Notes


2 Instead of considering the biblical model of a 15th century exodus-conquest, however, the majority of Palestinian archaeologists rejected the concept of an exodus-conquest altogether, in favor of other hypotheses for the origin of Israel. The most popular theory today is that Israel did not originate outside of Canaan, but rather arose from the indigenous population in the 12th century BC. For a recent discussion of this view, see William G. Dever, *Who Were the Israelites and Where Did They Come From?* (Grand Rapids: Eerdmans, 2003). For a critique, see John J. Bimson, “Merenptah’s Israel and Recent Theories of Israelite Origins,” *JSOT* 49 (1991), 3–29. Some scholars allow for a small “Egypt exodus group” which became the nucleus for 12th century Israel [Pekka Pitkänen, “Ethnicity, Assimilation and the Israelite Settlement,” *TynBul* 55.2 (2004), 165].


5 Later excavations at Kh. Rabud have shown that this is the more likely candidate for Debir (Moshe Kochavi, “Rabud, Khirbet,” *OEANE* 4.401).


All Scripture quotations in this article are from the NIV.


Gezer—Jos 16:10 and Jgs 1:29; Aphek—Jgs 1:31; Megiddo and Beth Shan—Jos 17:11–12 and Jgs 1:27.


Rasmussen, “Conquest,” 145.


David A. Dorsey sees an overall similarity to ancient Near East vassal treaties in that Gn 1:11–Ex 19:2 represents a historical introduction to the treaty, Ex 19:3–Nm 10:10 is the treaty itself, and Nm 10:11–Jos 24 is the historical conclusion to the treaty, but he does not push the evidence beyond that general observation (*The Literary Structure of the Old Testament* [Grand Rapids: Baker, 1999]), 47–48, 97–98.

Kitchen, *Reliability*, 284 Table 21. Blessings always follow curses in the late second millennium Hittite treaties, whereas the opposite is the case in the biblical texts. This alone shows that the biblical writers were not slavishly following a late second millennium covenant format.

36 Kitchen, *Reliability*, 310, 319, 344, 353 no. 4, 567 note 17, 635.
44 Kitchen, *Reliability*, 307. As far as I can determine, this concept originated with William F. Albright in “A Revision of Early Hebrew Chronology,” *JPOS* 1 (1921), 64 n. 1.
45 During the Flood it rained for 40 days and nights (Gn 7:4, 12, 17); 40 days after the ark landed Noah sent out a raven (Gn 8:6); Isaac was 40 years old when he married Rebekah (Gn 25:20), as was Esau when he married Judith (Gn 26:34); the embalming of Jacob took 40 days (Gn 50:3); the spies spent 40 days in Canaan (Nm 13:25; 14:34); Joshua was 40 when he went with the spies to Canaan (Jos 14:7); Israel spent 40 years in the wilderness (Ex 16:35; Nm 14:33, 34; 32:13; Dt 2:7; 8:2, 4; 29:5; Jos 5:6; Neh 9:21; Ps 95:10; Am 2:10; 5:25); Moses was on Mt. Sinai 40 days and nights the first time he received the law (Ex 24:18; Dt 9:9, 11), as he was the second time (Ex 34:28; Dt 10:10); Moses fasted 40 days and nights for the sin of the golden calf (Dt 9:18, 25); there were 40 years of peace during the judgships of Othniel (Jgs 3:11), Deborah (Jgs 5:31), and Gideon (Jgs 8:28); the Israelites were oppressed by the Philistines 40 years (Jgs 13:1); Eli judged Israel 40 years (1 Sm 4:18); Ish-Bosheth was 40 when he took the throne following Saul’s death (2 Sm 2:10); David reigned for 40 years (2 Sm 5:4; 1 Kgs 2:11; 1 Chr 29:27), as did Solomon (1 Kgs 11:42; 2 Chr 9:30), and Joash (2 Kgs 12:1; 2 Chr 24:1); Elijah traveled 40 days and nights from the desert of Beersheba to Mt. Horeb (1 Kgs 19:8); Ezekiel lay on his right side for 40 days for the 40 years of the sins of Judah (Ez 4:6); Ezekiel predicted that Egypt would be uninhabited for 40 years (Ez 29:11–13); and Jonah preached that Nineveh would be overturned in 40 days (Jon 3:4).
48 My thanks to Peter Gentry of The Southern Baptist Theological Seminary for calling this study to my attention.
49 Umberto Cassuto, *The Documentary Hypothesis and the Composition of the Pentateuch* (Jerusalem: Magnes, 1961), 52.

50 Cassuto, *Documentary*, 52.


55 For references, see note 15 above.


59 For an overview of the evidence, see Wood, “From Ramesses,” 256–82.

60 Young, “Solomon,” 600–1.


70 Kitchen, *Reliability*, 284 Table 21.

