

# Lesson 1

## Sumerian, Egyptian, and Hebrew Literature (A)

(3000 B.C.-300 B.C.)

You will analyze *Gilgamesh Epic*, Author Unknown, Genesis 8, Moses, *Enuma Elish*, Author Unknown. Reading Ahead: The Book of Esther, Author Unknown (Lesson 3). Guide Questions: What is the students' world views (Lesson 2)? In what ways is the Book of Esther different from *The Gilgamesh Epic* (Lesson 3)?

## Gilgamesh Epic,

(c. 1200 B.C.)

### Background

The story of Mesopotamia is the story of the very genesis of civilization. There is some debate about where people stopped merely herding their livestock and started farming and building cities and therefore creating a civilization. However, there is some strong arguments that it began in Mesopotamia. Mesopotamia meaning "between the rivers" lies between the Tigris and Euphrates rivers. It is located in the general vicinity of present national states of Iraq and Syria.

If your parent/teachers require you to read the entire *Gilgamesh Epic*, I suggest that you read E. A. Speiser's translation in James B. Pritchard, ed., *The Ancient Near East Vol. 1* (Princeton University: Princeton University Press, 1958), or *Epic of Gilgamesh* (Penguin Classic). For your convenience a copy of the Gilgamesh Flood Narratives has been provided.

In fact, there is strong evidence that Mesopotamia is in fact Eden, where God placed the first man, Adam, and the first woman, Eve (Genesis 1). Again, there is strong evidence that the land between the Tigris and the Euphrates is this very place.

Its oldest known communities date from 7000 B.C., although that date is much debated. Most biblical scholars argue for a much sooner date (c. 4000 B. C.). Several civilizations prospered in the region until, in the 6th century B.C. it became part of the Persian Empire, the largest empire in the world up to then (see Daniel 5).

The first city-state ("city-state" is defined as an autonomous, self-contained urban center, surrounded by a dependent agricultural area.) in the area were the Sumerian cities Eridu and Uruk, among others. Abram immigrated from the Sumerian city of Ur.

Sumerians developed a system of writing by imprinting on clay tablets using a *stylus*. A form of printing was a similar first: they carved 'negative' images onto 'cylinder seals'; these were stone cylinders, usually between 2 to 6 cm long, which could then be repeatedly rolled over fresh clay to produce the 'positive' inscription. As forerunners of the rings used to imprint wax seals in later times they were used to identify possessions such as pottery, to seal written tablets to guarantee their authenticity, and to protect other valuables via clay stoppers on containers such as bottles, urns and leather bags.

Sumerians also invented the wheel and therefore improved transportation endeavors and building programs. Other contiguous people groups took note of these wonderful things.

They were not slow to follow. About 2330 B.C. Sumeria was conquered by the Sargon I, king of the Akkadians. The Gutians, tribespeople from the eastern hills, ended Akkadian rule about 2200 B.C., and, a few years later, the Sumerian Ur arose to rule much of Mesopotamia. Finally, Hammurabi of Babylon (reigned about 1792\_1750 B.C.) conquered the whole Mesopotamia area. The Hittites nearly conquered the whole area but it was ultimately the Persians who dominated the entire Mesopotamia area to the end of our era.

I will concentrate on only two of these Mesopotamian civilizations: Sumerian and Persian.

Mesopotamian peoples produced highly decorated pottery and clothing. They also invented musical instruments such as the harp and lyre which were used to accompany the recital of their many epic literary works (e.g., *Gilgamesh Epic*). They developed the concept of the library, assiduously collecting and cataloguing their mass of not only literary works. These works were the basis of some in vigorous public and private debates.

Furthermore, scholars are convinced that the Sumerians in particular had a form of assembly for making key political decisions using a consensual approach. They held courts to make legal judgments. They were the first people to develop a code of law and therefore used precedent to determine later court cases. That they also developed some understanding of economics is attested by evidence of price-setting agreements and openly advocated urban planning. The word *suburb* is mentioned for the first time in a Sumerian text.

The Sumerians used many metals in the construction of buildings and jewelry; these included gold, silver, tin, lead, copper and bronze. They, were not, however, able to develop iron weaponry—a shortcoming that ultimately hindered them militarily when invading armies brandished iron swords and chariots.

