



Endnotes for “The Skeptic’s Cudgel - How the Fallacy of Negative Proof Exposes Intellectual Dishonesty and Distortion in Biblical Archaeological Research”

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Notes

- ¹ Herzog, “Deconstructing the Walls of Jericho”.
- ² Coote, Early Israel, 141.
- ³ Hendel, “Biblical Views: Is There a Biblical Archaeology?,” 20.
- ⁴ Redford, Egypt, Canaan, and Israel in Ancient Times, 408.
- ⁵ Shanks, “Is This Man a Biblical Archaeologist? BAR Interviews William Dever—Part One,” 37.
- ⁶ Dever, Recent Archaeological Discoveries and Biblical Research, 47.
- ⁷ Kitchen, “New Directions in Biblical Archaeology,” in Biblical Archaeology Today 1990, 48.
- ⁸ Fischer, Historians’ Fallacies, 47.
- ⁹ Depuydt, “How to Date a Pharaoh,” 28.
- ¹⁰ Gardiner, Egypt of the Pharaohs, 53.
- ¹¹ Bietak and Kopetzky, “A Seal Impression of the Green Jasper workshop from Tell el-Dabca,” 357; Schiestl, “The Statue of an Asiatic Man from Tell El-Dab’a, Egypt,” 181.
- ¹² Kitchen, On the Reliability of the Old Testament, 466.
- ¹³ Petrovich, “Amenhotep II and the Historicity of the Exodus Pharaoh,” 101.
- ¹⁴ Wood, “Recent Research on the Date and Setting of the Exodus”.
- ¹⁵ Hoffmeier, “Out of Egypt,” in Ancient Israel in Egypt and the Exodus, 5.
- ¹⁶ Tyldesley, Hatchepsut, 216.
- ¹⁷ Tyldesley, 9.
- ¹⁸ Finkelstein and Silberman, The Bible Unearthed, 62.
- ¹⁹ Finkelstein, “Invisible Nomads: A Rejoinder,” 87–88 Note that both opposing points cited in this paragraph have been made by the same archaeologist, Israel Finkelstein. He appears to have no hesitancy in contradicting himself.
- ²⁰ Cribb, Nomads in Archaeology, 65; Ben-Yosef, “The Architectural Bias in Current Biblical Archaeology,” 375.
- ²¹ Kenyon, Archaeology in the Holy Land, 171–72.
- ²² Zuckerman, “Where Is the Hazor Archive Buried?,” 37; Bechar, “How to Find the Hazor Archives (I Think),” 56.
- ²³ Tushingham, “Excavations at Old Testament Jericho,” 60–61; North, “The 1952 Jericho-Sultan Excavation,” 5; Kenyon, “Excavations at Jericho, 1952,” 71–72.
- ²⁴ Dever, “Archaeology and the Bible—Understanding Their Special Relationship,” 57.
- ²⁵ Hoffmeier, “Out of Egypt,” 31–32.
- ²⁶ Brandfon, “Archaeology and the Biblical Text,” 54.
- ²⁷ Kenyon, “Excavation Methods in Palestine,” 29.
- ²⁸ Prag, “Kathleen Kenyon and Archaeology in the Holy Land,” 122. Prag, who was Kenyon’s close colleague, stated, “K seemed to regard archaeology as a science; it is not. At base she was dealing with people and their past. It has wide bands of possible error in observation, in interpretation and in quantitative assessments; rarely are its experiments precisely repeatable.”
- ²⁹ Grisanti, “Recent Archaeological Discoveries that Lend Credence to the Historicity of the Scriptures,” 476.
- ³⁰ Ze’ev Herzog, interviewed in Mahoney and Law, Patterns of Evidence, Kindle Loc. 829.
- ³¹ Rainey, “Stones for Bread: Archaeology versus History,” 140.
- ³² Depuydt, “How to Date a Pharaoh,” 28.
- ³³ Merling, “The Relationship Between Archaeology and the Bible,” 235.
- ³⁴ Davis, Dame Kathleen Kenyon, 111.
- ³⁵ Kenyon, Digging up Jericho, 49.
- ³⁶ Davis, Dame Kathleen Kenyon, 223–24.
- ³⁷ Davis, 224; Prag, “Kathleen Kenyon and Archaeology in the Holy Land,” 117.
- ³⁸ Prag, “Kathleen Kenyon and Archaeology in the Holy Land,” 117.
- ³⁹ Dever, “Kathleen Kenyon (1906-1978),” in Breaking Ground, 543–44.

