

Please download our [course syllabus](#) or refer to the abridge syllabus below.

## Syllabus

### Course Details

Course and Catalogue Number: ANE 198

Class Location: [Robinson 222 \(FAS\)](#)

Meeting Times: Mondays 3pm–5:45pm

Course Instructor: Julia Rhyder

TF: JJ Kimche

Office Location: Harvard Museum of the Ancient Near East (formerly Harvard Semitic Museum) 308

Office Hours: Thursday 9:30–11:30am, or by appointment

Email: [juliarhyder@fas.harvard.edu](mailto:juliarhyder@fas.harvard.edu)

Website: <https://canvas.harvard.edu/courses/93205>

### Course Description

Sacred space and sacred time were two axes of religion and culture in antiquity. What purpose did they serve in ancient Israel? In this course we uncover the literary and material evidence of the major shrines and festal celebrations that shaped the history of ancient Israel. We explore key texts of the Hebrew Bible that describe cultic spaces, including the foundational narrative of the imaginary cult at Sinai and the enigmatic “chosen place” of Deuteronomy. We consider the processes by which the Israelite cult was gradually centralized to a small number of temples and priestly families in Israel, and the way in which centralization enhanced the cultic and economic importance of Jerusalem, for Jews, and Mount Gerizim, for Samaritans. We also trace the creation of a shared calendar of annual pilgrimages, including celebrations such as Passover and SukkÃ’t, understanding how the structuring of “time” linked Jews living in diverse locations and provided a sense of connectivity across a growing diaspora. This course equips students with the skills to combine literary evidence, archaeological data, comparative materials from the ancient Mediterranean, and social theories about space and time to advance their understanding of the history of ancient Israelite religion and the emergence of early Judaism.

Hebrew not required. The course can count towards the undergraduate Ancient Studies Requirement.

*Note:* this course is offered under two codes. If you would like to take it with a Hebrew component, please enroll in HEB 198.

### Course Structure

We will meet for class once per week on Monday afternoons from 3pm–5:45pm. ***NOTE:*** the **first day of classes, September 1<sup>st</sup>**, will follow a **Monday schedule**, not a Wednesday schedule. This means that our first class will take place on September 1 at 3pm–5:45pm.

Class will be divided between an interactive lecture and a group discussion of assigned readings. All students are required to complete the required readings (typically three articles or book chapters and a few ancient texts in translation) and to come to class prepared to discuss them. There will also be a weekly 60-minute section led by a Teach Fellow. Section is dedicated to discussing select biblical sources in Hebrew. Students taking the course under the code ANE 198 are welcome to attend section but are ***not*** obliged to. The section is mandatory for those students taking the course under the code HEB 198.

*Note:* to ensure equity between students taking this course under different course codes, those students who take the course under the code ANE 198 have an additional assessment task (namely, the online logbook detailed below) that is not required of those HEB 198 students, who must instead devote time

each week to preparing the biblical texts for section.

## Diversity and Inclusion

This course values diverse perspectives and experiences, and welcomes diverse identities (including race, religion, gender, sexuality, ability, class). If something is said in class that makes you feel uncomfortable, please talk to the course instructor about it. This course builds on a rich history of academic research. But we also acknowledge that academia has historically privileged a small subset of privileged voices and still has a long way to come in terms of its diversity and inclusiveness. While efforts have been made to ensure that this course includes academic writings from a diverse group of scholars, limits still exist on this diversity. Any suggestions of academic readings that could be added to this course to provide more diverse perspectives would be most welcome.

## Materials and Access

Students should purchase a Bible or borrow one for the duration of the course. Some recommended translations and annotated editions include:

- NRSV. *The New Oxford Annotated Bible: New Revised Standard Version with the Apocrypha*. Edited by Michael D. Coogan *et al.* 4<sup>th</sup> edition. Oxford: Oxford University Press, 2010.
- NJPS. *Tanakh: The Holy Scriptures. The New JPS Translation According to the Traditional Hebrew Text*. Philadelphia, PA: Jewish Publication Society of America, 1999.
- NIPS. *The Jewish Study Bible*. Edited by Adele Berlin and Mark Brettler. 2<sup>nd</sup> ed. Oxford: Oxford University Press. 2014.

Required readings from non-biblical primarily sources and secondary sources will be available in PDF form on the course website. These will be available for download for two weeks prior to the class in which they will be discussed.