Sumerian religions were polytheistic. The gods played a crucial role in the Sumerians' lives, both as a nation and as individuals. Most Sumerians, for instance, had a personal god or gods with whom they forged a special relationship. They were “good luck charms.” They looked to them for protection and assistance in all things, while also blaming them when things went wrong. These gods continued to be worshipped right through to the late Babylonian period.

The Sumerian pantheon was called the Anunnaki, although another name, the Igigi, was also used. These gods appeared to be polarities; thus the first evidence of dualism entered worldviews. There were, in other words, good gods—the Anunnaki—and bad gods—the Igigi.

Originally, Marduk was the city god of Babylon, but in 1800 B.C., he became the supreme god of the Mesopotamian pantheon. In fact, he was the god of the Palestinian provinces—and many think he was the god that Elijah confronted on Mt. Carmel (1 Kings 18). As such, he was recognized by the gods of the cities that were subjected by the Babylonian kings. According to myth, Marduk defended the other gods against the diabolical monster Tiamat. After he had killed it, he brought order to the cosmos, built



the Esagila, and created mankind. This is clearly seen in the *Gilgamesh Epic*. In the poem *Enûûma êêlišš* it is stated that all other gods are just manifestations of Marduk. Marduk and other gods and goddesses were worshipped at Ziggurats or temples. In fact, one, named Etemenanki, the Foundation of heaven on earth, is considered by most scholars to be the tower of Babel of Genesis 11.

When the Babylonians celebrated New Year (the so-called Akitu festival), they remembered how Marduk had created order in the universe. The heart of this cosmos was Babylon and the Esagila shrine was, therefore, the center of the universe. The Babylonian Marduk was embraced by the Persian invaders.

In October 539 B. C., with the Jews in exile, the Persian king Cyrus took Babylon, the ancient capital of an empire covering modern Iraq, Syria, Lebanon, and Israel. Babylon was, by this time, the ancient world's capital of scholarship and science. The subject provinces soon recognized Cyrus as their legitimate ruler. Since he was already ruler of modern Turkey and Iran, it is not an exaggeration to say that the capture of Babylon meant the birth of the first true world empire. The Persian empire was to last for more than two centuries, until it was conquered by the Macedonian Greek king Alexander the Great. Cyrus allowed the Jews (who were exiled in Babylonia) to return home. The *Gilgamesh Epic* is one of the most remarkable pieces of literature in the western world. It is full of intricate story lines and flamboyant characters. It probably was created in oral form around 7000 B.C. To give one perspective, this epic was written around 5000 years before the Jewish exodus from Egypt. Most scholars believe, in 1200 B.C., it was recorded on the Gilgamesh Tablets. The existence of this remarkable secular account of the biblical flood (Genesis 8) by a pagan civilization is remarkable and offers more evidence for the historical validity of the Bible.

Gilgamesh is the best known of all ancient Middle Eastern heroes. Numerous tales in the Akkadian (i.e., Sumerian/Babylonian) language have been told about Gilgamesh, and the whole collection has been described as a spiritual journey—the journey of a king who seeks immortality.

The complete text of the *Gilgamesh Epic* is on 12 incomplete tablets and can be found today in the British Museum.

The *Gilgamesh Epic* story/plot is really quite simple. The hero Gilgamesh is Ulysses, Oedipus, and Davy Crockett rolled into one. He is the quintessential hero. He has one major flaw: He is a selfish, self-centered prig. At its core, the *Gilgamesh Epic* is more than a

story about Gilgamesh, it is a journey, a quest for truth. It would be the Sumerian version of John Bunyan's *Pilgrim's Progress*. Although no one had any sense of the sub-conscious, ego, or id in 1200 B.C., the *Gilgamesh Epic* is a story of a man who finds himself. The outward plot is mirrored by an internal human journey.

The story is straight-forward and simple. The heroes and villains are easily identified. This epic would be the *Star Wars Trilogy* of 1200 B.C. The reader knows, without a doubt, who the good guys are and who the bad guys are. This is no *Iliad*, by Homer, where the reader is not quite sure if Hektor is a villain or hero. The reader knows that Gilgamesh is the good guy.

Epic poems are long narrative poems that introduce heroic figures to the reader. Epic poetry has been used by different ages to transmit their culture through an oral tradition. These traditions frequently consist of legendary narratives about the glorious deeds of their national heroes.

