



Endnotes for *The Maqatir Ram's Head, Part 2*

Fall 2017 *Bible and Spade*

Notes

¹ Peterson, "Destroy All Their Idols: A Ram's Head from Joshua's Ai," *Bible and Spade* 28, no. 2 (Spring 2015), pp. 51–53.

² See for example the numerous publications of Bryant Wood on the excavations of Maqatir, especially, "The Search for Joshua's Ai," in *Critical Issues in Early Israelite History*, eds. R.S. Hess, G.A. Klingbeil, and P.J. Ray Jr. (Winona Lake, IN: Eisenbrauns, 2008), pp. 205–40.

³ Peterson, "The Khirbet El-Maqatir Ram's Head: Evidence of the Israelite Destruction of Ai?" *Near Eastern Archaeological Society Bulletin* 61 (2016), pp. 39–53.

⁴ For those wanting to reference my protracted discussion and extensive bibliography on this subject please refer to the *NEASB* article now available on the ABR website.

⁵ See Douglas Petrovich, "Amenhotep II and the Historicity of the Exodus Pharaoh," *The Master's Seminary Journal* 17, no.1 (2006), pp. 81–110.

⁶ Dr. Bryant Wood's discovery of the infant burial jar in 2009 is a clear example of how larger ceramic vessels can remain somewhat undisturbed in a khirbet. Although only a couple of feet below the surface, the jar along with a number of votive vessels was buried in antiquity in a jagged depression in the bedrock and then leveled off. Later builders and settlers would have had no need to dig below the topmost portions of the undulating and jagged bedrock thus preserving the Late Bronze Age artifact.

⁷ Unfortunately, no diagnostic pottery was found with the ram's head.

⁸ See Amnon Ben-Tor, "The Sad Fate of Statues and the Mutilated Statues of Hazor," in *Confirming the Past: Archaeological and Historical Essays on Ancient Israel in Honor of William G. Dever*, ed. Seymour Gitin (Winona Lake, IL: Eisenbrauns, 2006), 3–16 at 8–12.

⁹ Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, 2d. ed. (Grand Rapids: Baker, 2008), pp. 76–77.

¹⁰ See more on this in my articles, "The Egyptian Influence on Genesis 2," *BSac* 174 (July–September 2017) and "The Unexpected Exegetical Insights from the Simplest of Archaeological Discoveries," *Bible and Spade* (forthcoming).

¹¹ Amenhotep IV famously changed his name to Akhenaton and was later branded as the "heretic king" for trying to establish a form of monotheism in Egypt. He sought to worship only the sun god, the Aton/Aten.

¹² There is some debate on this fact.

¹³ Anson Rainey and R.S. Notley, *The Sacred Bridge* (Jerusalem: Carta, 2006), p. 70.

¹⁴ See comments of Sharon Zuckerman, "Anatomy of a Destruction: Crisis Architecture, Termination Rituals and the Fall of Canaanite Hazor," *Journal of Mediterranean Archaeology* 20, no. 1 (2007), 3–32 at 9.