A list of background readings is also provided for each week of the course. These will not be available for download and do *not* formally enter into class discussions or affect grading. They are rather intended to aid you in exploring the topics of the course in further detail, should you wish. They also provide a helpful pool of resources for the final paper.

## Assignments and Grading Procedures

Course grading is centered around participation in class, an online logbook, and a final 20–25-page research paper. Your grade will be calculated as follows:

Attendance and active participation	15%
Chairing a class discussion of a set reading	5%
Online logbook	20%
Paper proposal	10%
Final paper	50%

### *Attendance and active participation (15%; **ongoing**)*

Attendance of the Monday afternoon class is mandatory. More than one unexcused absence will result in a lower course grade. The active participation grade will also be determined by how you participate in the discussions of the readings led by the instructor and by your peers. This requirement is intended to ensure that you can achieve the learning outcomes of this course and participate meaningfully in the class.

### *Online Logbook (20%; **ongoing**)*

*Note: to ensure equity between students taking this course under different course codes, this assessment task is not required of students who take the course under the code HEB 198. (They must instead devote*

time to preparing the biblical texts for section.) It is only required of students taking the course under the code ANE 198 without a language requirement.

Throughout the semester, you will be required to keep an online logbook. In it, you will submit 9 short entries (200–300 word) that reflect on the set readings marked with a double asterisk (\*\*) in the course guide. These readings have been selected because they advance an original thesis concerning a particular topic. In your logbook, you should provide a very short summary of the argument advanced by the author and a one or two paragraph discussion in which you explain whether you were convinced by the author's argument, your assessment of its strengths and weaknesses, as well as any questions you may have about the reading.

Each entry must be uploaded to the learning management system by **11pm (23:00) on the Sunday before class**. You will receive feedback on each entry in the week you submit it. Each of the eight papers is worth 2.5% of your final grade.

This assignment is intended to help you progressively build the knowledge, skills, and practice to succeed in this course.

- You are encouraged to engage deeply with the course material as the semester progresses.
- You are given space to voice your opinion about the secondary literature, beyond the oral discussion offered during class time.
- You can prepare progressively for the final paper by reflecting on key readings across the semester.

#### *Chairing Class Discussion of Set Reading (5%; **date to be chosen by the student**)*

You will be responsible for chairing one class discussion of the set reading (indicated with a double asterisk in the course guide) in a week of your choice. You can nominate your preference in the first class. You should prepare brief remarks (approximately 5–10 minutes) summarizing the reading and its overarching argument, as well as 3–5 discussion questions for the class. You may find it helpful to prepare a brief (maximum 1 page) handout in which you provide the main points of your summary and list the questions for discussion, although this is not a formal requirement. You may chair a discussion on a set reading for which you also submit a written response in your logbook.

This requirement is intended to develop your oral communication skills while simultaneously strengthening your mastery of the core content of this course.

- You practice the skill of synthesizing information to provide a succinct summary of a secondary source.
- You learn to lead group discussions in which you must listen to and critically engage with the opinions of your peers.
- You receive constructive feedback from your peers as well as the instructor, thereby diversifying the voices and inputs that shape your learning.

#### *Paper Proposal (10%; **due 11:59pm, October 17**)*

In preparation for the final paper, you must first submit a paper proposal in which you present the main question you will address in your paper, sketch the basic outline of the paper's structure, identify some possible conclusions you will reach, and provide a short bibliography of secondary sources that will inform your work. The proposal should be between 500–800 words in length, double-spaced, with 12-point font, using a standard scholarly font such as Times New Roman and one-inch margins.

This assignment is intended to ensure you adequately plan and prepare for the capstone assignment of this course (the final paper).

- You are encouraged to pursue a research question that arises from your own observations about the course and specific interests, rather than a question externally imposed by the instructor.
- You refine your skills in planning how to conduct research, from identifying an appropriate topic and methodology (exegesis, historical, literary and/or theological analysis etc.), to selecting a line of argument, plotting the structure of the paper, and identifying its likely conclusions.
- You receive critical feedback from the course instructor *before* you start writing the final paper, thereby minimizing the risk of major errors and maximizing the chance of a high grade.

