

## *Archaeological evidences proving the accuracy of the Bible*

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## Biblical Archaeology: Ancient Civilization

Biblical archaeology really begins with the Sumerian civilization of about 2500 BC. To date, numerous sites and artifacts have been uncovered that reveal a great deal about the ancient Mesopotamian culture. One of the most dramatic finds is the Sumerian King List, which dates to approximately 2100 BC. This collection of clay tablets and prisms is most exciting because it divides the Sumerian kings into two categories; those who reigned before the "great flood" and those who reigned after it. The lists are also dramatic because they include the ages of the kings before and after the "great flood," which show the same phenomenal life span changes mentioned in the Bible. Actually, records of a global flood are found throughout most ancient cultures. For instance, the Epic of Gilgamesh from the ancient Babylonians contains an extensive flood story. Discovered on clay tablets in locations such as Ninevah and Megiddo, the Epic even includes a hero who built a great ship, filled it with animals, and used birds to see if the water had receded (see Genesis 7-8). What has been discovered in biblical lands is strongly supportive of the Bible. To date, over 25,000 sites in biblical lands have been discovered that verify the accuracy of the Bible.

## Biblical Archaeology: Ancient Law & Culture

Biblical archaeology continues with the great military civilizations of ancient Mesopotamia and their ultimate impact on law and culture throughout the region. One significant find is the Law Code of Hammurabi, which is a seven foot tall, black diorite carving containing about 300 laws of Babylon's King Hammurabi (Hammurapi). Dated to about 1750 BC, the Law Code contains many civil laws that are similar to those found in the first five books of the Bible. Another find at the ancient city of **Nuzi** near the Tigris River uncovered approximately 20,000 clay tablets. Dated between 1500 and 1400 BC, these cuneiform texts explain the culture and customs of the time, many of which are similar to those found in the early books of the Bible.

## Biblical Archaeology: Ancient Israel

Biblical archaeology then turns to the evidence for the early Israelites. The **Merneptah Stele** (also known as the Israel Stele) is an upright stone slab measuring over seven feet tall that contains carved hieroglyphic text dating to approximately 1230 BC. The Egyptian stele describes the military victories of Pharaoh Merneptah and includes the earliest mention of "Israel" outside the Bible. Although the specific battles covered by the stele are not included in the Bible, the stele establishes extra-biblical evidence that the Israelites were already living as a people in ancient Canaan by 1230 BC. In addition to the Stele, a large wall picture was discovered in the great **Karnak Temple** of Luxor (ancient Thebes), which shows battle scenes between the Egyptians and Israelites. These scenes have also been attributed to Pharaoh Merneptah and date to approximately 1209 BC. The Karnak Temple also contains records of Pharaoh Shishak's military victories about 280 years later. Specifically, the Shishak Relief depicts Egypt's victory over King Rehoboam in about 925 BC, when Solomon's Temple in Judah was plundered. This is the exact event mentioned in 1 Kings 14 and 2 Chronicles 12.

Outside Egypt, we also discover a wealth of evidence for the early Israelites. The **Moabite Stone** (Mesha Stele) is a three-foot stone slab discovered near Dibon, East of the Dead Sea, that describes the reign of Mesha, King of Moab, around 850 BC. According to Genesis 19, the Moabites were neighbors of the Israelites. The stele covers victories by King Omri and Ahab of Israel against Moab, and Mesha's later victories on behalf of Moab against King Ahab's

descendants (2 Kings 3). The **Black Obelisk of Shalmaneser** is a seven-foot, four-sided pillar of basalt that describes the victories of King Shalmaneser III of Assyria. Dated to about 841 BC, the Obelisk was discovered in the ancient palace of Nimrud and shows Israel's King Jehu kneeling before the Assyrian king in humble tribute (see 2 Kings 9-10).

### **Biblical Archaeology: The House of David and Solomon's Temple**

Biblical archaeology covering ancient Israeli kings and culture received a huge lift in 1994 when archaeologists discovered a stone inscription at the ancient city of Dan, which refers to the "House of David." The House of David Inscription (Tel Dan Inscription) is important because it's the first ancient reference to King David outside the Bible. Specifically, **the stone is a victory pillar** of a King in Damascus dated about 250 years after David's reign, which mentions a "king of Israel" (probably Joram, son of Ahab) and a king of the "House of David" (probably Ahaziah of Judah). Another important find is the **House of Yahweh Ostrakon**, which is a pottery shard dated to about 800 BC that contains a written receipt for a donation of silver shekels to Solomon's Temple. Written approximately 130 years after the completion of the Temple, this appears to be the earliest mention of Solomon's Temple outside the Bible.

## Egypt and the Bible



The Bible stories concerning the relationship of God's people with Egypt have been subject to much ridicule. Critics regard Biblical stories, such as the accounts of Joseph and the Exodus, as mythology.

The stones of archaeology were silent witnesses to the dramas of the past, and it was only after 1799, when the Rosetta Stone was discovered, that the ancient records could be deciphered. It took Jean-François Champollion 20 years to decipher the ancient hieroglyphics from the Rosetta Stone. The Stone was unique in that three languages were inscribed upon it, each telling the same story. The science of archaeology is thus a fledgling science, and most of its treasures have only been subject to scrutiny in the last century.

Today it is possible to not only read hieroglyphics, but also the ancient cuneiform writings. Astoundingly, the ancient relics have succeeded in silencing many of the Biblical critics. The harmony between Scripture and archaeological findings has shed new light upon the debate.

Concerning the story of Joseph, it is known that the Semitic Hyksos overthrew the Egyptian dynasties from the year 1780 BC to 1545 BC, a period of just over a quarter of a century. During this time, it would have been possible for a Semite to reach the position of prestige occupied by Joseph. In recent times, frescoes have been found in Egyptian tombs depicting fat and thin cows, and inscriptions have been found referring to seven lean and seven opulent years, making this Biblical story more than just a myth. One of the most exciting stories in Scripture, however, is the Exodus.



According to Biblical chronology, Moses was born in 1530 BC, during the reign of Tutmoses I, who ruled from 1532 to 1508 BC. Tutmoses I was the third pharaoh of the 18th dynasty. The first pharaoh was Amoses 1570 to 1553 BC, followed by Amenhotep 1553 to 1532 BC, who was the father of Tutmoses I. This is the pharaoh who issued the decree that all the sons born to the Israelites were to be thrown into the river, but that girls were permitted to live (Exodus 1:22).



Aaron, the brother of Moses, was born in 1533 BC, prior to the reign of Tutmoses I, and he had thus escaped the vicious decree. According to Biblical chronology, Moses fled Egypt 40 years after his birth in 1490 BC (Remember, we have to calculate backwards, as we are dealing with the time before Christ). Exodus 2:15 tells us about Pharaoh's reaction:

"When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh, and went to live in Midian" (NIV).



It was here, in Midian of Sinai, that the Lord revealed Himself to Moses. Two pharaohs reigned simultaneously during the exile of Moses. Tutmoses I, who issued the decree to kill the newborn sons of the Israelites, was the father of Hatshepsut, the princess who is the most likely candidate for having found Moses in the Nile. It is probable that Moses grew up as a foster child in the house of Pharaoh. Tutmoses I had no sons, and, upon his death in 1508 BC, Moses could have become the pharaoh, but he declined. Acts 7:20 tells us, "Moses was educated in all the wisdom of the Egyptians, and was powerful in speech and action."

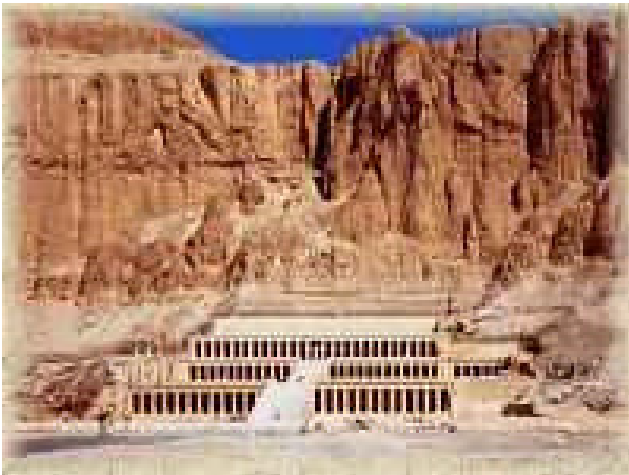
In Hebrews 11:24, we are told, "By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter."

After Moses' refusal, Tutmoses II (the husband of Hatshepsut) became pharaoh, but he only ruled from 1508 to 1504 BC, a period of just four years. Again, Moses could have become pharaoh, but again he refused. Hatshepsut herself became the next pharaoh. Her mortuary temple is at Deir el Bahri, and she ruled Egypt from 1504 to 1482 BC; a total of 22 years. The illegitimate son of Hatshepsut's husband became co-regent together with her. He was Tutmoses III, who was favoured by the Egyptian priesthood.

The story of Hatshepsut is a sad story. In 1488, six years prior to her death, all official records of Hatshepsut ceased. Her royal wall paintings on



the walls of her mortuary temple at Deir el Bahri were defaced, and her statues were destroyed. To this day, only a few small busts have been found. Such drastic action was only taken if pharaohs were disloyal to Egyptian deities. It is probable that Hatshepsut adopted the Hebrew religion in 1488, when Egyptian documentation about her ceased. Moses at this time was already in exile, having fled before the wrath of Tutmoses III, who enjoyed the support of the Egyptian priesthood.



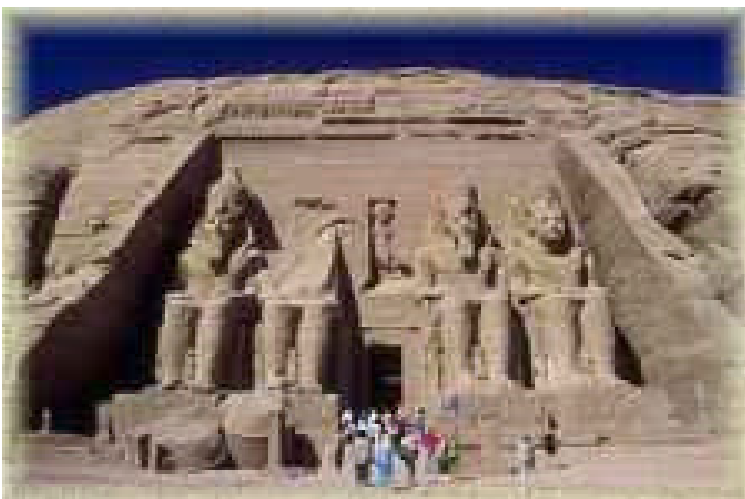
Moses heard about the death of Hatshepsut while he was in exile, and her death is recorded in his writings. Exodus 2:23 states, "During that long period, the king of Egypt died." The sole ruler in Egypt was now Tutmoses III, and with Hatshepsut out of the way, and the protection she probably afforded the Israelites no longer available, Tutmoses suppressed them in a most cruel fashion.

