

Ancient Near Eastern Setting of the Bible Bibliography

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For bibliography on related matters see <http://ScriptureWorkshop.com/bibliography/>.

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ANEP see Pritchard.

ANET see Pritchard.

ARI see Grayson.

Arnold, Bill T. and Bryan E. Beyer, eds. *Readings from the Ancient Near East: Primary Sources for Old Testament Study*. Baker, 2002.

Ashmon, Scott A. *Birth Annunciations in the Hebrew Bible and Ancient Near East: A Literary Analysis of Forms and Functions of Heavenly Foretelling and of the Destiny of the Special Child* (Lewiston, NY: Mellen, 2012).

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Averbeck, Richard E. "Sumer, the Bible, and Comparative Method: Historiography and Temple Building," 88-125, in Mark W. Chavalas and K. Lawson Younger, Jr., eds. *Mesopotamia and the Bible: Comparative Explorations*. Baker, 2002. (Averbeck uses the principles set out by Talmon as a framework for his investigation, namely, "proximity on time and place, the priority of inner biblical parallels, correspondence in social function, and the holistic approach to texts and comparisons"; see esp. pp. 88-89.)

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- Testament Period”; (18) Stephan J. Joubert, “Reciprocity and the Poor among the First Followers of Jesus in Jerusalem”; (19) Ritva H. Williams, “Bishops as Brokers of Heavenly Goods: Ignatius *To the Ephesians*”; (20) Gerald A. Klingbeil, “Methods and Daily Life: Understanding the Use of Animals in Daily Life in a Multi-disciplinary Framework”; (21) Leo Depuydt, “Ancient Medieval Sources and Mechanisms of the Calendrical Practice of *Yom Tov Shen Shel Galuyyot*”; (22) Alfred J. Hoerth, “Games People Played: Board Games in the Ancient Near East”; (23) Edwin M. Yamauchi, “Athletics in the Ancient Near East.”]
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- COS see Hallo.
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(Dever’s text is entertaining and informative, even while it promotes an idiosyncratic critique of “minimalism” and Biblicism, promoting a reliable historical core to the Hebrew kingdom. Definitions: “minimalist” is “one who accepts the biblical text only when it can be confirmed from other sources” and “maximalist” is “one who accepts the biblical text unless it can be proved wrong” (23) [Dever draws a distinction between fundamentalists who believe in inerrancy and conservative evangelicals who fit ‘maximal conservative’ approach, pp. 22-24]. The short answer to the question asked in the book’s title is: “They knew a lot, and they knew it early” [295]. One of the more sensible themes is seeing the biblical writers as being part of the religious establishment which, often times, was a minority in the face of polytheistic synchronistic mass folk religion [see,

¹ CTA is the common abbreviation of the Ugaritic texts used in COS (Hallo), CML (Gibson), and so on, and refers to *Corpus des tablettes an cunéiforms alphabétiques découvertes à Ra Shamra-Ugarit de 1929 à 1939*. Ed. A. Herdner. Mission de Ras Shamra 10. Paris, 1963. (ANET [Pritchard] and many older works use different reference systems; see ANET, 129. For table comparing reference systems, see Segert, 168-74; CML, xi-xii.)

- e.g., 270]. Dever often refers to the outlook of the biblical writings as propaganda and the like. Dever's presentation of ancient Israel's religion according to archaeology is presented on pages 175-202, which includes his view of biblical monotheism emerging out of Canaanite-like religions [see the titles of his other writings above].)
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