



## Endnotes for “New Insights on Israelite Religious Practice”

Summer 2023 *Bible and Spade*

### Notes

<sup>1</sup> Avraham Biran, “Dan,” in *The New Encyclopedia of Archaeological Excavations in the Holy Land*, ed. Ephraim Stern, vol. 1 (Jerusalem: Israel Exploration Society & Carta; New York: Simon & Schuster, 1993), 324, 327–29; Amihai Mazar, *Archaeology of the Land of the Bible, 10,000–586 B.C.E.*, The Anchor Bible Reference Library (New York: Doubleday, 1990), 492–95.

<sup>2</sup> Avraham Biran, “The High Places of Biblical Dan,” in *Studies in the Archaeology of the Iron Age in Israel and Jordan*, ed. Amihai Mazar, with the assistance of Ginny Mathias, Journal for the Study of the Old Testament, Supplement Series 331 (Sheffield, UK: Sheffield Academic, 2001), 149–55.

<sup>3</sup> Ze’ev Herzog, “Tel Beersheba” in Stern, *New Encyclopedia*, 1:171–72. Cf. Mazar, *Land of the Bible*, 495–96.

<sup>4</sup> The excavators interpreted the finds to include two standing stones (Yohanan Aharoni, “Arad: Its Inscriptions and Temple,” *Biblical Archaeologist* 31, no. 1 [February 1968]: 19), but others suggest one or three.

<sup>5</sup> Aharoni, 18–27; Ze’ev Herzog et al., “The Israelite Fortress at Arad,” *Bulletin of the American Schools of Oriental Research*, no. 254 (Spring 1984): 6–26; Ze’ev Herzog, Miriam Aharoni, and Anson F. Rainey, “Arad—An Ancient Israelite Fortress with a Temple to Yahweh,” *Biblical Archaeology Review* 13, no. 2 (March/April 1987): 18, 28–35; Miriam Aharoni, “Arad: The Israelite Citadels,” in Stern, *New Encyclopedia*, 1:83. Cf. Mazar, *Land of the Bible*, 496–98.

<sup>6</sup> Amihai Mazar and Ehud Netzer, “On the Israelite Fortress at Arad,” *Bulletin of the American Schools of Oriental Research*, no. 263 (August 1986): 89–90 (eighth or seventh century BC); David Ussishkin, “The Date of the Judaean Shrine at Arad,” *Israel Exploration Journal* 38, no. 3 (1988): 151, 155 (eighth–seventh century BC); Ze’ev Herzog, “The Date of the Temple at Arad: Reassessment of the Stratigraphy and the Implications for the History of Religion in Judah,” in Mazar, *Archaeology of the Iron Age*, 170 (eighth century BC); Elizabeth Bloch-Smith, “Massebot Standing for Yhwh: The Fall of a Yhwistic Cult Symbol,” in *Worship, Women, and War: Essays in Honor of Susan Niditch*, ed. John J. Collins, T. M. Lemos, and Saul M. Olyan, Brown Judaic Studies 357 (Providence, RI: Brown Judaic Studies, 2015), 114 (ninth–eighth century BC).

<sup>7</sup> Biblical examples of desacralization include Moses destroying the golden calf (Ex 32), Gideon destroying his father’s altar to Baal and Asherah pole (Jgs 6), and Hezekiah (2 Kgs 18) and Josiah (2 Kgs 23) destroying cultic sites such as altars, high places (including some at city gates), and standing stones.

<sup>8</sup> Yosef Garfinkel, Saar Ganor, and Michael G. Hasel, “Introduction,” in *Khirbet Qeiyafa*, vol. 4, *Excavation Report 2007–2013: Art, Cult, and Epigraphy*, by Yosef Garfinkel, Saar Ganor, and Michael G. Hasel, ed. Martin G. Klingbeil, with contributions by David Ben-Shlomo et al. (Jerusalem: Israel Exploration Society, 2018), 5, 11.

<sup>9</sup> Yosef Garfinkel, “The Standing Stones,” in *Khirbet Qeiyafa*, 4:55–67.

<sup>10</sup> Garfinkel, Ganor, and Hasel, “Introduction,” 6–9; Yosef Garfinkel, “The Iron Age Clay Figurine Head,” in *Khirbet Qeiyafa*, 4:143–58.

<sup>11</sup> Garfinkel, Ganor, and Hasel, “Introduction,” 6–8.