"The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groanings

and...looked on the Israelites and was concerned about them" (Exodus 2:23-25).

The return of Moses and his fear for Pharaoh is now understandable, particularly since the same pharaoh that induced him to flee became the sole ruler in Egypt.

Tutmoses III was one of the greatest pharaohs in history. He was known as the Napoleon of Egypt. He ruled until 1450 BC, which, according to the chronology in 1 Kings 6:1, is the year of the Exodus. According to the Bible, the Exodus took place on March 17, 1450 BC. The precise dates of the Passover and the Exodus are recorded in the Scriptures. The Bible tells us that the pharaoh then ruling (Tutmoses III) followed the Israelites through the Red Sea, and that he was killed in the process. The biography of Tutmoses III, written by Amenemhab says, "Lo, the king completed his lifetime of many years, splendid in valour, in might and triumph: from year 1 to 54."

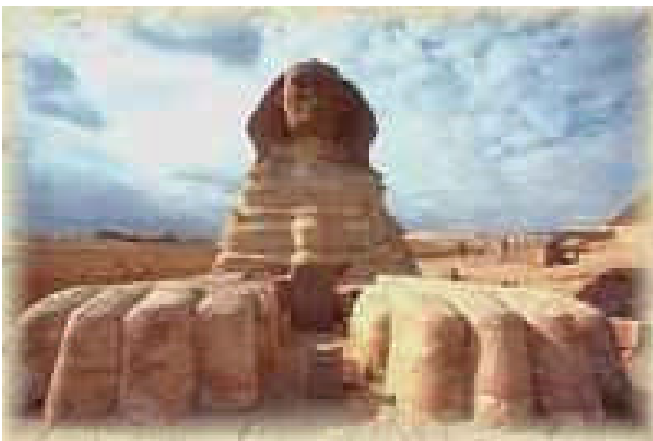
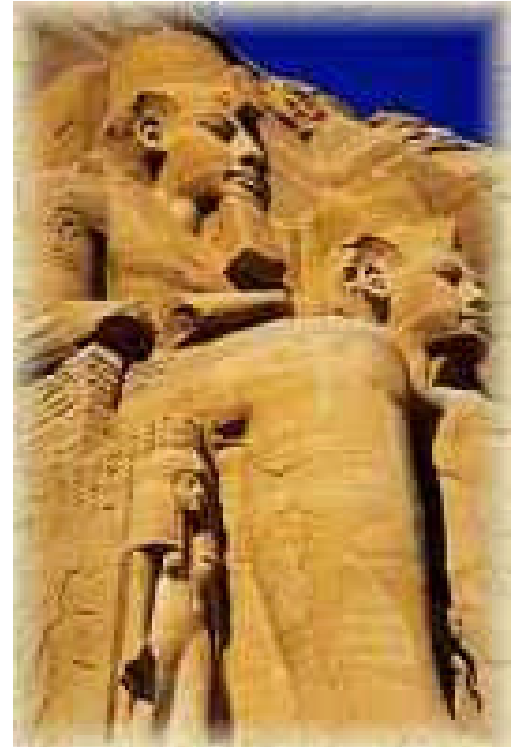


1504 to 1450, a reign of 54 years, brings us precisely to the date of the Exodus. Amenemhab mentions the month and the day of his death:

"The last day of the third month of the second season... He mounted to heaven, he joined the sun: the divine limbs mingled with him who begot him."

According to the Egyptologist James Breasted, this translates to the March 17, 1450 BC. A mummy of Tutmoses III in the Cairo museum was analysed by two Egyptologists, Harris and Weeks, in 1973 and found to be a mummy of a young man, whereas Tutmoses III must have been at least 80.

Egyptians had a way of disguising their embarrassments. The pharaoh was probably never recovered from the Red Sea, and to hide this fact, a fake mummy was put in his place. There is more circumstantial evidence from the 18th dynasty to support this argument. Tutmoses III co-reigned with his son, Amenhotep II (after the death of Hatshepsut), and Amenhotep II was not in Egypt at the time of the Exodus, but in Syro-Palestine suppressing an uprising with most of the Egyptian army. According to Egyptian writings, he returned in June 1450 BC, when he apparently defaced many Egyptian monuments. This act needs an explanation. The Bible tells us that all the first-born in Egypt died in the last plague. On returning to Egypt, he would have found not only the Israelites gone, but he would have also found his father dead, and his first-born son killed in the plague. One can now understand the emotion felt by Amenhotep that caused such a violent outburst.



The next pharaoh to rule was Tutmoses IV, who was the second born son of Amenhotep II. According to succession rights, the first-born should have become pharaoh, but he died. To explain this apparent anomaly, there is an inscription on the Sphinx telling the story of how the second-born son became pharaoh in the place of the first-born. Apparently, Tutmoses IV was resting between the legs of the Sphinx when he heard a voice telling him to clear the sand from between the legs, and the Sphinx would see to

it that he, rather than the first-born, would be the next pharaoh. An unlikely story, and another demonstration of attempts to cloud the issue, so that the embarrassment should not be made public to the descendants.

Monotheistic worship in Egypt did not die with the death of Hatshepsut. During the Amarna Period of the 18th dynasty, monotheism again surfaced in Egypt. The pharaoh after Tutmoses IV was Amenhotep III. This son of Tutmoses IV was still an idolater, but during the reign of his son (Amenhotep IV), the religion of Egypt shifted from the worship of Amun to that of Aten.

Atenism was the worship of the one Creator God. The symbol of the sun and its rays was used to describe Aten's care for mankind. The sun was not worshipped in Atenism, but served merely as a symbol. There is good evidence that Atenism has its basis in the Hebrew religion.

The Exodus must have left its mark upon the Egyptian people, and many adhered to the God of the Hebrews, rather than to the Egyptian deities. The essence of the Egyptian religion was that of sun worship, but numerous gods played secondary roles in their belief system. Amenhotep IV changed his name to Akhenaten, symbolizing the change from Amun worship to Aten worship (*Amenhotep* means "Amun is pleased"). Further evidence of Akhenaten's break with the old religion is



that he shifted his capital from Luxor to a new capital Akhetaten. In a song written by Akhenaten to his god, there are 17 verses corresponding with Psalm 104.

Under Akhenaten's influence, Egyptian culture experienced a period of realism. In statues of pharaohs and their families, pharaohs were no longer depicted as larger than life, but statues of Akhenaten and his family portray him with all his defects, and his wife and children are portrayed in a loving bonding relationship with the pharaoh. His wife was the famous Nefertiti, whose name means "maiden of joy." They had six daughters, of which one was engaged to a young man by the name of Tutankaten. The daughter's name was Ankensenpaaten. Note that the names end in "aten," portraying their mode of worship. Upon the death of Akhenaten, Tutankaten was to become the next pharaoh. However, his change of name to Tutankamun indicates that his pharaohship was subject to the change of his religion. The greatest archaeological finds concern this pharaoh, and tell the story of a short but splendid reign.

Was it worth giving up the truth for the sake of earthly glory? The defacing of the statues associated with the reign of Akhenaten again demonstrates the hatred and rivalry between idolatry and the worship of the Creator God.



## Tyre and the Bible



Tyre was the maritime equivalent of Babylon. Carthage, a rival of Rome, was only a colony of Tyre. When Tyre was at the height of its power, the prophet Ezekiel prophesied this:

*And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her...and they shall lay thy stones and thy timber and thy dust in the midst of the water...And I will make thee like the top of a rock:*

*thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD (Ezekiel 26:4, 12, 14).*

The destruction of Tyre could have been plausible. However, the prophecy that Tyre would be thrown into the midst of the sea, and its former location be scraped like the top of a rock seemed more than implausible. Yet both these prophecies were fulfilled. Nebuchadnezzar of Babylon besieged the city and conquered it. The inhabitants of Tyre, however, escaped to a nearby island. Nebuchadnezzar then rendered the city to ruins. For two and-a-half centuries, these ruins were a mute contradiction of the Bible.



When Alexander the Great conquered the Medo-Persian empire, long after Nebuchadnezzar's siege, the new island city of Tyre resisted his advances.

Frustrated by their efforts, Alexander ordered his troops to build a causeway to the island by throwing the ancient ruins of mainland Tyre into the midst of the sea, and using the dust to create a way for his troops, thus fulfilling the prophecy that Tyre would be thrown into the midst of the sea.

The scraped rocks and sunken causeway of ancient Tyre declare with emphasis to this generation that the Bible is more than just an ordinary book.

## Babylon and the Bible



Two hundred years ago, scholars doubted whether Babylon ever existed. The only record could be found in the Bible. Critics used the story of Babylon, and what they called its "non-historic kings," to discount Scripture. However, Babylon was discovered and excavated in 1898.

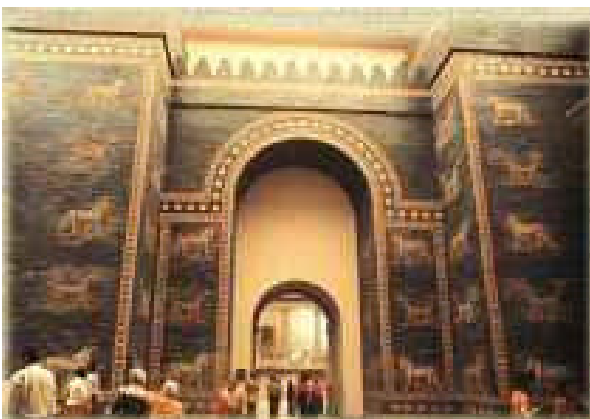
We know today that Babylon was one of the first cities in the world, and founded by Nimrod, great-grandson of Noah (Genesis 10:9-10).

Archaeologists have found his name on many inscriptions and tablets, while a massive head of Nimrod has been excavated near Calah on the Tigris River.

The Bible tells the story of the tower of Babel and how the language of mankind was confused there. Archaeologists have found that the inhabitants of ancient Mesopotamia had a popular habit of building towers called *ziggurats*. Almost every city of importance had at least one.

The Tower of Babylon was the highest and largest of all, being 91 meters high and built in seven stages. The foundations and a few steps of the stairway may still be seen today. This was the most probable location of the Tower of Babel.

It is interesting to note that, according to the Scriptures, the tower was built of brick and asphalt (Genesis 11:3 NKJV), and this is the very building material found in the buildings of Babylon.