#### *Final Paper (50%; **11:59pm, December 9**)*

The final paper can be an historical, literary, and/or theological analysis of a topic involving a variety of primary sources, or a study of some aspect of the history of interpretation of one of the pertinent biblical texts and themes. Regardless of which type of paper you choose to write, you must advance an original

thesis that is supported by both primary and secondary sources. All students are encouraged to draw on the background readings provided in the syllabus when these are relevant to the topics chosen for their papers. Some of the background readings are not in English. PhD students are expected to consult these readings, if they are relevant to their paper topic. MA and undergraduate students are **not**, unless they happen to know the language. Footnotes and bibliography for the paper should follow, consistently, one of the standard formats, such as those given in The Chicago Manual of Style (16<sup>th</sup> or 17<sup>th</sup> editions, University of Chicago Press) or The SBL Handbook of Style (2<sup>nd</sup> Edition, Hendrickson Publishers).

The length of the paper should follow the following schema:

10–15 pages for Undergraduates

15–20 pages for Masters students

20–25 pages for Doctoral students

This assignment is intended to develop your core research skills, including your ability to analyze primary and secondary sources and to present your own ideas in written form.

- You have the chance to advance an original thesis that is anchored in both primary and secondary evidence.
- You hone your skills in academic writing that is succinct, argument-driven, and critically informed.
- You learn how to position your ideas within a history of research, as well as in dialogue with the current scholarly discussion on a given topic.

## Academic Integrity

Any other work submitted for academic credit is expected to be your own. The influence of other's ideas on your work—whether ideas found in books, articles, websites, lectures, or informal discussions with your peers—must be appropriately acknowledged. Self-plagiarism, in which you present as new research something you wrote for another assignment, is not allowed. Students should familiarize themselves with the guidelines for academic honesty found on the university website as well as the [Harvard Honor Code](#). Cases of suspected violation will be referred to the appropriate disciplinary body and students found responsible for a violation of the rules on academic honesty will fail the course.

## Accommodations for Students with Disabilities

Students needing academic adjustments or accommodations because of a documented disability must present their Faculty Letter from the [Accessible Education Office \(AEO\)](#) and speak with the instructor by the end of the second week of the term, September 24. Failure to do so may result in the instructor's inability to respond in a timely manner. All discussions will remain confidential, although Faculty are invited to contact AEO to discuss appropriate implementation.

## Course Outline

**WEDNESDAY** Sept 1    Introductory class

*Note:* the **first day of classes, September 1<sup>st</sup>, will follow a Monday schedule**, not a Wednesday schedule. We will therefore meet for our first class on a Wednesday, not a Monday. We will follow the same time schedule of 3pm–5:45pm.

*Goals:* to look at why and how we study sacred space and time in antiquity; to introduce the geographical region, historical time periods, and primary source materials engaged by the course; to explore the importance of sanctuary space and festal time for understanding the history of ancient Israelite religion, as well as the social, political, and economic landscape of Israel/Judah; to introduce the main theoretical lenses, as well as key thinkers from the fields of anthropology and history of religion that will inform the course.

Sept 6                      Labor Day (NO CLASS)

Sept 13–Oct 18            Unit 1: Sanctuary Spaces, Real and Imagined

*Goals:* to outline how sacred space was mapped onto the physical landscape of ancient Israel; to compare sacred spaces in ancient Israel with those of other Levantine and ancient Mediterranean societies; to sketch the historical processes by which the divinity Yhwh came to share a special association with the Jerusalem temple cult; to explore the importance of the biblical texts that refer to Yhwh's choice of a particular *maqām* "place" for historical processes of cultic centralization in Judah and Samaria; to analyse the imaginary sanctuaries of the priestly traditions of the Pentateuch and the closing vision of Ezekiel, and how ideally configure social roles and sacred spaces.

Oct 25–Nov 29

## Unit 2: Calendars, Festivals, and Pilgrimage

*Goals:* to introduce the key texts of the Hebrew Bible that describe or legislate festal celebrations; to trace the evolution of Israelite festivals from largely agricultural and locally-determined celebrations to a fixed and standardized festal program; to explore how festivals changed from the time of the monarchy to the period after the Babylonian exile, when a royal leader no longer sponsored the celebrations and priestly agency came to the fore; to review the history of the Sabbath and its evolution from a lunar celebration to a weekly rest day; to analyze how the festal calendar linked Jews living in dispersed locations during the Persian and Hellenistic periods (ca. fifth–first centuries BCE).