<sup>12</sup> Yosef Garfinkel and Michael G. Hasel, “The Sanctuary Buildings,” in *Khirbet Qeiyafa*, 4:29; Igor Kreimerman and Yosef Garfinkel, “The Cup-and-Saucer Vessels,” in *Khirbet Qeiyafa*, 4:187–97. See also Gerald A. Klingbeil, “Libation Rituals in the Ancient Near East,” in *Khirbet Qeiyafa*, 4:219–39 for a general discussion of libations, used for purification (1 Sm 7:6), for anointing (Lv 8:12), and especially as offerings to deities (Gn 35:14 and Ex 29:40—to YHWH; and Jer 7:18 and Ez 20:28—to other gods).

<sup>13</sup> Shua Kisilevitz and Oded Lipschits, “Another Temple in Judah! The Tale of Tel Moza,” *Biblical Archaeology Review* 46, no. 1 (January/February 2020): 40.

<sup>14</sup> Shua Kisilevitz and Oded Lipschits, “Tel Moza: An Economic and Cultic Center from the Iron Age II (First Temple Period),” in *The Mega Project at Motza (Moza): The Neolithic and Later Occupations up to the 20th Century*, ed. Hamoudi Khalaily et al., New Studies in the Archaeology of Jerusalem and Its Region, Supplementary Volume (Jerusalem: Israel Antiquities Authority, 2020), 301.

<sup>15</sup> Amihai Mazar and Nava Panitz-Cohen, “It Is the Land of Honey: Beekeeping at Tel Rehov,” *Near Eastern Archaeology* 70, no. 4 (December 2007): 202–19.

<sup>16</sup> Elisha was from Abel-meholah (1 Kgs 19:16), a site near the Jordan River (Jgs 7:22), perhaps ca. 7 miles (11 km) southeast of Rehov.

<sup>17</sup> Shmuel Ahituv and Amihai Mazar, “The Inscriptions from Tel Rehov and Their Contribution to the Study of Script and Writing during Iron Age IIA,” *Maarav* 20, no. 2 (2013): 212–14.

<sup>18</sup> Saar Ganor and Igor Kreimerman, “An Eighth-Century B.C.E. Gate Shrine at Tel Lachish, Israel,” *Bulletin of the American Schools of Oriental Research*, no. 381 (May 2019): 211, 228.

<sup>19</sup> Ganor and Kreimerman, 211–24.

<sup>20</sup> John Monson, “Solomon’s Temple,” in *Dictionary of the Old Testament: Historical Books*, ed. Bill T. Arnold and H. G. M. Williamson (Downers Grove, IL: IVP Academic, 2005), 934.

<sup>21</sup> Yohanan Aharoni, “Excavations at Tel Arad: Preliminary Report on the Second Season, 1963,” *Israel Exploration Journal* 17, no. 4 (1967): 247, 247n29. See Eran Arie, Baruch Rosen, and Dvory Namdar, “Cannabis and Frankincense at the Judahite Shrine of Arad,” *Tel Aviv* 47, no. 1 (2020): 8 for summary and analysis.

<sup>22</sup> Yuval Gadot et al., “Tracking Down Cult: Production, Function and Content of Chalices in Iron Age Philistia,” *Tel Aviv* 41, no. 1 (2014): 68.

<sup>23</sup> Dvory Namdar, Ronny Neumann, and Steve Weiner, “Residue Analysis of Chalices from the Repository Pit,” in *Yavneh I: The Excavation of the ‘Temple Hill’ Repository Pit and the Cult Stands*, by Raz Kletter, Irit Ziffer, and Wolfgang Zwickel, with contributions by David Ben-Shlomo et al., *Orbis Biblicus et Orientalis, Series Archaeologica* 30 (Fribourg, Switzerland: Academic Press Fribourg; Göttingen, Germany: Vandenhoeck & Ruprecht, 2010), 169; Dvory Namdar, Alon Amrani, and Raz Kletter, “Cult and Trade in Yavneh through the Study of Organic Residues,” in *Yavneh II: The ‘Temple Hill’ Repository Pit; Fire Pans, Kernos, Naos, Painted Stands, ‘Plain’ Pottery, Cypriot Pottery, Inscribed Bowl, Dog Bones, Stone Fragments, and Other Studies*, by Raz Kletter, Irit Ziffer, and Wolfgang Zwickel, with contributions by Alon Amrani et al., *Orbis Biblicus et Orientalis, Series Archaeologica* 36 (Fribourg, Switzerland: Academic Press Fribourg; Göttingen, Germany: Vandenhoeck & Ruprecht, 2015), 214–20.

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