For 1400 years, the city of Babylon grew in importance. In 626 BC, it became the capital of the Babylonian empire. Babylon reached its peak in the time of Nebuchadnezzar II, becoming the wonder of the ancient world. It was 18 kilometres in circumference, with 26-meter-wide double walls towering 62 meters high. It was a magnificent sight, the external brickwork of buildings being glazed and of different colours. The outer walls were yellow, gates were blue, palaces were rose-red, and

temples were white with golden domes. Reliefs of bulls, dragons, and lions decorated many walls and gates. The famous Hanging Gardens were one of the seven wonders of the world. We know today that ancient Babylon was a centre of advanced science, art, culture, and industry. Then appeared upon the scene the Hebrew prophets Isaiah and Jeremiah who predicted her utter destruction.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isaiah 13:19).

"And Babylon shall become heaps, a dwelling-place for dragons, and astonishment, and an hissing, without an inhabitant" (Jeremiah 51:37).

These amazing prophecies are all the more astounding because Babylon was located at the very centre of economic trade routes of that time. Destruction of a city might have been plausible, but that it would never be rebuilt to be inhabited again seemed far-fetched. This prophetic claim has been tested over the ages, yet the prophecy stands to this very day.

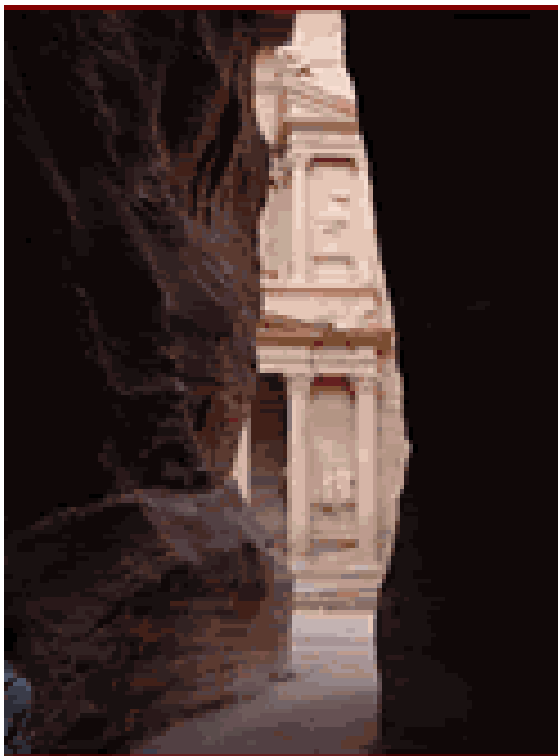
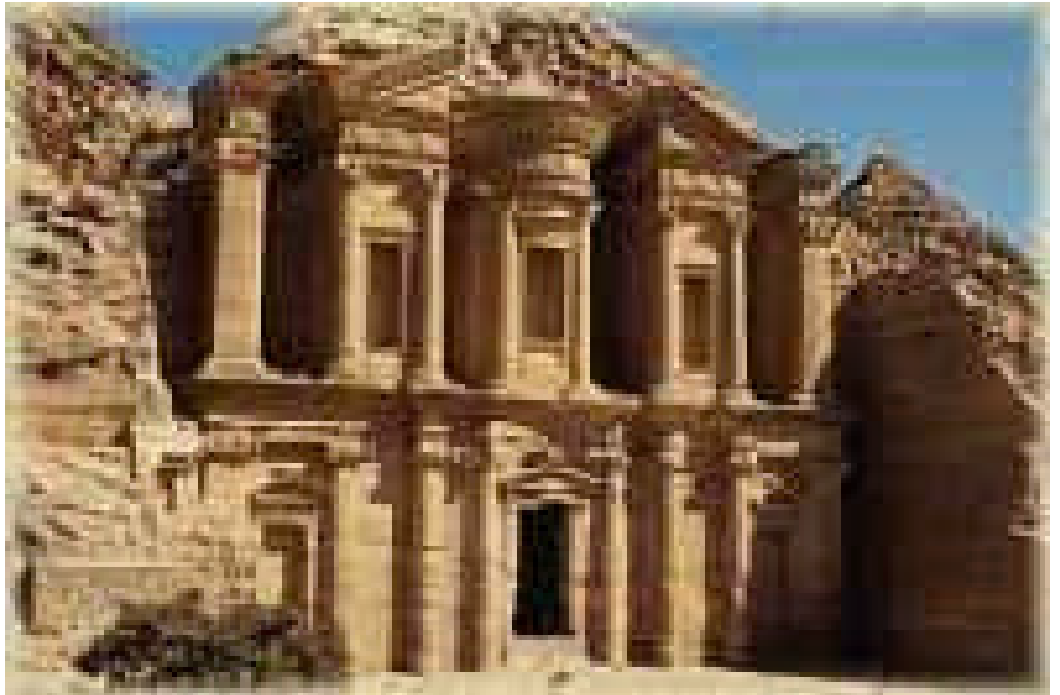
Babylon was extremely wealthy. Jeremiah predicted that these treasures would be robbed, and that all who robbed her would be satisfied (Jeremiah 50:10). To read this history is to read the fulfilment of the prophecy. Cyrus the Median took treasures, Xerxes the Persian took huge amounts of gold, and Alexander of Greece plundered what was left, fulfilling these prophecies to the letter.

<sup>9</sup>For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. <sup>10</sup>And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD."



## Petra and the Bible

*Petra* is the Greek word for "rock." In the heart of Mount Seir, halfway between the Dead Sea and the Gulf of Aqaba, there is a valley surrounded on all sides by very steep rocky cliffs, with a few narrow gorges leading inside. In this valley, the city of Petra was built. Its biblical name was *Sela*. The



earliest inhabitants of this area were the Horites, or Hurrians. Later, Esau, the brother of Jacob, settled in the territory south of the Dead Sea, and his descendants, the Edomites, gradually replaced the Hurrians. The Edomites lived here when Israel came from Egypt during the Exodus, about 1445 BC.

About 400 BC, the Edomites were driven out by the Arabian Nabataeans. These people made Petra their capital and controlled the most important trade routes between the East and the West. Caravans passing

through this territory had to pay taxes to the Nabataeans, who in this way became very wealthy enabling them to build beautiful palaces, temples, theatres, and tombs hewn out of solid





rock in their capital city.

In later centuries, caravans followed other routes between the Orient and Europe. Traffic through Nabataean territory dried up, Petra became deserted and forgotten, and for centuries it was a legendary city. All the references in Scripture were considered by higher critics to be figments of the imagination. They claimed the non-existence of Petra as proof for the unreliability of Scripture.

In the year 1812, the Swiss explorer Johann Burckhardt, disguised as an Arabian sheik, discovered the lost city. When he published his report, it seemed almost unbelievable that such a picturesque place could have existed just 161 kilometres south of Jerusalem without being known. Because of the unstable Middle Eastern political situation, visits to Petra were made virtually impossible, and only in recent years has this ancient city become readily accessible to tourists. Obadiah describes the lofty places of Petra and the confidence of its inhabitants. However, Jeremiah predicted that the city would lose its power and become uninhabited

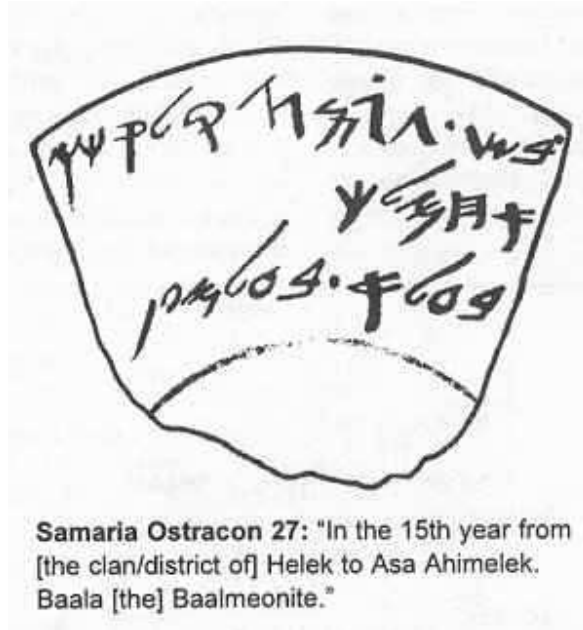


([Obadiah 3-4](#); [Jeremiah 49:16-18](#)).

Why did God predict the demise of the inhabitants of Petra? For the answer, one must look into the rituals and practices of these people. The main place of worship, the *Jabal-Aibb' Atuf*, is the best-preserved high place in all the Bible lands. The object of worship here was not God, but the sun. And as part of their worship they offered human sacrifices. Close by, two obelisks may be seen which were probably sun pillars of fertility. It was because of these and other abominable practices that God instructed Israel on their entry into Canaan after the Exodus, to destroy the high places of the heathen. Because of the pagan vices and immoral rites practised there, the finger of prophecy forecast the downfall and entire destruction of cities like Petra (Read [Joel 3:19](#) and [Ezekiel 35:3-9](#)).

Standing on Petra's high place with the colourful ruins of the city below, you can hear the voice of its desolate silence declaring that God's prophetic Word never fails!

## Samaria Ostraca identifying Clans of Manasseh



Evidence for the locations of the clans of **Manasseh, son of Joseph**, were discovered in 1910 under the direction of G. A. Reisner in Samaria ( the capital city established 880 BC by king Omri ). Discovered were 63 potsherds with inscriptions written in ink, called ostraca ( plural ) or ostrakon (singular). Though seemingly a minor find, they remain among the earliest of the archaeological discoveries of ancient Hebrew writings. Commercial records that document the transaction of oil and wine from various regions of Samaria to various officials. Thirty of them identify the clan/district name of 7 of the 10 offspring of Manasseh identified in Joshua 17:2-3 when they were being assigned their territory in chapter 17. Each of the five sons of verse 2 are identified, **Abiezer** ( 1 ostrakon), **Asriel** ( 2 ostraca ), **Helek** ( 6 ostraca ), **Shechem** ( 1 ostrakon ), and **Shemida** ( 17 ostraca ). Only two of the daughters of Zelophehad (verse 17:3) are identified, **Hoglah** ( 2 ostraca ) and **Noah** ( 1 ostrakon ). The potsherds are estimated to date approximately 784-783 BC. The allocation of the territories took place in the 15th century BC and one might suspect that clan designations could have possibly passed out of use by that time. However, the locations and the spellings are unchanged. An indication of the strength of the clan loyalty of the nomadic Israelite tribes and a testimony to the accuracy of the Biblical records. (ref. B&S Vol 10, No. 1, Winter 1997)



## Customs and laws of Nuzi



A library of tablets dating from 1600 to 1350 BC was located at Nuzi, an ancient trade center in Assyria. The site possibly had been settled since 3000 BC and was first called Gasur. Among the more interesting discoveries in the tablets were some of the social and religious practices of the periods as recorded in the deeds, wills, marriage agreements, and adoptions. They possibly shed light on many of the customs that are documented in the Scriptures that may appear to us as being unusual (wierd?).