In order to curb the good king Gilgamesh's harsh rule, the god Anu creates Enkidu, a wild man who at first lives among animals. Enkidu meets Gilgamesh in Enkidu. Tablet II describes Gilgamesh defeating Enkidu. In Tablets III—V the two men pursue Huwawa. In Tablet VI Gilgamesh is tempted by romance. Tablets VII and VIII are the story of Enkidu's death. Afterward, the much wiser, but grieving, Gilgamesh (Tablets IX and X) searches for Utnapishtim, the survivor of the Babylonian flood, in order to obtain eternal life. He finally reaches Utnapishtim, who tells him the story of the flood and shows him where to obtain eternal life (Tablet XI). Gilgamesh, though, fails in his pursuit. An appendage to the epic, Tablet XII, relates the loss of some sacred objects given to Gilgamesh by Ishtar. The epic ends with the return of the spirit of Enkidu.

### **Critical Thinking**

A. Write a three-page research report on the Babylonian Civilization when the *Gilgamesh Epic* was written. A report is an informative essay where the reader communicates information to a reader. Plan your report: List your specific ideas, group related ideas under topics, arrange your ideas in order, make an outline, and write your report.

B. Throughout this course you will write several different types of essays. During this lesson you will write a process essay. A process essay is an academic essay that explains how a process works or how to make or do something. Write a process essay that speculates on how the *Gilgamesh Epic* moved from an oral to a written form.

### **Timeline**

- 10,000 B.C.
  - First settlements at Jericho ( c. 8000 B.C. )
- 6000 B.C.
  - Ubaid Period in Mesopotamia ( c. 5900 B.C. )
- 5000 B.C.
  - First Mesopotamian cities erected (c. 5000 B.C.)
- 4000 B.C.
  - Sumerians settle in Mesopotamia ( c. 3500 B.C. )
  - Sumerian writing on clay tablets ( c. 3300 B.C. )
    - Wheel in use in Mesopotamia ( c. 3250 B.C. )
    - Sumerian writing evolves into cuneiform
- 3000 B.C.
  - Babylon founded ( c. 3000 B.C. )
- 2750 B.C.
  - Phoenician city of Tyre founded ( c. 2750 B.C. )
    - early Trojan culture
- 2340 B.C.
  - Sargon defeats Lugalzaggisi and becomes ruler of Sumer and Akkad ( c. 2340 B.C. )
    - Abraham leaves Ur ( c. 2100 B.C. )
- 2100 B.C.
  - Earliest known legal texts written by Ur—Nammu, king of Ur ( 2100 B.C. )
    - Ur—Nammu reunites the Sumerian—Akkadian kingdom ( 2100 B.C. )
- 2000 B.C.
  - Hammurabi founds Babylonia ( c. 1763 B.C. )
    - Code of Hammurabi ( c. 1758 B.C. )

- Hittite kingdom founded by Hattusilis I ( c. 1700 B.C. )
  - Hittites of Turkey begin using iron ( c. 1700 B.C. )
    - *Gilgamesh Epic* ( c. 1200 B.C. )
- Troy destroyed in a ten year war between the Trojans and Greeks ( c. 1184 B.C. )
  - Nebuchadnezzar I, king of Babylon ( 1146 B.C. — 1123 B.C. )
  - Saul becomes the first king of Israel ( 1020 B.C. — 1000 B.C. )
    - David is the king of Judah and Israel ( 1000 B.C. — 960 B.C. )
- Solomon becomes the king of Israel and builds Yahweh Temple ( 960 B.C. — 925 B.C. )
  - Hebrew alphabet develops
    - Amos, the first Hebrew prophet ( c. 750 B.C. )
- Sargon II conquers the Hittites, Chaldeans, and Samaria
  - Assyrians destroy Babylonia, Memphis, and Thebes
    - Nebuchadnezzar II burns Jerusalem ( 581 B.C. )
- Cyrus the Great rebels against the Medes and founds the Persian empire ( 559 B.C. )
  - Nebuchadnezzar II builds the Hanging Gardens

Gilgamesh makes an arduous journey to learn how Utnapishtim (another hero type) acquired eternal life. In answer to his questions, Utnapishtim tells the following story.

Once upon a time, the gods destroyed the ancient city of Shuruppah in a great flood. Utnapishtim, forewarned by one of the gods, managed to survive by building a great boat. He did as commanded and survived the flood. As a reward for his faithful obedience, he was granted immortality by the gods.