- ⁴⁰ Dever, 540; Herr, “W.F. Albright and the History of Pottery in Palestine,” 53.
- ⁴¹ Gonen, “The Late Bronze Age,” in *The Archaeology of Ancient Israel*, 213; Burke, “Canaan Under Siege,” in *Studies on War in the Ancient Near East*, 59.
- ⁴² Isserlin, “The Israelite Conquest of Canaan: A Comparative Review of the Arguments Applicable,” 87–88; McClain and Sykes, “New Archaeologies of the Norman Conquest”.
- ⁴³ Finkelstein and Silberman, *The Bible Unearthed*, 82.
- ⁴⁴ Stripling and Hassler, “The “Problem” of Ai Solved After Nearly Forty Years of Excavation in the West Bank of Israel”.
- ⁴⁵ Kennedy, “The Israelite Conquest: History or Myth?,” 10–11.
- ⁴⁶ Bimson and Livingston, “Redating the Exodus,” 40–41.
- ⁴⁷ Wood, “The Rise and Fall of the 13th-Century Exodus-Conquest Theory,” 488–89.
- ⁴⁸ Dever, “Israel, History of (Archaeology and the “Conquest”),” in *Anchor Bible Dictionary*, 548.
- ⁴⁹ Merling, “The Book of Joshua, Part II: Expectations of Archaeology,” 215, fn. 29; Hoffmeier, *Israel in Egypt*, Kindle Loc. 1272 See also Jos 6:20, 24; 8:19, 28; 10:28-39; 11:11, 18.
- ⁵⁰ Merling, “The Relationship Between Archaeology and the Bible,” 234–35.
- ⁵¹ Davies, ““House of David” Built on Sand: The Sins of the Biblical Maximizers”.
- ⁵² Garfinkel, “The Birth & Death of Biblical Minimalism,” 47; Shanks, “Is This Man a Biblical Archaeologist? BAR Interviews William Dever—Part One,” 35–36.
- ⁵³ Kenyon, *The Bible and Recent Archaeology*, 31–32.
- ⁵⁴ Bietak, “A Thutmosid Palace Precinct at Peru-nefer (Tell el-Dab'a),” in *Ancient Egyptian and Ancient Near Eastern Palaces: Proceedings of the Conference on Palaces in Ancient Egypt, Held in London 12th–14th June 2013, Organised by the Austrian Academy of Sciences, the University of Würzburg and the Egypt Exploration Society*, 224; Bietak, “Minoan presence in the pharaonic naval base of Peru-nefer,” in *Cretan Offerings*, 18.
- ⁵⁵ Dever, “Israel, History of (Archaeology and the “Conquest”),” in *Anchor Bible Dictionary*, 547; Halpern, “Radical Exodus Redating Fatally Flawed,” 59.
- ⁵⁶ Krahmalkov, “Exodus Itinerary Confirmed by Egyptian Evidence,” 57 One possible explanation for the lack of LBA evidence at Tell Dhiban might be that ancient Dibon, like many ancient cities, was destroyed and later rebuilt at a different site. An example is modern Jericho, which is near but not on the same spot as ancient Jericho.