In the case of a childless couple, the wife could locate another wife for the husband.

"If Gilimninu (the wife) will not bear children,

Gilimninu shall take a woman of Lulluland as a wife for Shennma (the husband)."

Sarah provided Hagar for Abraham (Genesis 16:3) for the purposes of bearing children. Should the first wife later bear a son, he would rank over a son born to the second wife. Such was the case when Isaac was born (Genesis 21:1-10)

Adoptions were used, a man could adopt a woman as a sister and he agreed to provide a husband for the woman, and a childless couple could adopt a slave or a man lacking property. Possibly applying to the relationship of Abraham to Sarah (Genesis 20:2) and also that of Eliezer (Genesis 15:2) in Abraham's household. The adopted person was obligated to care for the needs, weep over and bury them when they died.

Fathers were not required to select the first born son as the heir, they could select any of the sons as they so pleased. Example Jacob's selection of Joseph and then passing this right of inheritance onto the sons of Joseph, Ephraim and Manasseh as though they were his sons. (Genesis 48:5)

A father was required to find a wife for the sons (Genesis 24:4) and arrange marriage contracts for the daughters. If the parents died, the heir was required to arrange the marriage of his sisters. But in this case the heir had less authority and the sister had the right of refusal.

Wills referred to the family gods as symbols of ownership and authority and were highly valued. Possibly explaining why Laban was so concerned that Rachel had taken the images when Jacob was fleeing Laban (Genesis 31). Tablets were also highly valued and passed down from generation to generation.

Also there were tablets documenting that a heir could legally sell their birthright to a brother. Example, Esau exchanging his birthright for soup in a time of need (Genesis 25:29-34).

Also found were tablets recording blessings pronounced by aging men just before an expected death. As did Jacob in Genesis 48-49, Moses in Deuteronomy 33 and Joshua in Joshua 23-24.

Therefore, many of the recorded customs in Genesis are demonstrated to be consistent with the customs of the ancient middle east societies.  
(ref. B&S vol. 7, No. 1, Winter 1994)

## Evidence supports Hebrew kingdoms in biblical times

San Francisco Chronicle

### A judgment about Solomon Evidence supports Hebrew kingdoms in biblical times

David Perlman, Chronicle Science Editor

Deep in the ruins of a Hebrew town sacked nearly 3,000 years ago by an Egyptian Pharaoh, scientists say they have discovered new evidence for the real-life existence of the Bible's legendary kingdoms of David and Solomon.

The evidence refutes recent claims by other researchers who insist that the biblical monarchs were merely mythic characters, created by scholars and scribes of antiquity who made up the tales long after the events to buttress their own morality lessons.

The debate, however, is not likely to subside, for archaeology is a field notable for its lengthy quarrels among partisans, however scientific they may be.

The latest evidence comes from Israeli and Dutch archaeologists and physicists after seven years of digging at a historic site called Tel Rehov. The site is in the Jordan valley of Israel, where successive settlements rose and fell over the centuries.



Using highly sophisticated techniques for establishing dates through the decay rate of radioactive carbon, the scientists have pinned down the time of a disputed moment in history, recorded in the Bible, when a Pharaoh now known as Shoshenq I invaded Jerusalem.

As the book of Chronicles relates in the Old Testament, Shoshenq (the Bible called him Shishak) came "with twelve hundred chariots and threescore thousand horsemen" and plundered Israel's capital, as well as such towns and fortresses as Rehov, Megiddo and Hazor.

The Pharaoh later listed those conquests on a monument in the temple of Amun at Karnak, where the Egyptian city of Luxor now stands.



11=Gaza, Genesis 10:19,  
Joshua 10:41

12=Makkedah, Joshua 10:10

13=Rubuti,

14=Aijalon, Joshua 21:24

15=Kiriathaim?,

16=Beth- horon, Joshua 10:10

17=Gibeon, Joshua 9:3

18=Mahanaim, Genesis 32:2,  
Joshua 13:26

19=Shaud[y],

20=?,

21=Adoraim, 2 Chronicles 11:9

22=Hapharaim, Joshua 19:9

23=Rehov, Numbers 13:21,  
Joshua 19:28

24=Betshan,

25= Shunem, Joshua 19:18

26=Taanach, Joshua 12:21

27=Megiddo, Joshua 12:21

28=Adar, Joshua 15:3

29=Yadhamelek,

The new timetable places Shoshenq's rampage and looting at Rehov in the 10th century rather than the 9th, a highly significant difference. It sets the date at about 925 B.C., some five years after Solomon was said to have died, and some 80 years earlier than other archaeologists maintain.



Those scholars, known in the world of archaeology as "minimalists," insist that both David and Solomon were little more than tribal chieftains, and certainly not the mighty monarchs of the Bible.

A report on the new evidence appears today in the journal *Science* by Hendrik Bruins, a desert researcher at Ben-Gurion University of the Negev in Israel, Johannes van der Plicht of the Center for Isotope Research at the University of Groningen in the Netherlands, and Amihai Mazar of the Hebrew University of Jerusalem, the principal archaeologist at Tel Rehov.

In a telephone interview, Mazar said that one specific "layer of destruction" at the site yielded a harvest of charred grain seeds and olive pits that enabled his colleagues to date them with an unusually high level of precision. The dates of both earlier and later layers showed clearly how the successive layers of occupation could be determined from the 12th through the 9th centuries B.C., he said.

"They provide a precise archaeological anchor for the united monarchies of the time of David and Solomon," Mazar said. "The pottery we found there also tells us that the conquest dates from the same period as Meggido, when its mighty gates and walls and temples were also destroyed by Shoshenq's armies."

More than 40 years ago the late Yigael Yadin, who won fame as an army officer during Israel's war for independence, turned to archaeology and after excavating the imposing ruins at Megiddo maintained that they were in fact destroyed during the so-called Solomonic period.

Recently, however, a group of archaeologists led by Israel Finkelstein of Tel Aviv University working at Megiddo has insisted that the so-called Solomon's gate there dates from a much later time -- perhaps 100 or even 200 years after Solomon.

Finkelstein read a copy of the Mazar report that was sent him by e-mail. After replying that Mazar "is a fine scholar," he insisted that "there are many problems with his archaeological data" and that the samples of material used for the radiocarbon dating are at best questionable.

In the past, Finkelstein has accused Mazar of harboring a "sentimental, somewhat romantic approach to the archaeology of the Iron Age," according to an earlier account in *Science*.

On Thursday, however, one of the leaders in the archaeology of Israel, Professor Lawrence E. Stager, who is director of Harvard University's Semitic Museum, dismissed the claims of Finkelstein and the other archaeologists who share his views.

"Mazar and his colleagues have now put another nail in the coffin of Finkelstein's theories," Stager said. "There's no question that Rehov and the other cities that Shoshenq conquered were indeed there at the time of Solomon."

"We don't need to rely any more only on the Bible or on Shoshenq's inscriptions at Karnak to establish that Solomon and his kingdom really existed, because we now have the superb evidence of the radiocarbon dates."

## Radio-dating backs up biblical text

11 September 2003  
HELEN R. PILCHER



The 500 meter-long tunnel still carries water to the city of David

© BiblePlaces.com

An ancient waterway, described in the Bible, has been located and radiocarbon-dated to around 700 BC<sup>1</sup>.

The half-kilometre Siloam Tunnel still carries water from the Gihon Spring into Jerusalem's ancient city of David. According to verses in Kings 2 and Chronicles 2<sup>2</sup>, it was built during the reign of the King Hezekiah - between 727 BC and 698 BC - to protect the city's water supply against an imminent Assyrian siege. Critics argue that a stone inscription close to the exit dates the tunnel at around 2 BC.

To solve the conundrum, geologist Amos Frumkin, of the Hebrew University of Jerusalem, and colleagues looked at the decay of radioactive elements - such as carbon in plants and thorium in stalactites - in tunnel samples.

The plaster lining the tunnel was laid down around 700 BC, says Frumkin's team. A plant trapped inside the waterproof layer clocked in at 700-800 BC, whereas a stalactite formed around 400 BC. "The plant must have been growing before the tunnel was excavated; the stalactite grew after it was excavated," explains Frumkin.

The study "makes the tunnel's age certain", says archaeologist Henrik Bruins of Ben-Gurion University of the Negev, Israel. The Siloam Tunnel is now the best-dated Iron Age biblical structure so far identified.

The remains of buildings and structures described in the Bible are notoriously difficult to find. Specimens are rare, poorly preserved, hard to identify and often troublesome to access. Says James Jones, Bishop of Liverpool, UK: "This scientific verification of historical details in the Bible challenges those who do not wish to take it seriously."

### Tunnel vision

The samples also help to explain how the tunnel was built. The passage is sealed with layers of plaster, the deepest and oldest of which is directly above the bedrock, with no sediment between. This shows that the plaster was applied immediately after the tunnel was built, Frumkin says.

"It's also quite unique to find well-preserved plant remains in plaster," says Bruins. Workers may have made up huge quantities outside the tunnel, where the plants could have become mixed in, and then taken it inside.

Large enough to walk inside, the Siloam Tunnel zigzags through an ancient hill. Its carved inscription describes how two teams of men, starting on opposite sides of the mountain, managed to meet in the middle. They may have followed a natural fissure in the limestone rock, Bruin suggests.



Unusually, the inscription does not name King Hezekiah - other monarchs commonly boasted of their architectural achievements in stone. The carving is six metres inside the tunnel, so it must have been made by lamplight.

It's quite unique to find well-preserved plant remains in plaster

Henrik Bruins  
Ben-Gurion University

"It wasn't meant to be seen by the public," says Biblical historian Andrew Millard of Liverpool University, UK. "I think it was the workmen recording what an extraordinary feat they had accomplished."

## The Pools at Siloam

By Thomas H. Maugh II, Times Staff Writer, August 9, 2005

"Workers repairing a sewage pipe in the Old City of Jerusalem have discovered the biblical Pool of Siloam, a freshwater reservoir that was a major gathering place for ancient Jews making religious pilgrimages to the city.

The pool was fed by the now famous Hezekiah's Tunnel and is "a much grander affair" than archeologists previously believed, with three tiers of stone stairs allowing easy access to the water, said Hershel Shanks, editor of the *Biblical Archaeology Review*, which reported the find Monday.

The newly discovered pool is less than 200 yards from another Pool of Siloam, this one a reconstruction built between AD 400 and 460 by the Empress Eudocia of Byzantium, who oversaw the rebuilding of several biblical sites.

The site of the first Pool of Siloam constructed in the 8th century BC by Judean King Hezekiah, who foresaw the likelihood that the Assyrians would lay siege to Jerusalem and knew a safe water supply would be required to survive the attack, is still unknown. It was presumably destroyed in 586 BC when Babylonian King Nebuchadnezzar razed the city.

