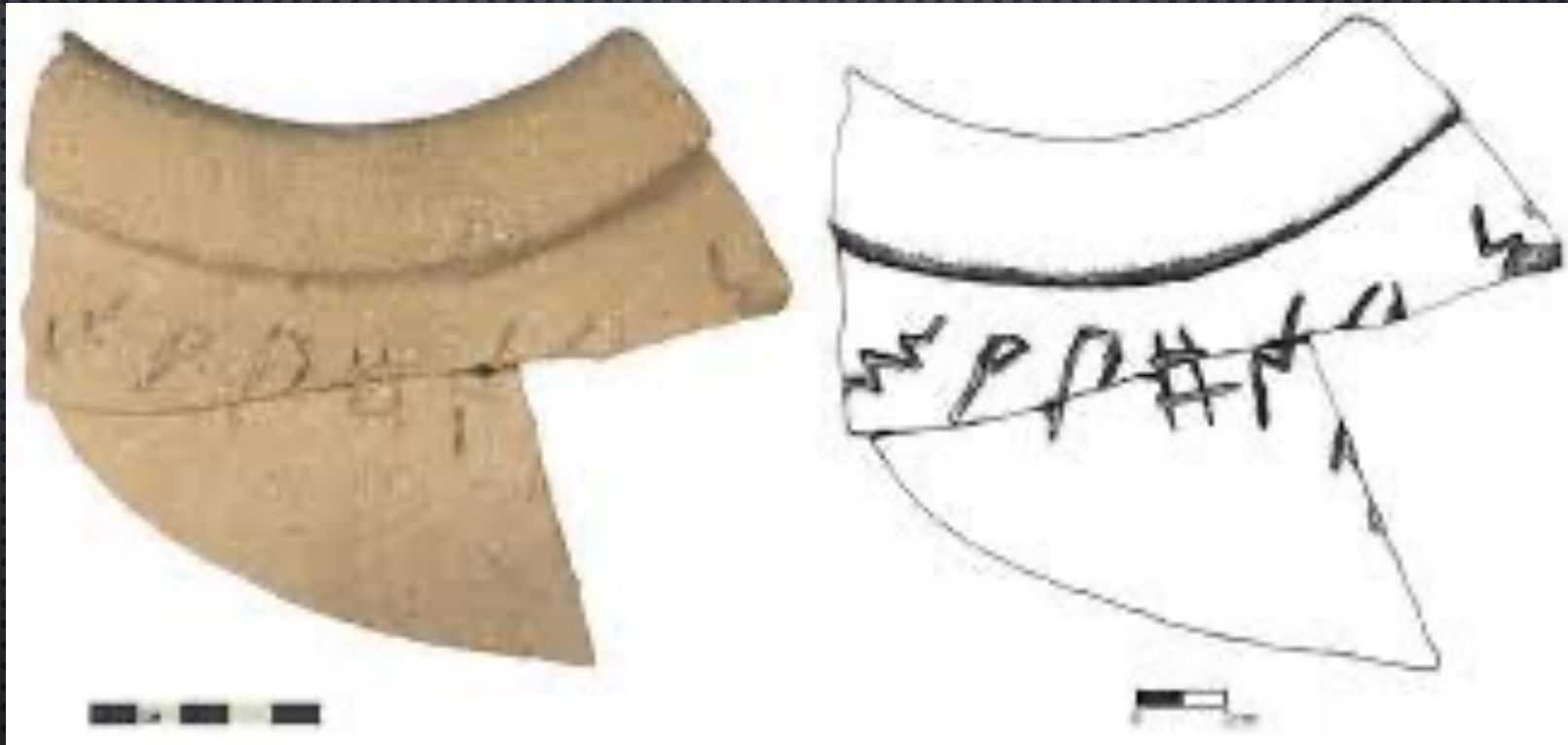
# The Gezer Calendar (ca. 900 BC)



“His two months of gathering;  
his two months of sowing;  
his two months of late crops;  
[his] month of cutting flax;  
[his] month of harvesting barley;  
[his] month of harvest and  
measuring/holding;  
his two months of pruning;  
[his] month of summer fruit.”



# The Jerusalem Pithos Inscription (10th century BC)



“[In the firs]t [(regnal) year]: pseudo-[win]e from [the garden of??]”

Douglas Petrovich, “The Ophel Pithos Inscription: Its Dating, Language, Translation, and Script,”  
*Palestine Exploration Quarterly* 147:2 (2015): 141.