- ⁵⁷ Hoffmeier, *Israel in Egypt*, Kindle Loc. 1762, 3440.
- ⁵⁸ It is difficult to distinguish ancient Hebrews from other Semitic peoples from the archaeological record alone. The Hebrews while in Egypt were not yet Israelites. The Mosaic Law, which Paul described in Eph. 2:14 as a “dividing wall” between the Jews and the Gentiles, had not yet been given by God. The Hebrews in Egypt even engaged in the worship of idols (Jos 24:14; Ez 20:5-10, 23:3; see also, Ex 32:1; Lv 17:7; Ps(s) 106:7; Acts 7:39-43). The Hebrews at the time of the Sojourn were culturally indistinguishable from other Semitic Canaanites. (Camp, “Israel, Egypt, and the Exodus,” 2–3)
- ⁵⁹ Kamrin, “The Procession of “Asiatics” at Beni Hasan,” in *Cultures in Contact*, 156.
- ⁶⁰ Hoffmeier, *Israel in Egypt*, Kindle Loc. 3509; Kennedy, “Hebrews in Egypt before the Exodus? Evidence from Papyrus Brooklyn”.
- ⁶¹ Hoffmeier, “Out of Egypt,” 35.
- ⁶² Bietak, *Avaris The Capital of the Hyksos*, 35–36.
- ⁶³ David Rohl, interviewed in Mahoney and Law, *Patterns of Evidence*, Kindle Loc. 2422.
- ⁶⁴ Kitchen, “The Joseph Narrative (Genesis 37, 39-50)”.
- ⁶⁵ Kennedy, “Hebrews in Egypt before the Exodus? Evidence from Papyrus Brooklyn”.
- ⁶⁶ Hayes, “The Middle Kingdom in Egypt,” in *The Cambridge Ancient History Volume 1, Part 2*, 505–6.
- ⁶⁷ Hoffmeier, *Israel in Egypt*, Kindle Loc. 4262.
- ⁶⁸ Hoffmeier, Kindle Loc. 4184.
- ⁶⁹ Redford, *Egypt, Canaan, and Israel in Ancient Times*, 408.
- ⁷⁰ Petrovich, “Toward Pinpointing the Timing of the Egyptian Abandonment of Avaris During the Middle of the 18th Dynasty,” 11, 16.
- ⁷¹ Bietak, “Antagonisms in Historical and Radiocarbon Chronology,” in *Radiocarbon and the Chronologies of Ancient Egypt*, 78; Bietak, “Minoan presence in the pharaonic naval base of Peru-nefer,” in *Cretan Offerings*, 18.
- ⁷² Bietak, “The Palatial Precinct at the Nile Branch (Area H)”.
- ⁷³ Petrovich, “Amenhotep II and the Historicity of the Exodus Pharaoh,” 93–94.
- ⁷⁴ Bietak, “Egypt and Levant,” in *The Egyptian World*, 436.
- ⁷⁵ Petrovich, “Amenhotep II and the Historicity of the Exodus Pharaoh,” 100.
- ⁷⁶ Petrovich, 102–3; Shea, “Amenhotep II as Pharaoh of the Exodus”.