The pool was discovered by a repair team excavating a damaged sewer line last fall under the supervision of Eli Shukron of the Israel Antiquities Authority. As soon as Shukron saw two steps uncovered, he stopped the work and called in Reich, who was excavating at the Gihon Spring.

When they saw the steps, Shukron said, "we were 100% sure it was the Siloam Pool."

With winter approaching, the two men had to hurry their excavation so the sewer could be repaired before the rainy season.

As they began digging they uncovered three groups of five stairs each separated by narrow landings. The pool was about 225 feet long, and they unearthed steps on three sides.

They do not yet know how wide and how deep the pool was because they have not finished the excavation. The fourth side lies under a lush garden — filled with figs, pomegranates, cabbages and other fruits — behind a Greek Orthodox Church, and the team has not yet received permission to cut a trench through the garden.

"We need to know how big it is," Charlesworth said. "This may be the most significant and largest *miqveh* [ritual bath] ever found."

The excavators have been able to date the pool fairly precisely because of two fortunate occurrences that implanted unique artifacts in the pool area.



When ancient workmen were plastering the steps before facing them with stones, they either accidentally or deliberately buried four coins in the plaster. All four are coins of Alexander Jannaeus, a Jewish king who ruled Jerusalem from 103 to 76 BC. That provides the earliest date at which the pool could have been constructed.

Similarly, in the soil in one corner of the pool, they found about a dozen coins dating from the period of the First Jewish Revolt against Rome, which lasted from AD 66 to 70. That indicates the pool had begun to be filled in by that time.

Because the pool sits at one of the lowest spots in Jerusalem, rains flowing down the valley deposited mud into it each winter. It was no longer being cleaned out, so the pool quickly filled with dirt and disappeared, Shanks said."

## The Mystery Of The Ebla Tablets

Ancient Ebla was located in Northern Syria, approximately halfway between the modern cities



of Hamath and Aleppo. Excavations at that site began in the 1960s, and in the 1970s a series of extraordinary tablets was discovered among the ruins of an ancient palace. These tablets became known as "The Ebla Tablets", and they were originally discovered under the direction of two professors from the University of Rome - Dr. Paolo Matthiae and Dr. Giovanni Petinato. At this point, about 17,000 tablets from the ancient Eblaite Kingdom have been recovered. These tablets appear to have been written during the two last generations of ancient Ebla. This means that they probably come from some time around 2300 to 2250 B.C. But what is remarkable about the Ebla tablets is not how old they are, but rather the amazing parallels to the Bible that they contain.

For example, one scholar was very surprised at just how close much of the language on the tablets is to ancient Hebrew....

**The vocabularies at Ebla were distinctively Semitic: the word "to write" is k-t-b (as in Hebrew), while that for "king" is "malikum," and that for "man" is "adamu." The closeness to Hebrew is surprising.**

In addition, a vast array of Biblical names that have not been found in any other ancient Near Eastern languages have been reported to have been found in similar forms in Eblaite (one of the two languages found on the tablets).

For instance, the names of Adam, Eve, Abarama/Abraham, Bilhah, Ishmael, Esau, Mika-el, Saul and David have been found on the tablets. Now, it is important to note that the tablets are not necessarily referring to those specific people. Rather, what it does demonstrate is that those names were commonly used in ancient times.

In addition, quite a few ancient Biblical cities are also mentioned by name in the Ebla tablets.

For example, Ashtaroth, Sinai, Jerusalem, Hazor, Lachish, Megiddo, Gaza, Joppa, Ur, and Damascus are all reportedly referred to by name in the tablets.

Giovanni Pettinato says that he also found references to the ancient cities of Sodom and Gomorrah in the tablets. In fact, one key discovery appears to relate directly to Genesis chapter 14. Some Bible skeptics have long tried to claim that the victory of Abraham over Chedorlaomer and the Mesopotamian kings in Genesis 14 was fictional and that the five "cities of the plain" (Sodom, Gomorrah, Admah, Zeboiim and Zoar) referred to in that chapter are legendary. But it turns out that the Ebla tablets refer to all five of the "cities of the plain", and on one tablet the cities are listed in the exact same order that we find in Genesis chapter 14. **Amazing!**

But that is not all. Even more extraordinary was the discovery of "a creation hymn" in the tablets. In fact, three different versions of the Eblaite "creation hymn" were discovered. One of the creation hymns was translated by Pettinato as follows....

**Lord of heaven and earth:  
the earth was not, you created it,  
the light of day was not, you created it,  
the morning light you had not [yet] made exist.**

This clearly parallels the Biblical account. In the Bible we also find a "Lord of heaven and earth" who created the earth and everything around it out of nothing.

However, it is important to note that Ebla was primarily a pagan culture. Pagan gods such as Dagan, Baal and Ishtar were very important to the people of that time. But the truth is that these tablets do confirm quite a few historical details found in the Scriptures.

There is probably much more to be discovered about the ancient Eblaite people, but in recent decades progress has been slowed by religious and political conflicts. Perhaps we will never know for certain where the people of ancient Ebla came from, how much they actually knew of the true God of the Bible, or why their language had such similarities to Hebrew.

## Atrahasis Epic: The Flood Story, 18th century BCE



Atrahasis Epic



Three different Babylonian stories of the flood have survived: the Sumerian Flood Story, the eleventh tablet of the Gilgamesh Epic, and the Atrahasis Epic. Of these, the best known is Gilgamesh XI, which was one of the earliest cuneiform texts to be discovered and published. In 1872 George Smith read a paper called "The Chaldean Account of the Deluge" in which he presented fragments of the flood story from the Gilgamesh Epic. These fragments, dating from the seventh century B.C., were discovered in the library of King Ashurbanipal in Nineveh. However, other examples of tablets of this epic date from about 1000 years earlier than the fragments from Nineveh. These earlier tablets are evidence that the composition of the epic and the flood story contained in it occurred no later than the beginning of the second millennium B.C.; also, many of the episodes included in the epic have prototypes in the Sumerian language which are much older than the

composition of the Gilgamesh Epic.

The other Babylonian telling of the flood, that of the Atrahasis Epic, is the most recently discovered. Although later versions of the flood episode from the Atrahasis Epic had been known for a long time, the structure of the epic, and therefore the context of the flood story, was not understood until Laessoe reconstructed the work in 1956. In 1965 many additional texts from the epic were published, including an Old Babylonian copy made around 1650 B.C., which is now our most complete surviving recension of the tale. These new texts greatly increased our knowledge of the epic and served as the foundation for the English edition of the Atrahasis Epic.

As is true of other Babylonian compositions, the Atrahasis Epic utilizes many old mythical motifs and episodes, and many of the elements of the creation story found in the first tablet of the Epic can be traced back to earlier Sumerian compositions. We do not, however, know whether the story of the deluge ultimately dates back to Sumerian sources, or whether originally it might have been composed in Akkadian, the Semitic language of Babylonia. The single example of the telling of the flood in Sumerian that we have is the Sumerian Flood Story, found on only one extant tablet, most probably dating from the Late Old Babylonian Period (ca. 1650–1600 B.C.). We do not know if there were earlier Sumerian versions of this story.

The Atrahasis Epic presents the flood story in a context comparable to Genesis. Both are primeval histories.

The Atrahasis Epic begins with a description of the world as it existed before man was created: "When the gods worked like man ... " At this time, the universe was divided among the great gods, with An in possession of the heavens, Enlil the earth and Enki the great deep. Seven other gods established themselves as the ruling class, while the rest of the gods provided the work force. These working gods, whose "work was heavy, (whose) distress was much," dug the Tigris and Euphrates rivers and then rebelled, refusing to continue to work. On the advice of the wise god, Enki, the gods decided to create another creature to do the work, and Enki and the mother goddess created man from a mixture of clay and the flesh and blood of a slain god. The slain god was "We-ilu, a god who has sense,"; from this characteristic of We-ilu, man was to possess rationality.

This epic, ancient though it is, is already the product of considerable development. The author has utilized old motifs and has united them into a coherent account of Man's beginnings. The purpose of Man's creation is to do the work of the gods, thus relieving the gods of the need to labor. In the Atrahasis Epic, the creation of man causes new problems. In the words of the Epic (I 352f. restored from II 1–8):

Twelve hundred years [had not yet passed]

[when the land extended] and the peoples multiplied.

The [land] was bellowing [like a bull].

The gods were disturbed with [their uproar].

[Emil heard] their noise

[and addressed] the great gods.

The noise of mankind [has become too intense for me]

[with their uproar] I am deprived of sleep.

To stop the noise created by too many people, the gods decide to bring a plague. Enki advised man to bring offerings to Namtar, god of the plague, and this induces him to lift the plague. Twelve hundred years later, the same problem again arises (Tablet II 1–8): The noise from so many people disturbs the gods. This time the gods bring a drought, which ends when men (upon Enki's advice) bribe Adad to bring rain.

Despite the fragmentary state of Tablet II, it seems clear that the same problem recurs. This time the gods bring famine (and saline soil).

However, this does not end the difficulties either. Each time the earth becomes overpopulated. At last Enlil persuades the gods to adopt a "final solution" (II viii 34) to the human problem, and they resolve to bring a flood to destroy mankind. Their plan is thwarted by Enki, who has Atrahasis build an ark and so escape the flood. After the rest of mankind has been destroyed, and after the gods have had occasion to regret their actions and to realize (by their thirst and hunger) that they need man, Atrahasis offers a sacrifice, and the gods come to eat. Enki then presents a permanent solution to the overpopulation problem. The new world after the flood is to be different from the old; Enki summons Nintu, the birth goddess, and has her create new creatures who will ensure that the old problem does not arise again. In the words of the Epic (III vii 1):

In addition, let there be a third category among the peoples,

Among the peoples women who bear and women who do not bear.

Let there be among the peoples the Pasittu-demon to snatch the baby from the lap of her who bore it.

Establish Ugbabtu-women, Entu-women and Igistu-women

And let them be taboo and so stop childbirth.

Other post-flood provisions may have followed, but the text now becomes too fragmentary to read.

Despite the lacunae, the structure presented by the Atrahasis Epic is clear. Man is created; there is a problem; remedies are attempted but the problem remains; the decision is made to destroy man; this attempt is thwarted by the god Enki; a new remedy is instituted to ensure that the problem does not arise again. The problem that arose and that necessitated these various remedies was overpopulation.<sup>5</sup> Mankind increased uncontrollably, and the methods of population control that were first attempted (drought, pestilence, famine) only solved the problem temporarily. This overpopulation led to an attempt at complete destruction (the flood). When this failed, permanent countermeasures were introduced by Enki to keep the size of the population down.



The myth tells us that such social phenomena as non-marrying women, and such personal tragedies as barrenness and stillbirth (and perhaps miscarriage and infant mortality) are in fact essential to the very continuation of man's existence, for humanity was almost destroyed once when the population got out of control.