In the following excerpt, identify as many biblical parallels as you can.

Shurippaka city which thou knowest,  
 (And) which on Euphrates' banks is set  
 That city was ancient, (as were) the gods within it,  
 When their heart led the great gods to produce the flood.  
 There were Anu, their father,  
 Valiant Enlil, their counselor,  
 Ninurta, their herald,  
 Ennuge, their irrigator.  
 Ninigiku—Ea was also present with them;  
 Their words he repeats to the reed—hut:  
 Reed—hut, reed—hut! Wall! Wall!  
 Reed—hut, hearken! Wall, reflect!  
 Man of Shuruppak, son of Ubar—Tutu,  
 Tear down (this) house, build a ship!  
 Give up possessions, seek thou life.

Despise property and keep the soul alive.  
Aboard the ship take thou the seed of all living things.  
The ship that thou shalt build,  
Her dimensions shall be to measure.  
Equal shall be her width and her length.  
Like the Apsu thou shalt sail her.  
I understood, and I said to Ea, my lord:  
Behold, my lord, what thou hast thus ordered,  
I shall be honoured to carry out.  
But what shall I answer the city, the people and elders?  
Ea opened his mouth to speak,  
Saying to me, his servant:  
Thou shalt then thus speak unto them:  
I have learned that Enlil is hostile to me,  
So that I cannot reside in your city,  
Nor set my foot in Enlil's territory.  
To the Deep I will therefore go down,  
To dwell with my lord Ea.  
But upon you he will shower down abundance,  
The choicest birds, the rarest fishes.  
The land shall have its fill of harvest riches.  
He who at dusk orders the hush—greens,  
Will shower down upon you a rain of wheat.  
With the first glow of dawn,  
The land was gathered about me.  
(too fragmentary for translation]  
The little ones carried bitumen,  
While the grown ones brought all else that was needful.  
On the fifth day I laid her framework.  
One (whole) acre was her floor space,  
Ten dozen cubits the height of each of her walls,  
Ten dozen cubits each edge of the square deck.  
I laid out the shape of her sides and joined her together.  
I provided her with six decks,  
Dividing her (thus) into seven parts.  
Her floor plan I divided into nine parts.  
I hammered water—plugs into her.  
I saw to the punting—poles and laid in supplies.  
Six 'sar' (measures), of bitumen I poured into the furnace,  
Three sar of asphalt I also poured inside.  
Three sar of the basket—bearers transferred,  
Aside from the one sar of oil which the calking consumed,  
And the two sar of oil which the boatman stowed away.  
Bullocks I slaughtered for the people,  
And I killed sheep every day.  
Must, red wine, oil, and white wine

Anu was the Sumerian word for heaven, a sky god, father and king of the gods.
---

I gave the workmen to drink, as though river water,  
That they might feast as on New Year's Day. . . .  
On the seventh day the ship was completed.  
The launching was very difficult,  
So that they had to shift the floor planks above and below,  
Until two—thirds of the structure had gone into the water.  
Whatever I had I laded upon her.  
Whatever I had of silver I laded upon her,  
Whatever I had of gold I laded upon her,  
Whatever I had of all the living beings I laded upon her.  
All my family and kin I made go aboard the ship.  
The beasts of the field, the wild creatures of the field,  
All the craftsmen I made go aboard.  
Shamash had set for me a stated time:  
When he who orders unease at night  
Will shower down a rain of blight,  
Board thou the ship and batten up the gate!  
That stated time had arrived:  
He who orders unease at night showers down a rain of blight.  
I watched the appearance of the weather.  
The weather was awesome to behold.  
I boarded the ship and battened up the gate.  
To batten up the (whole) ship, to Puzar—Amurri, the boatman,  
I handed over the structure together with its contents.  
With the first glow of dawn,  
A black cloud rose up from the horizon.  
Inside it Adad thunders,  
While Shallat and Hanish go in front,  
Moving as heralds over hill and plain.  
Erragal tears out the posts;  
Forth comes Ninurta and causes the dikes to follow.  
The Anunnaki lift up the torches,  
Setting the land ablaze with their glare.  
Consternation over Adad reaches to the heavens,  
Turning to blackness all that had been light.  
The wide land was shattered like a pot!  
For one day the south—storm blew,  
Gathering speed as it blew, submerging the mountains,  
Overtaking the people like a battle.  
No one can see his fellow,  
Nor can the people be recognized from heaven.  
The gods were frightened by the deluge,  
And, shrinking back, they ascended to the heaven of Anu.  
The gods cowered like dogs  
Crouched against the outer wall.  
Ishtar cried out like a woman in travail,

Mesopotamia is  
between the Tigris and  
Euphrates rivers.  
Many believe that the  
Garden of Eden lay in  
Mesopotamia.