⁷⁷ Petrovich, "Toward Pinpointing the Timing of the Egyptian Abandonment of Avaris During the Middle of the 18th Dynasty," 18.

⁷⁸ Billington, "The Name Yahweh in Egyptian Hieroglyphic Texts"; Kennedy, "The Land of the š3sw (Nomads) of yhw3 at Soleb," 178, 190.

⁷⁹ Wood, "From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period," in *Giving the Sense*, 269.

⁸⁰ Rainey, "Shasu or Habiru: Who Were the Early Israelites?," 51; Kennedy, "The Israelite Conquest: History or Myth?," 44–45, 49–52.

⁸¹ Wood, "From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period," in *Giving the Sense*, 269–70; Kennedy, "The Israelite Conquest: History or Myth?," 44–46.

⁸² Kenyon, "Jericho," p. 275; Tushingham, "Excavations at Old Testament Jericho," 58–59; Kenyon, "Some Notes on the History of Jericho in the Second Millennium B.C." 117.

⁸³ Kenyon appears to have dated the walls based on the fill under the wall. As others have pointed out, that does not provide a good basis for dating the wall, providing at most a *terminus post quem*, i.e., the earliest date that the wall could have been built. Kenyon, "Excavations at Jericho, 1952," 70–71; Ben-Tor, "Hazor and Chronology," 52; Marchetti and Nigro, *Excavations at Jericho, 1998*, 170. Kenyon used the same approach in dating buildings based on the sherds found underneath the floor of the building. Kenyon's approach has been heavily criticized by numerous archaeologists: Aharoni and Amiran, "A New Scheme for the Sub-Division of the Iron Age in Palestine," 180; Rainey, "Historical Geography: The Link between Historical and Archeological Interpretation," 220. Kenyon's dating approach of course leads to gross errors in terms of dating the destruction of walls and buildings since it fails to recognize that those structures could have been, and most likely were, used for centuries. Yadin, "Is the Biblical Account of the Israelite Conquest of Canaan Historically Reliable?," 22; Shanks, "BAR Interviews Yigael Yadin," 17. In fact, I am astounded at the failure of archaeologists to readily acknowledge that the construction date of walls is completely irrelevant to their destruction date. Even today we see hundreds of European cities still surrounded by ancient walls built hundreds or sometimes even thousands of years ago.

⁸⁴ Kenyon, *Digging up Jericho*, 46; Kenyon, "Palestine in the Time of the Eighteenth Dynasty," in *The Cambridge Ancient History*, 528; Kenyon, "The Middle and Late Bronze Age Strata at Megiddo," 50.

⁸⁵ Kenyon, "Syria and Palestine c. 2160-1780 B.C." in *The Cambridge Ancient History Volume 1, Part 2*, 570; Kenyon, *Excavations at Jericho*, 169–70.

⁸⁶ Kenyon ignored dating evidence that contradicted her conclusions such as scarabs of Egyptian pharaohs found at the tell, evidence that is considered highly relevant by all archaeologists. (Garstang, "A Third Season at Jericho. City and Necropolis," 150; Wood, "Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence," 52–53) In addition, Kenyon apparently ignored the bichrome ware found by Garstang (Wood, "Dating Jericho's Destruction: Bienkowski is Wrong on All Counts," 48) as well as other pottery that was discovered, such as chocolate-on-white ware (Fischer, "Chocolate-on-White Ware: Typology, Chronology, and Provenance: The Evidence from Tell Abu al-Kharaz, Jordan Valley," 19, 22) and locally made pottery (Kennedy, "The Israelite Conquest: History or Myth?," 77–79) that may have the same dating relevance as bichrome ware.

⁸⁷ Aust, "Jericho: Does the Evidence Disprove or Prove the Bible?"; Wood, "From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period," in *Giving the Sense*, 263–64.

⁸⁸ Wood, "From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period," in *Giving the Sense*, 273–275.

⁸⁹ Bietak, "Israelites Found in Egypt".

⁹⁰ Yurco, "3,200-Year-Old Picture of Israelites Found in Egypt," 25–26.

⁹¹ Yurco, 34, 36.

⁹² Hasel, "Israel in the Merneptah Stela," 51; Wood, "Extra-Biblical Evidence for the Conquest"; Wood, "From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period," in *Giving the Sense*, 273–275.

⁹³ van der Veen, Theis, and Görg, "Israel in Canaan (Long) Before Pharaoh Merneptah?," 20; Wood, "Extra-Biblical Evidence for the Conquest".

⁹⁴ The Selz Foundation Hazor Excavations in Memory of Yigael Yadin, "2001 Season Hazor Excavations Report" Kennedy, "The Israelite Conquest: History or Myth?," 106.

⁹⁵ Zertal, "Has Joshua's Altar Been Found on Mt. Ebal?".

⁹⁶ Stripling et al., "'You are Cursed by the God YHW': an early Hebrew inscription from Mt. Ebal".