This Babylonian tale, composed no later than 1700 B.C. points out what, by the clear logic of hindsight, should have been obvious to us all along: there is an organic unity between the creation story and the flood story.

The structure of the Atrahasis Epic also tells us to focus our attention not on the deluge itself but on the events immediately after the rains subside. In Genesis, as in Atrahasis, the flood came in response to a serious problem in creation, a problem which was rectified immediately after the flood. A study of the changes that God made in the world after the flood gives a clearer picture of the conditions prevailing in the world before the flood, of the ultimate reason that necessitated the flood which almost caused the destruction of man, of the essential differences between the world before the flood and the world after it, and thus of the essential prerequisites for the continued existence of man on the earth.

## Gilgamesh Epic: The Flood Story

"Six days and seven nights the wind and storm flood" - Gilgamesh XI,127



Three different Babylonian stories of the flood have survived: the Sumerian Flood Story, the eleventh tablet of the Gilgamesh Epic, and the Atrahasis Epic. Of these, the best known is Gilgamesh XI, which was one of the earliest cuneiform texts to be discovered and published. In 1872 George Smith read a paper called "The Chaldean Account of the Deluge" in which he presented fragments of the flood story from the Gilgamesh Epic. These fragments, dating from the seventh century B.C., were discovered in the library of King Ashurbanipal in Nineveh. However, other examples of tablets of this epic

date from about 1000 years earlier than the fragments from Nineveh. These earlier tablets are evidence that the composition of the epic and the flood story contained in it occurred no later than the beginning of the second millennium B.C.; also, many of the episodes included in the epic have prototypes in the Sumerian language which are much older than the composition of the Gilgamesh Epic.

It is not easy to compare the flood story in Genesis with that in the Gilgamesh Epic because they are told for different reasons and from different perspectives. In the Gilgamesh Epic the story of the flood is related as part of the tale of Gilgamesh's quest for immortality.

Utnapishtim tells his descendent, Gilgamesh, the story of the flood in order to tell Gilgamesh



how he, Utnapishtim, became immortal; in so doing, he shows Gilgamesh that he cannot become immortal in the same way. Gilgamesh has sought out Utnapishtim in order to find out how to become immortal, and asks him “As I look upon you, Utnapishtim, your features are not strange; you are just as I ... how did you join the Assembly of the gods in your quest for life?” (Gilgamesh XI:2–7); that is, how did you become immortal? Utnapishtim then proceeds to answer Gilgamesh by telling him how he became immortal, i.e. by telling him the story of the flood. He relates how the god Ea instructed him to build an ark and to take on it the seed of all living things. Utnapishtim did so, informing the elders of his city that Enlil was angry with him, that he could no longer reside in the city and that he was going down to the deep to live with Ea. When the flood arrived Utnapishtim boarded the ship and battened it down. The deluge then brought such massive destruction that even the gods were frightened by it. After the week of storm all of mankind had returned to clay. The ship came to a halt on Mt. Nisir, and on the seventh day Utnapishtim sent forth a dove, which went forth but came back. Then he sent forth a swallow, which went and came back, and then finally he sent forth a raven, which did not come back. Utnapishtim then sacrificed to the gods, who had repented their hasty destruction of mankind, and they came crowding around the sacrifice like flies. Although Enlil was at first still angry that his plan to destroy mankind had been thwarted, the rest of the gods were grateful that man had been saved, and Enlil thereupon rewarded Utnapishtim and his wife by making them like gods, giving them eternal life. Utnapishtim concludes his recitation of the flood by admonishing Gilgamesh that his story is unique and that Gilgamesh cannot hope to find immortality by following in Utnapishtim’s path (Gilgamesh XI: 197–198): “But now who will call the gods to Assembly for your sake, so that you may find the life that you seek?”

The nature of the story as “Utnapishtim’s tale” colors the recitation of the flood episode and makes it fundamentally different from the Biblical flood story. Utnapishtim can tell only those parts of the story that he knows, and he leaves out those aspects that do not concern him or fit his purpose. For example, Utnapishtim tells us nothing about the reasons that the gods brought the flood. This lapse is dictated by the literary format: Utnapishtim may not know the reason for the flood, or he may not record it because it is irrelevant to his purpose, which is to recount how he became immortal. Similarly, the only event after the flood about which Utnapishtim tells Gilgamesh is the convocation of the gods that granted him immortality. The flood story in the Gilgamesh epic is essentially the personal tale of the adventure of one individual and the flood’s effect on him. The flood itself is therefore emptied of any cosmic or anthropological significance. The flood stories in Genesis and in Gilgamesh are, thus, far different structurally from each other so that the ideas in the two versions of the stories cannot be usefully compared.

The Epic of Gilgamesh may be the oldest written story unearthed to date. It depicts the adventures of the historical King Gilgamesh of Uruk in Babylonia on the Euphrates River in modern-day Iraq. The Epic of Gilgamesh dates to about 2700 BC and was originally written on 12 clay tablets in the cuneiform script of ancient Sumeria.

**Tablet 11 of the Epic of Gilgamesh contains an extensive flood story that’s similar in many ways to the biblical account in Genesis**

## Sumerian Flood Story, 1740 BCE



The Sumerian flood story cannot serve as the basis for independent meaningful comparison with the Bible for it has survived only in a very fragmentary state. The first 38 lines are missing, and there are long gaps in the narrative. As a result the outlines of the story must be reconstructed from the other texts, particularly from the Atrahasis Epic. Enough remains of the Sumerian text to indicate that we are dealing with the same basic tale of a hero (here called Ziusudra) who survived the flood and was thereafter made immortal, but the extensive gaps in the narrative mean that the composition cannot be analyzed as an independent unit.

## Sumerian King List



The Sumerian King List is an ancient list of Mesopotamian rulers: their names, their seat of power and the length of their reigns. The list as we have it today is actually a critical reconstruction of nearly 20 ancient fragments published in 1939 by the renowned Danish, Sumerologist Thorkild Jacobson.

The list is of special interest to the biblical archaeological community, particularly because of its antediluvian (pre-flood) portion. The list of pre-flood kings is interesting for two reasons. First, because it mentions an antediluvian civilization and a cataclysmic deluge, and second, because the pre-flood kings have really long life-spans (as is evidenced by their really long reigns). After the flood, the life-spans drop dramatically but remain inordinately long for a time. The length of monarchial reigns gradually decreases until they reflect ordinary life-spans.

This parallels the biblical account somewhat, except that the life-spans represented in the Sumerian King List are a lot longer than those in the biblical account. The average reign of the antediluvian king in the Sumerian King List was 30,150 years. The average life-span of the biblical antediluvian patriarch recorded in Genesis was 858 years (no where near as long but still inordinately long).

Dr. Raul Lopez believes that the information contained in the antediluvian portion of the Sumerian King List may have originated with the Semitic "Noah's Flood" tradition and thus

supports the Genesis account. He believes that the gross discrepancies in the ages can be accounted for quite simply by a major difference between the Semitic numbering system and the Sumerian's, and the fact that both civilizations used the same symbols to express numbers.

The Semitic people used a decimal (base 10) system like the one we use today. The Sumerians used a sexagesimal (base 60) system. Dr. Lopez believes that the two people groups used the same symbols to express numbers (so that the Semitic "10" shared the same symbol as the Sumerian "60," etc.) and that when a Sumerian scribe came across a Semitic tablet (or perhaps an oral tradition) purporting to document details concerning the antediluvian kings, he misinterpreted the numbers and his error was passed on.

## Hammurabi Code of Law

Why was the Hammurabi Code of Law such an important archaeological discovery? The Law Code of Hammurabi is significant because it is one of the oldest set of laws yet discovered by modern archaeologists. It dates back to around the 18th century B.C. Hammurabi was the Babylonian king who conquered the Sumerian dynasty of Isin, thus bringing an end to the centuries-long Sumerian domination of Mesopotamia. His own dynasty collapsed following his death, but the code of laws which he instituted endured.



The Code of Hammurabi is of special interest to biblical archaeologists because of the similarities between it and the Mosaic Law. Instances of correspondence include the famous "eye for an eye" principle. This has led some scholars to speculate that Moses, who lived around three centuries after Hammurabi, borrowed his law from the Babylonian monarch. This view has been discredited however. The similarities are limited and often superficial. For example, in the Mosaic Law, the "eye for an eye" principle is universal. In the Hammurabi Law the "eye for an eye" principle only applies if both parties are of equal status (i.e. lower class, middle class, upper class, clerical, nobility, etc.).

The Law Code of Hammurabi shown below is preserved on a seven-foot-tall, black diorite stele, which depicts the king himself receiving the law from Shamash, the Babylonian god of justice. The Law Code of Hammurabi provides incredible insight into the civil laws and customs of the ancient world, and shows similarities to the laws contained in the *Torah* (first five books) of the Bible. The Law Code of Hammurabi currently resides in the Louvre Museum, Paris.

## Cuneiform Tablets

Cuneiform was a system of writing used by different language groups in the ancient Near and Middle Eastern regions to inscribe information in a variety of languages. It was used for over three thousand years, from the dawn of the postdiluvial civilizations until after the Israelite Diaspora in A.D. 70. The word “cuneiform” derives from the Latin word “cuneus” which means “wedge.” “Cuneiform” literally means “wedge form,” or “wedge shaped.” The wedge-shaped letters were pressed into a clay tablet using a stylus usually made of reed. The wet clay was then baked or left to dry. Cuneiform was for the most part deciphered by archaeologists Sir Henry Creswicke Rawlinson and Georg Friedrich Grotefend in the mid to late 19th century, though there are many cuneiform tablets written in languages which are yet to be deciphered.

Archaeologists have discovered vast libraries of cuneiform tablets in archaeological sites across the Near and Middle East. King Ashurbanipal’s library in Nineveh, for example, yielded over 22,000 cuneiform documents. The tablets from these libraries have taught archaeologists a great deal about the cultures of the ancient Middle Eastern region. Of more importance to biblical archaeologists, cuneiform tablets have served to verify various aspects of the biblical account, especially names and places.

Critics of the book of Daniel once believed that King Belshazzar of Babylon was an imaginary figure made up by the book’s author. This was because at that time there were no references to Belshazzar outside of Israelite literature. That was until cuneiform tablets discovered in the Mesopotamian region were deciphered and found to contain mention of the Babylonian king. Now Belshazzar is universally recognized to be a historical character.

A Babylonian tablet contains a reference to the seizure of Jerusalem by King Nebuchadnezzar during the reign of Jehoiachin.