Evil Ishtar is Anu's second  
wife.

The sweet—voiced mistress of the gods moans aloud:  
The olden days are alas turned to clay,  
Because I bespoke evil in the Assembly of the gods,  
How could I bespeak evil in the Assembly of the gods,  
Ordering battle for the destruction of my people,  
When it is I myself who give birth to my people!  
Like the spawn of the fishes they fill the sea!  
The Anunnaki gods weep with her,  
The gods, all humbled, sit and weep,  
Their lips drawn tight. . . . one and all.  
Six days and six nights  
Blows the flood wind, as the south—storm sweeps the land.  
When the seventh day arrived,  
The flood (—carrying) south—storm subsided in the battle,  
Which it had fought like an army.  
The sea—grew quiet, the tempest was still, the flood ceased.  
I looked at the weather. stillness had set in,  
And all of mankind had returned to clay.  
The landscape was as level as a flat roof.  
I opened a hatch, and light fell on my face.  
Bowing low, I sat and wept,  
Tears running down my face.  
I looked about for coast lines in the expanse of the sea:  
In each of fourteen (regions)  
There emerged a region (—mountain).  
On Mount Nisir the ship came to a halt.  
Mount Nisir held the ship fast,  
Allowing no motion.

[For six days the ship is held fast by Mount Nisir.]

When the seventh day arrived,  
I sent forth and set free a dove.  
The dove went forth, but came back;  
There was no resting—place for it and she turned round.  
Then I sent forth and set free a swallow.  
The swallow went forth, but came back,  
There was no resting—place for it and she turned round.  
Then I sent forth and set free a raven.  
The raven went forth and, seeing that the waters had diminished, He eats, circles, caws,  
and turns not round.  
Then I let out (all) to the four winds  
And offered a sacrifice.  
I poured out a libation on the top of the mountain.  
Seven and seven cult—vessels I set up, Upon their plate—stands I heaped cane,  
cedarwood, and myrtle.  
The gods smelled the savour,

The gods smelled the sweet savour, The gods crowded like flies about the sacrificer.  
As soon as the great goddess arrived,  
She lifted up the great jewels which Anu had fashioned to her liking:  
Ye gods here, as surely as this lapis  
Upon my neck I shall not forget,  
I shall be mindful of these days, forgetting (them) never.  
Let the gods come to the offering:  
(But) let not Enlil come to the offering, For he, unreasoning, brought on the deluge And  
my people consigned to destruction. As soon as Enlil arrived, And saw the ship, Enlil was  
wroth, He was filled with wrath against the Igigi gods:  
Has some living soul escaped?  
No man was to survive the destruction!  
Ninurta opened his mouth to speak,  
Saying to valiant Enlil:  
Who other than Ea can devise plans?  
It is Ea alone who knows every matter.  
Ea opened his mouth to speak,  
Saying to valiant Enlil:  
Thou wisest of the gods, thou hero,  
How couldst thou, unreasoning, bring on the deluge?  
On the sinner impose his sin,  
On the transgressor impose his transgression!  
(Yet) be lenient, lest he be cut off, Be patient,  
lest he be dislodged  
Instead of thy bringing on the deluge,  
Would that a lion had risen up to diminish mankind!  
Instead of thy bringing on the deluge,  
Would that a wolf had risen up to diminish mankind!  
Instead of thy bringing on the deluge,  
Would that a famine had risen up to lay low mankind!  
Instead of thy bringing on the deluge,  
Would that pestilence had risen up to smite down mankind!  
It was not I who disclosed the secret of the great gods.  
I let Atrahasis see a dream,  
And he perceived the secret of the gods.  
Now then take counsel in regard to him!  
Thereupon Enlil went aboard the ship.  
Holding me by the hand, he took me aboard.  
He took my wife aboard and made (her) kneel by my side.  
Standing between us, he touched our foreheads to bless us:  
Hitherto Utnapishtim has been but human.  
Henceforth Utnapishtim and his wife shall be like unto us gods.  
Utnapishtim shall reside far away, at the mouth of the rivers!  
Thus they took me and made me reside far away,  
At the mouth of the rivers.