## Course Schedule

### Week 1 (Sept 1) – Historical Contexts and Theoretical Issues

*Required Reading:*

[Chidester, David and Edward Tabor Linenthal. "Introduction." Pages 1–42 in \*American Sacred Space\*. Edited by David Chidester and Edward Tabor Linenthal. Religion in North America. Bloomington, IN: Indiana University Press, 1995..pdf](#)

[Lundquist, John M. "What Is a Temple? A Preliminary Typology." Pages 83–117 in \*Temples of the Ancient World: Ritual and Symbolism\*. Edited by Donald W. Parry. Salt Lake City, UT: Deseret Book Company; Provo, UT: Foundation for Ancient Research and Mormon Studies, 1994.](#)

[Zerubavel, Eviatar. \*Hidden Rhythms: Schedules and Calendars in Social Life\*. Chicago, IL: University of Chicago Press, 1981, chapter 4: "Sacred Time and Profane Time," 101–37.](#)

### Sept 6 – No Class: Labor Day

#### Unit 1: Sanctuary Spaces, Real and Imagined

### Week 2 (Sept 13) – Material Evidence of Sacred Sites in Israel and Beyond

*Required Readings:*

Hundley, Michael B., *Gods in Dwellings: Temples and Divine Presence in the Ancient Near East*. Writings from the Ancient World Supplements 3. Atlanta, GA: Society of Biblical Literature, 2013, chapter 5: "Syro-Palestinian Temples," 105–29.

Knowles, Melody D. *Centrality Practiced: Jerusalem in the Religious Practice of Yehud and the Diaspora in the Persian Period*. Archaeology and Biblical Studies 16. Atlanta, GA: Society of Biblical Literature, 2006, chapter 2: "The Centralities of Yahwistic Animal Sacrifice," esp. §2.2 "Animal Sacrifice in Archaeological Excavation," 39–52.

\*\* Koch, Ido. "Southern Levantine Temples during the Iron Age II: Towards a Multivocal Narrative." *Judaïsme Ancien/Ancient Judaism* 8 (2020): 325–44.

### Week 3 (Sept 20) – Yhwh Enthroned on Mount Zion

*Required Readings:*

Primary Sources:

1 Kings 6–7

2 Kings 15–19

## Psalm 48

Annals of Sennacherib, Taylor Prism col. 2 ll. 1â€“3, col. 3 ll. 37â€“64. (Edition: Daniel David Luckenbill. *The Annals of Sennacherib*. The University of Chicago Oriental Publications 2. Chicago, IL: University of Chicago Press, 1924.)

### Secondary Sources:

Hutton, Jeremy M. â€œLocal Manifestations of Yahweh and Worship in the Interstices: A Note on Kuntillet â€“Ajrud.â€ Journal of Ancient Near Eastern Religions 10 (2010): **177â€“210**.

Fried, Lisbeth S. â€œThe High Places (BĂmĂ't) and the Reforms of Hezekiah and Josiah: An Archaeological Investigation.â€ Journal of the American Oriental Society 122 (2002): **437â€“65**.

\*\* Smith, Mark S. *Where the Gods Are: Spatial Dimensions of Anthropomorphism in the Biblical World*. The Anchor Yale Bible Reference Library. New Haven, CT: Yale University Press, 2016, chapter â€œGods and Their City Sites,â€ **71â€“98**. See also chapter 6: â€œThe Royal City and Its Gods,â€ 99â€“108.

## **Week 4 (Sept 27) â€“ The â€œChosen Placeâ€ Between Jerusalem and Gerizim**

### *Required Readings:*

#### Primary Sources:

Deuteronomy 12

2 Kings 22â€“23

#### *Secondary Sources*

Gallagher, Edmon L. â€œCult Centralization in the Samaritan Pentateuch and the Origins of Deuteronomy.â€ *Vetus Testamentum* 64 (2014): **561â€“72**.

RĂ¶mer, Thomas. â€œCult Centralization in Deuteronomy 12: Between Deuteronomistic History and Pentateuch.â€ Pages **168â€“80** in *Das Deuteronomium zwischen Pentateuch und Deuteronomistischem Geschichtswerk*. Edited by Eckart Otto and Reinhard Achenbach. Forschungen zur Religion und Literatur des Alten und Neuen Testaments 206. GĂ¶ttingen: Vandenhoeck & Ruprecht, 2004.