1. Perhaps the most significant instance where we find a cuneiform reference corroborating a biblical event, is the mention of a Noah’s flood-like event in the Sumerian Gilgamesh epic. The Gilgamesh epic, written in cuneiform, discovered in Nineveh, recounts the adventures of a Sumerian king, Gilgamesh. Upon the death of his friend, Enkidu, Gilgamesh embarks upon an adventure to obtain immortality. He comes across a Noah-like figure, Utnapishtim, who along with his wife survived a global deluge. This is not the only extra-biblical reference to a worldwide deluge (there are in fact hundreds of them from all over the world), nor is it the only cuneiform reference to the flood (the Sumerian King List for example). It merely serves as an intriguing example of how an ancient cuneiform reference corroborates an important biblical event. Perhaps as more and more cuneiform artifacts are deciphered and translated we will see more such as examples as this.

## Nebo-Sarsekim tablet provides proof for Old Testament

By Nigel Reynolds, Arts Correspondent

Published: 12:01AM BST 11 Jul 2007



This fragment is a receipt for payment made by a figure in the Old Testament. Nebo-Sarsekim tablet provides proof for Old Testament

The sound of unbridled joy seldom breaks the quiet of the British Museum's great Arched Room, which holds its collection of 130,000 Assyrian cuneiform tablets, dating back 5,000 years.

But Michael Jursa, a visiting professor from Vienna, let out such a cry last Thursday. He had made what has been called the most important find in Biblical archaeology for 100 years, a discovery that supports the view that the historical books of the [Old Testament are based on fact](#).

Searching for Babylonian financial accounts among the tablets, Prof Jursa suddenly came across a name he half remembered - Nabu-sharrussu-ukin, described there in a hand 2,500 years old, as "the chief eunuch" of Nebuchadnezzar II, king of Babylon.

Prof Jursa, an Assyriologist, checked the Old Testament and there in chapter 39 of the Book of Jeremiah, he found, spelled differently, the same name - Nebo-Sarsekim.

Nebo-Sarsekim, according to Jeremiah, was Nebuchadnezzar II's "chief officer" and was with him at the siege of Jerusalem in 587 BC, when the Babylonians overran the city.



The small tablet, the size of "a packet of 10 cigarettes" according to Irving Finkel, a British Museum expert, is a bill of receipt acknowledging Nabu-sharrussu-ukin's payment of 0.75 kg of gold to a temple in Babylon.

The tablet is dated to the 10th year of the reign of Nebuchadnezzar II, 595BC, 12 years before the siege of Jerusalem.

Evidence from non-Biblical sources of people named in the Bible is not unknown, but Nabu-sharrussu-ukin would have been a relatively insignificant figure.

"This is a fantastic discovery, a world-class find," Dr Finkel said yesterday. "If Nebo-Sarsekim existed, which other lesser figures in the Old Testament existed? A throwaway detail in the Old Testament turns out to be accurate and true. I think that it means that the whole of the narrative [of Jeremiah] takes on a new kind of power."

Cuneiform is the oldest known form of writing and was commonly used in the Middle East between 3,200 BC and the second century AD. It was created by pressing a wedge-shaped instrument, usually a cut reed, into moist clay.

The full translation of the tablet reads: (Regarding) 1.5 minas (0.75 kg) of gold, the property of Nabu-sharrussu-uki

## Merneptah Stele

Why was the Merneptah Stele a significant archaeological discovery? Merneptah was a Pharaoh who ruled over Egypt in the late 13th century B.C. The son of Ramesses the Great (Ramesses II), Merneptah was the fourth Pharaoh of the 19th Dynasty. The “Merneptah Stele” is the name given to a stone slab engraved with a description of Merneptah’s military victories in Africa and the Near East. It was discovered by renowned British archaeologist Flinders Petrie at Thebes in 1896.



The Merneptah Stele is significant to biblical archaeologists because it is the earliest extra-biblical reference to the nation of Israel yet to be discovered. The mention of Israel is very short; it simply says, “Israel is laid waste, its seed is not.” Nevertheless, despite its brevity, the reference is very telling. It indicates that at the time the inscription was engraved, the nation of Israel was significant enough to be included by name among the other major city-states which were defeated by Merneptah in the late 13th century B.C. This implies that Israel was a major player in the region during the late 13th century, serving to corroborate to a degree the biblical narrative.

Because it remains the earliest known extra-biblical reference to the nation of Israel, the Merneptah Stele is also commonly known as the Israel Stele, or the Israel Stela (stela being another way to say and write stele). It is currently housed in the Cairo Museum in Cairo, Egypt.

The Merneptah Stele, which dates to about 1230 BC, was discovered in Thebes, Egypt in the late 1800’s. The Inscription contains a hymn and a list of the Pharaoh’s military victories. The Nation of Israel is on the list of conquests, which scholars believe is the earliest reference to Israel outside the Bible.

The Merneptah Stele currently resides in the Cairo Museum, Egypt.

**The Israel Stela (Merneptah Stele)**



**Bible History Online**

***Does this stone mention a decisive victory over "Israel" around 1215 B.C.?***

The Israel Stela also known as the Merneptah Stele is a slab of rock which was found in 1896 at Thebes, Egypt. The monument was found where it had once stood in ancient Egypt, at the temple that honored Pharaoh Merneptah. Some refer to the stone as the "Victory Stele" because it records the military campaigns and victories of Pharaoh Merneptah, the son of the mighty Ramesses II who reigned in Egypt around 1215 BC., during the time of the Judges in Israel. The writing on the stele is in hieroglyphs and very clearly mentions the name of Israel on it. Israel was considered by the Pharaoh of Egypt important enough to mention as a significant victory. The Hebrews had conquered the land of Canaan around 1400 B.C.

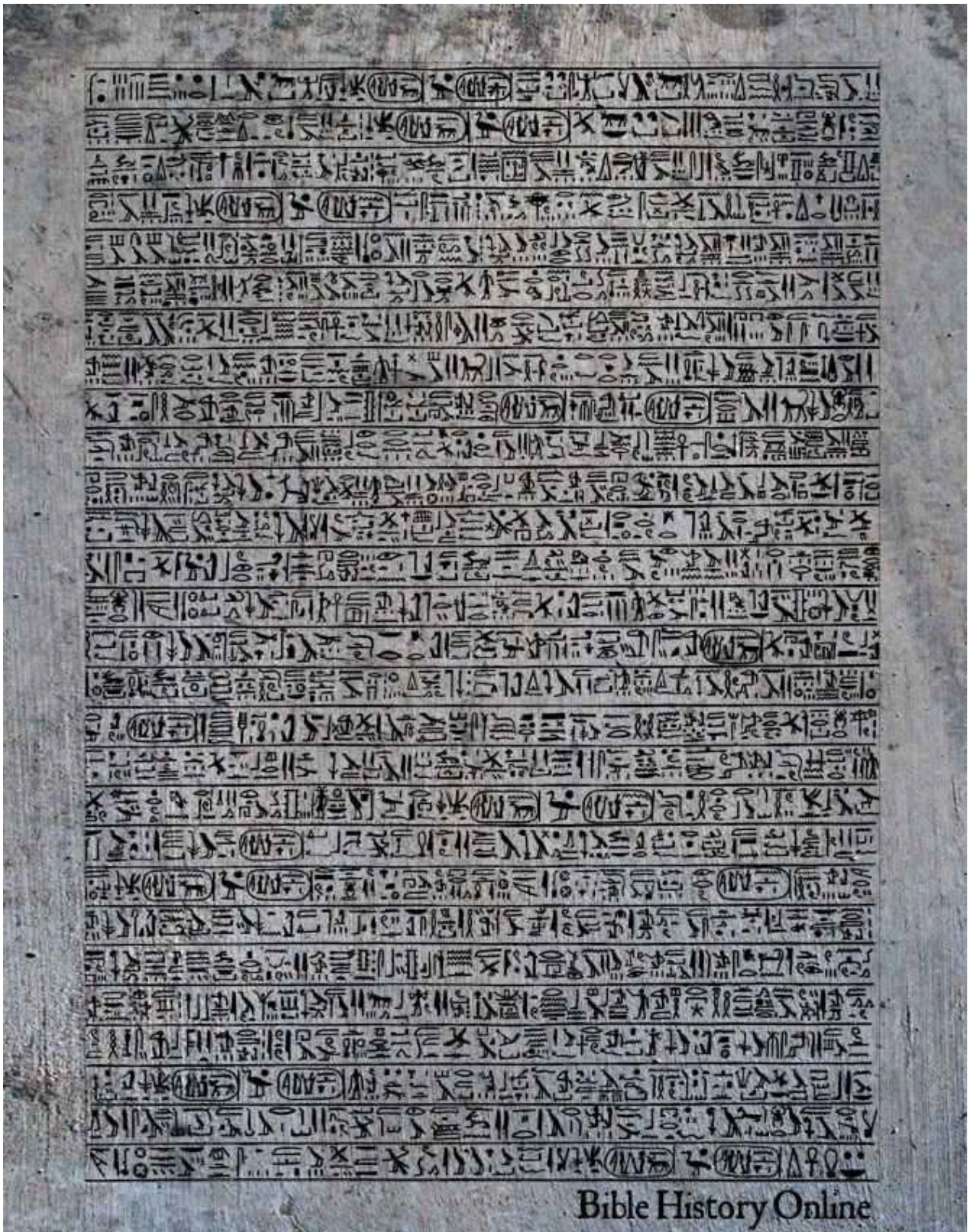
The period of the Judges was a dark time in Israel's history because they had continually forsaken the Lord and served other gods, and there was continual turmoil in the land of Israel.