## **Biblical Application**

Compare and contrast the Gilgamesh Flood Narrative with the biblical flood story (Genesis 8).

## **Enrichment**

A. In a court of law a man may be convicted if two independent, unprejudiced witnesses testify in the same way about the same event. Besides the *Gilgamesh Epic*, the Genesis Creation Story parallels the *Enuma Elish* Story (Babylonian). In other words, two independent, unprejudiced sources recorded the same event at different parts of the world. Genesis is not only theological accurate, it is most certainly historically accurate and should be understood accordingly. Compare and contrast the following portion of the *Enuma Elish* (translated by N. K. Sanders) with Genesis 1 and 2.

### *Enuma Elish* Tablet One

When there was no heaven, no earth, no height, no depth, no name, when Apsu was alone, the sweet water, the first begetter;  
and Tiamat the bitter water, and that return to the womb, her Mummu, when there were no gods  
When sweet and bitter mingled together, no reed was plaited no rushes muddied the water, the gods were nameless, natureless, futureless,  
then from Apsu and Tiamat in the waters gods were created,  
in the waters silt precipitated,  
Lahmu and Lahumu, were named; they were not yet old not yet grown tall  
when Anshar and Kishar overtook them both, (i.e., born after)  
the lines of sky and earth stretched where horizons meet to separate cloud from silt.  
Days on days, years on year passed till Anu, the empty heaven, heir and supplanter, first-born of his father, in his own nature  
begot Nudimmud-Ea, intellect, wisdom, wider than heaven's horizon, the strongest of all the kindred.  
Discord broke out among the gods although they were brothers,  
warring and jarring in the belly of Tiamat, heaven shook,  
it reeled with the surge of the dance;  
Apsu could not silence the clamour, their behavior was bad, overbearing and proud.  
But still Tiamat lay inert till Apsu, the father of gods, bellowed for that servant who clouds his judgment, his Mummu,  
'Dear counselor, come with me to Tiamat.  
They have gone, and in front of Tiamat they sit down and talk together about the young gods, their first-born children; Apsu said,  
Their manners revolt me, day and night without remission we suffer.  
My will is to destroy them, all of their kind, we shall have peace at last and we will sleep again.  
When Tiamat heard she was stung, she writhed in lonely desolation, her heart worked in secret passion, Tiamat said, Why must we destroy the children that we made? If their ways are troublesome, let us wait a little while.  
Then Mummu advised Apsu, and he spoke in malice, Father, destroy them in full

rebellion, you will have quiet in the daytime and at night you will sleep. When Apsu heard, the die was cast against his children, his face flamed with the pleasure of evil; but Mummu he embraced, he hung on his neck, he sat him down on his knees and kissed him.

The decision was known to all their children; confusion seized them and after, a great silence, for they were confounded.

The god who is the source of wisdom, the bright intelligence that perceives and plans, Nudimmud-Ea, saw through it,  
 he sounded the coil of chaos,  
 and against it devised the artifice of the universe.

He spoke the word that charmed the waters, it fell upon Apsu, he lay asleep, the sweet waters slept, Apsu slept, Mummu was overcome, Apsu lay drowned, undone.

B. In what ways do the gods and goddesses in this myth resemble the gods and goddesses that Elijah encounters?

### Suggested Weekly Implementation

Monday	Tuesday	Wednesday	Thursday	Friday
Prayer journal: Students are encouraged to write in their prayer journal every day. Students need to review their material for the next assignment. Students should systematically review their vocabulary words daily. Students should read Lesson 1.	Prayer journal. Students should outline all assigned essays for the week.	Prayer journal. Using outlines, students should write rough drafts of all assigned essays and as soon as possible give legible copies to peer reviewers, who will fill out Peer Evaluation forms.	Prayer journal. Review the assigned text. Keep vocabulary cards. Students should prepare all assigned essays, preferably after conferring with peer evaluator.	Prayer journal. Turn in final copies of all essays. Take Final Test 1 (in Teacher's Edition). Students should review <i>The Book of Esther, Author Unknown</i> (Lesson 3). Guide: What is the students' world views (Lesson 2)? In what ways is the <i>Book of Esther</i> different from <i>The Gilgamesh Epic</i> (Lesson 3)?