Notes

[1] Brian Neil Peterson, "Destroy All Their Idols: A Ram's Head from Joshua's Ai," *Bible and Spade* 28/2 (Spring 2015): 51–53.

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

[3] Brian Neil Peterson, "The Ram's Head," *Bible and Spade* 30/4 (Fall 2017): 109–112.

[4] For a refutation of this, see Eugene Merrill, "Deuteronomy and de Wette: A Fresh Look at a Fallacious Premise," *Journal for the Evangelical Study of the Old Testament* 1/1 (2012): 25–42 or Brian Neil Peterson, *The Authors of the Deuteronomistic History: Locating a Tradition in Ancient Israel* (Minneapolis: Fortress, 2015), 61–74.

[5] See Julius Wellhausen, *Prolegomena to the History of Israel*, repr. (Whitefish, MT: Kessinger Publishing, 2004).

[6] For a more detailed and technical discussion on the differences between Genesis 1 and 2, see Brian Neil Peterson, "Egyptian Influence on the Creation Language in Genesis 2," *Bibliotheca Sacra* 174/695 (July–September 2017): 283–301.

[7] A cosmogony is a perspective on the origins of the universe.

[8] See, for example, the work of Isaac M. Kikawada and Arthur Quinn, *Before Abraham Was* (Nashville: Abingdon, 1985).

[9] Siegfried Morenz, *Egyptian Religion*, trans. Ann E. Keep, from German (Stuttgart: Kolhammer, 1960; Ithaca, NY: Cornell University Press, 1992), 184. Citations refer to the Cornell edition. See also Robert A. Armour, *Gods and Myths of Ancient Egypt* (Cairo: American University in Cairo Press, 1989), 142.

[10] Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms*, trans. Timothy J. Hallett, from German (Zürich: Benziger; Neukirchen: Neukirchener, 1972; New York: Seabury, 1978), 247–56. Citations refer to the Seabury edition.

[11] Miriam Lichtheim, *Ancient Egyptian Literature* 3: *The Late Period* (Berkeley: University of California Press, 2006), 112.

[12] Ibid., 3:109; Ian Shaw and Paul Nicholson, *The Dictionary of Ancient Egypt* (Spain: Abrams, 1995), 31; Gary J. Shaw, *The Egyptian Myths: A Guide to the Ancient Gods and Legends* (London: Thames & Hudson, 2014), 22; W. M. Müller, *Egyptian Mythology* (London: Harrap, 1910), 164; Geraldine Pinch, *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt* (Oxford: Oxford University Press, 2002), 154.

[13] Douglas Petrovich, "Amenhotep II and the Historicity of the Exodus Pharaoh," *Master's Seminary Journal* 17/1 (2006): 81–110.

[14] Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, 2nd ed. (Grand Rapids: Baker, 2008), 76–77.

[15] On the kingship of Adam, see the work of Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Oakland Park, KS: Two Age, 2000), 42–45.

[16] P. J. Wiseman, *New Discoveries in Babylonia about Genesis*, 7th ed. (London: Marshall, Morgan & Scott, 1958), 43–44.

[17] R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969; London: Tyndale, 1970), 547 (citations refer to the Tyndale edition); Wiseman, *New Discoveries*, 52.

[18] Wiseman, *New Discoveries*, 53–57; P. J. Wiseman, *Clues to Creation in Genesis* (London: Marshall, Morgan & Scott, 1977), 34–45. See also Harrison, *Introduction*, 543–53, esp. 546.

[19] See Wiseman, *New Discoveries*, 62–68.

[20] Some conveniently "solve" this problem by proposing that the first *toledoth* formula is out of place and needs to be moved to the beginning of chapter 1 before 1:1. See Hermann Gunkel, *Genesis*, trans. Mark E. Biddle, from German, repr. (Macon, GA: Mercer University Press, 1997), 103.

[21] See more on this in Brian Neil Peterson, "Samson: Hero or Villain? Reading the Samson Narrative in Light of David and Saul," *Bibliotheca Sacra* 174 (January–March 2017): 22–44; Peterson, *Authors of the Deuteronomistic History*, 172.

[22] See P. Kyle McCarter, "'Plots, True or False': The Succession Narrative as Court Apologetic," *Interpretation* 35/4 (1981): 355–67; P Kyle McCarter, "The Apology of David," *Journal of Biblical Literature* 99/4 (1980): 489–504; Peterson, *Authors of the Deuteronomistic History*, 239–60.

[23] Brian Neil Peterson, "The Egyptian Influence of Exodus 17:8–16," *Bulletin of Biblical Research* 31/2 (2021): 135–53.

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