\*\* Thelle, Rannfrid Irene, *Approaches to the â€œChosen Place.â€ Accessing a Biblical Concept*. The Library of Hebrew Bible/Old Testament Studies 564. London: T&T Clark, 2012, chapter 6: â€œâ€“Centralizationâ€™ and the Story of Josiahâ€™s Reform: Is Deuteronomy 12 Central to Josiah?,â€ **129â€“68**.

## **Week 5 (Oct 4) â€“ Sacred Space and Communal Unity: The Tent of Meeting**

### *Required Readings:*

#### Primary Sources:

Exodus 25â€“31

Leviticus 8â€“9

Numbers 10

#### Secondary Sources:

George, M. K. *Israelâ€™s Tabernacle as Social Space*. AIL 2. Atlanta, GA: Society of Biblical Literature, 2009, chapter 3: â€œTabernacle Spatial Practice,â€ **45â€“87**.

\*\* Liss, Hanna. â€œThe Imaginary Sanctuary: The Priestly Code as an Example of Fictional Literature in the Hebrew Bible.â€ Pages **663â€“89** in *Judah and the Judeans in the Persian Period*. Edited by Oded Lipschits and Manfred Oeming. Winona Lake, IN: Eisenbrauns, 2006.

Utzschneider, Helmut. â€œTabernacle.â€ Pages **267â€“301** in *The Book of Exodus: Composition,*

*Reception, and Interpretation*. Edited by Thomas B. Dozeman, Craig A. Evans, and Joel N. Lohr. Supplements to Vetus Testamentum 164. Leiden: Brill, 2014.

## **Oct 11 – No Course: Columbus Day/Indigenous Peoples™ Day**

### **Week 6 (Oct 18) – Ezekiel™s Visionary Temple**

*Required Readings:*

Primary Sources:

Ezekiel 8; 40:1–43:13

Secondary Sources:

Middlemas, Jill. “Transformation of the Image.” Pages **113–38** in *Transforming Visions: Transformations of Text, Tradition, and Theology in Ezekiel*. Edited by William A. Tooman and Michael A. Lyons. Princeton Theological Monograph Series. Eugene, OR: Pickwick, 2010.

Niditch, Susan. “Ezekiel 40–48 in a Visionary Context.” *Catholic Biblical Quarterly* 48 (1986): **208–24**.

\*\* Smith, Jonathan Z. *To Take Place: Toward Theory in Ritual*. Chicago Studies in the History of Judaism. Chicago, IL: University of Chicago Press, 1987, chapter 3: “To Put in Place,” **47–73**.

## **Unit 2: Calendars, Festivals, and Pilgrimage**

### **Week 7 (Oct 25) – Agricultural Rhythms and Israel™s Earliest Calendars**

*Required Readings:*

Primary Sources:

Gezer Calendar (Edition: William F. Albright. “The Gezer Calendar.” *Bulletin of the American Schools of Oriental Research* 92 [1943]: 16–26)

Exodus 12:1–28; 23:14–19

Deuteronomy 16

Secondary Sources:

Bar-On (Gesundheit), Shimon. “The Festival Calendars in Exodus xxiii 14–19 and xxxiv 18–26.” *Vetus Testamentum* 48, no. 2 (1998): **161–95**.

\*\* Vayntrub, Jacqueline. “~Observe Due Measure™: The Gezer Inscription and Dividing a Trip around the Sun.” Pages **187–203** in *Epigraphy, Philology, and the Hebrew Bible: Methodological Perspectives on Philological and Comparative Study of the Hebrew Bible in Honor of Jo Ann Hackett*. Edited by Jeremy M. Hutton and Aaron D. Rubin. Ancient Near East Monographs 12. Atlanta, GA: SBL Press, 2009.

Wagenaar, Jan A. *Origin and Transformation of the Ancient Israelite Festival Calendar*. Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte 6. Wiesbaden: Harrassowitz Verlag, 2005, chapter 1: “The Ancient Israelite Calendar and the Agricultural Seasons,” **7–34**.

### **Week 8 (Nov 1) – Feasts, Festivals, and Royal and Priestly Agency**

*Required Readings*

Primary Sources:

Leviticus 16; 23

1 Kings 8

2 Chronicles 30; 35

### Secondary Sources:

Altmann, Peter and Janling Fu. "Feasting: Backgrounds, Theoretical Perspectives, and Introductions." Pages **1-31** in *Feasting in the Archaeology and Texts of the Bible and the Ancient Near East*. Edited by Peter Altmann and Janling Fu. Winona Lake, IN: Eisenbrauns, 2014.

Jenson, Philip Peter. *Graded Holiness: A Key to the Priestly Conception of the World*. Journal for the Study of the Old Testament Supplement Series 106. Sheffield: JSOT Press, 1992, chapter 7: "The Dimension of Time," **182-209**.

\*\* Meyers, Carol. "Menu: Royal Repasts and Social Class in Biblical Israel." Pages **129-47** in *Feasting in the Archaeology and Texts of the Bible and the Ancient Near East*. Edited by Peter Altmann and Janling Fu. Winona Lake, IN: Eisenbrauns, 2014.

## **Week 9 (Nov 8) " Sabbath: From Lunar Celebration to Weekly Rest Day**

### *Required Readings*

### Primary Sources:

Gen 1:1-2:3

Exod 20:1-17 // Deut 5:1-15

Exodus 31:12-19

Leviticus 24:1-9

2 Kings 4:8-37

Amos 8:1-8

Hosea 2:11-15

Elephantine Ostrakon TAD D7.16:1-9 (Edition: Bezalel Porten and Ada Yardeni. *Textbook of Aramaic Documents from Ancient Egypt: 4 Ostraca & Assorted Inscriptions*. Jerusalem: Hebrew University; Winona Lake, IN: Eisenbrauns, 1999).

### Secondary Sources:

\*\* Becking, Bob. "Sabbath at Elephantine: A Short Episode in the Construction of Jewish Identity." Pages **175-90** in *Empsychoi logoi "Religious Innovations in Antiquity: Studies in Honour of Pieter Willem Van der Horst*. Edited by Alberdina Houtman, Albert de Jong, and Magda Misset-van de Weg. *Ancient Judaism and Early Christianity* 73. Leiden: Brill, 2008.

Carr, David M. "Standing at the Edge of Reconstructable Transmission-History: Signs of a Secondary Sabbath-Oriented Stratum in Genesis 1:1-2:3." *Vetus Testamentum* 70 (2020): **17-41**.

Rhyder, Julia. "Sabbath and Sanctuary Cult in the Holiness Legislation: A Reassessment." *JBL* 138 (2019): **723-42**.

## **Week 10 (Nov 15) " Pilgrimage, Diaspora, and "Temporal Symmetry"**

### *Required Readings*

### Primary Sources:

Leviticus 23



Secondary Sources:

Kerkeslager, Allen. "Jewish Pilgrimage and Jewish Identity in Hellenistic and Early Roman Egypt." Pages **99–225** in *Pilgrimage and Holy Space in Late Antique Egypt*. Edited by David Frankfurter. Religions in the Graeco-Roman World 134. Leiden: Brill, 1998.

Knowles, Melanie D. "Pilgrimage to Jerusalem in the Persian Period." Pages **7–24** in *Approaching Yehud: New Approaches to the Study of the Persian Period*. Edited by Jon L. Berquist. Semeia 50. Leiden: Brill, 2008.

\*\* Zerubavel, Eviatar, *Hidden Rhythms: Schedules and Calendars in Social Life*. Chicago, IL: University of Chicago Press, 1981, chapter 3: "The Calendar," **70–100**.

**Week 11 (Nov 22) – Core Findings and Key Methods: Reviewing the Course and Preparing for the Final Paper**

*No required readings*

**Week 12 (Nov 29) – Part 1: Festivals and War Commemoration: The Origins of Hanukkah**

Required Readings

Primary Sources:

1 Maccabees 1:4; 7; 13:43–53

2 Maccabees 1:2; 10:1–10; 13:15

Secondary Sources:

Chaniotis, Angelos, *War in the Hellenistic World: A Social and Cultural History*. Ancient World at War. Malden, MA: Blackwell Publishing, 2005, **227–33**.

Rhyder, Julia. "Festivals and Violence in 1 and 2 Maccabees: Hanukkah and Nicanor's Day." *Hebrew Bible and Ancient Israel* 10, no. 1 (2021): **63–76**.

*Note:* there will be no class discussion of a set reading this week

**Part 2: Final discussion and wrap up**