*Judges 10:6 - And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.*

The discovery of the Israel Stela is very important in the study of Biblical Archaeology. It is the oldest evidence for the existence of Israel in the land of Canaan in ancient times outside of the Bible. The text on the stone reads:

"Canaan is plundered with every evil way. Ashkelon is conquered and brought away captive, Gezer seized, Yanoam made nonexistent; Israel is wasted, bare of seed." - Merneptah Stele





*Hieroglyphic Text on the Merneptah Stele*

*The Merneptah Stele Text reads as follows:*

*Year 5, 3rd month of summer, day 3, under the Majesty of Horus: Mighty Bull, Rejoicing in Maat; the King of Upper and Lower Egypt: Banere-meramun; the Son of Re: Merneptah, Content with Maat, magnified by the power, exalted by the strength of Horus; strong bull who smites the Nine Bows, whose name is given to eternity forever.*

*Recital of his victories in all lands, to let all lands together know, to let the glory of his deeds be seen: the King of Upper and Lower Egypt: Banere-meramun; the Son of Re: Merneptah, Content with Maat; the Bull, lord of strength who slays his foes, splendid on the field of valour when his attack is made:*

*Shu who dispelled the cloud that was over Egypt, letting Egypt see the rays of the sun disk. Who removed the mountain of copper from the people's neck, that he might give breath to the imprisoned folk. Who let Hut-ka-Ptah exult over its foes, letting Tjemen triumph over his opponents. Opener of Memphis' gates that were barred, who allowed the temples to receive their foods. The King of Upper and Lower Egypt, Banere-meramun, the Son of Re, Merneptah, Content with Maat. The Sole One who steadied the hearts of hundred thousands, breath entered their nostrils at the sight of him. Who destroyed the land of the Tjemeh in his lifetime, cast abiding terror in the heart of the Meshwesh. He turned back the Libyans who trod Egypt, great is dread of Egypt in their hearts.*

*Their leading troops were left behind, Their legs made no stand except to flee, Their archers abandoned their bows, The hearts of their runners grew weak as they sped, They loosened their waterskins, cast them down, Their packs were untied, thrown away. The vile chief, the Libyan foe, Fled in the deep of night alone, No plume on his head, his feet unshod, His wives were carried off from his presence, His food supplies were snatched away, He had no drinking water to sustain him. The gaze of his brothers was fierce to slay him, His officers fought among each other, Their tents were fired, burnt to ashes, All his goods were food for the troops. When he reached his country he was in mourning Those left in his land were loath to receive him "A chief, ill-fated, evil-plumed", All said of him, those of his town. "He is in the power of the gods, the lords of Memphis The Lord of Egypt has made his name accursed; Merey is the abomination of Memphis, So is son after son of his kin forever. Banere-meramun will be after his children, Merneptah, Content with Maat is given him as fate. He has become a [proverbial saying] for Libya, Generation says to generation of his victories: It was never done to us since the time of Re;" So says every old man speaking to his son.*

*Woe to Libyans, they have ceased to live In the good manner of roaming the field; In a single day their stride was halted In a single year were the Tjehenu burned! Seth turned his back upon their chief, By his word their villages were ruined; There's no work of carrying [loads] these days. Hiding is useful, it's safe in the cave. The great Lord of Egypt, might and strength are his, Who will combat, knowing how he strides? A witless fool is he who takes him on, He knows no tomorrow who attacks his border! As for Egypt, "Since the gods," they say, "She is the only daughter of Pre; His son is he who's on the throne of Shu, None who attacks her people will succeed. The eye of every god is after her despoiler, It will make an end of all its foes", So say they who gaze toward their stars, And know all their spells by looking to the winds.*

*A great wonder has occurred for Egypt, Her attacker was placed captive (in) her hand, Through the counsels of the godly king, Who prevailed against his foes before Pre. Merey who stealthily did evil To all the gods who are in Memphis, He was contended with in On,*



*The Ennead found him guilty of his crimes. Said the Lord-of-all: "Give the sword to my son, The right-hearted, kind, gracious Banere-meramun, Who cared for Memphis, who avenged On, Who opened the quarters that were barred. He has freed the many shut up in all districts, He has given the offerings to the temples, He has let incense be brought to the gods, He has let the nobles retain their possessions, He has let the humble frequent their towns". Then spoke the lords of On in behalf of their son, Merneptah, Content with Maat: "Grant him a lifetime like that of Re, To avenge those injured by any land; Egypt has been assigned him as portion, He owns it forever to protect its people". Lo, when one dwells in the time of the mighty, The breath of life comes readily. The brave bestows wealth on the just, The cheat cannot retain his plunder; What a man has of ill-gotten wealth Falls to others, not (his) children*

*This (too) shall be said: Merey the vile foe, the Libyan foe Had come to attack the walls of Ta-tenen, Whose lord had made his son arise in his place, The King of Upper and Lower Egypt, Banere-meramun, Son of Re, Merneptah, Content with Maat. Then said Ptah concerning the vile Libyan foe: "His crimes are all gathered upon his head. Give him into the hand of Merneptah, Content with Maat, He shall make him spew what he gorged like a crocodile. Lo, the swift will catch the swift, The lord who knows his strength will snare him; It is Amun who curbs him with his hand, He will deliver him to his ka in Southern On, The King of Upper and Lower Egypt, Banere-meramun, Son of Re, Merneptah, Content with Maat".*

*Great joy has arisen in Egypt, Shouts go up from Egypt's towns; They relate the Libyan victories Of Merneptah, Content with Maat: "How beloved is he, the victorious ruler! How exalted is he, the King among the gods! How splendid is he, the lord of command! O how sweet it is to sit and babble!" One walks free-striding on the road, For there's no fear in people's hearts; Fortresses are left to themselves, Wells are open for the messengers' use. Bastioned ramparts are becalmed, Sunlight only wakes the watchmen; Medjai are stretched out asleep, Nau and Tekten are in the fields they love. The cattle of the field are left to roam, No herdsmen cross the river's flood; There's no calling out at night: "Wait, I come," in a stranger's voice. Going and coming are with song, People don't [lament] and mourn; Towns are settled once again, He who tends his crop will eat it. Re has turned around to Egypt, The Son is ordained as her protector, The King of Upper and Lower Egypt, Banere-meramun, Son of Re, Merneptah, Content with Maat.*

*The princes are prostrate saying: "Shalom!" Not one of the Nine Bows lifts his head: Tjehenu is vanquished, Khatti at peace, Canaan is captive with all woe. Ashkelon is conquered, Gezer seized, Yanoam made nonexistent; **Israel is wasted, bare of seed**, Khor is become a widow for Egypt. All who roamed have been subdued. By the King of Upper and Lower Egypt, Banere-meramun, Son of Re, Merneptah, Content with Maat, Given life like Re every day.*

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### **Egyptian Museum Excerpt**

This commemorative monument was erected in Merneptah's funerary temple to celebrate his victory against the Libyan coalition which had come to invade Egypt. In the lunette, two almost identical scenes in sunk relief show the king receiving from the god Amon the sickle of victory and the sceptre of royalty. Behind him, goddess Mut, on the left, and Khonsu, on



the right, offer him the staff of millions of years. The 28 lines of inscription which follow are a metered poetical composition conceived as a hymn to glorify the victorious deeds of the king. It includes an account of subdued peoples and places as a result of Merenptah's campaigns. The name Israel is included among the list of defeated peoples, hence the name Israel stela, referring not to a country but to a tribe of the same name. The stela however, was reused by Merenptah as its original decoration shows Amenhotep III offering to Amon-Re.

Judges 10:6 - And the children of **Israel** did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

## Pharaoh Merneptah Statue



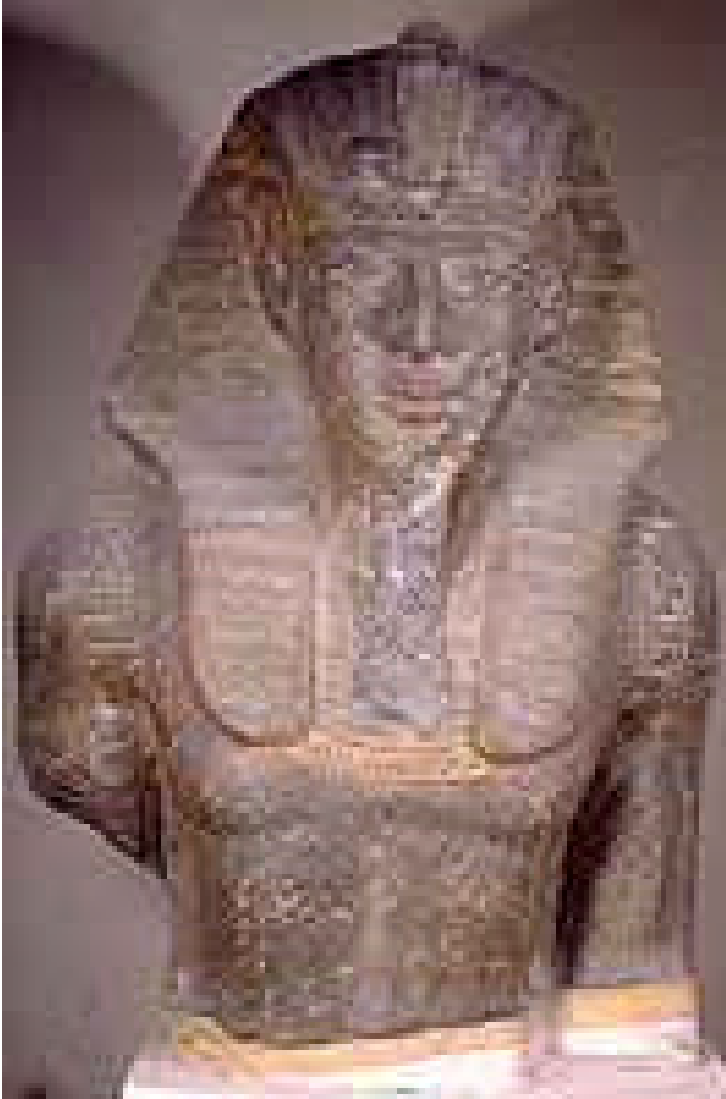
### ***Does the Bible mention Pharaoh Merneptah?***

This painting is of a granite statue of Pharaoh Merneptah with his royal head-dress now in the Egyptian Museum. Merneptah reigned in Egypt during the 19th dynasty (1213-1203 BC), and he was the son of the great Rameses II. His name is inscribed on the cartouche on his right shoulder. It is this Pharaoh who mentions the people of Israel in his monument called "The Merneptah Stela", where he boasts of a decisive victory over "Israel". The Merneptah Statue discovery is important in the study of Biblical Archaeology, it shows an image of the Pharaoh of Egypt who mentions the Israelites dwelling in the land of Canaan during the time of Joshua and the Judges.

*Joshua 15:9 "And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which [is] Kirjathjearim"*

In Hebrew the name Nephtoah is Mei Neftoah which is derived from Pharaoh Merneptah.

Judges 10:6 - And the children of **Israel** did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.



### **Egyptian Museum Excerpt**

Merenptah was the thirteenth son of Ramses II. He reigned for ten years during which he successfully repelled the invasions of the Libyans and the Sea Peoples. This bust is an idealized portrait of the king depicted as the sovereign at a young age. The bust tends to emphasize the power rather than the actual features of the king who was probably over 50 years old at the time the statue was made. The sculpture derives from a colossal seated statue of Merenptah and was found at the king's mortuary temple at Thebes. The king's cartouches with their royal titulary are elegantly inscribed on his shoulders.

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### **Met Museum Excerpt**

Merneptah was the son of Ramesses II by his queen Isthnofret. Already of advanced age, he built little except for a palace at Memphis, his mortuary temple at Thebes (for which he took much of the building material as well as many of the statues

from the adjacent temple of Amenhotep III), and his exceptionally large tomb in the Valley of the Kings. After the long reign of Ramesses II and the period of peace begun with the Hittite treaties, the whole Mediterranean world was in upheaval. Egypt was attacked from the west by the Libyans in coalition with the Sea Peoples. Merneptah successfully repelled this invasion as well as campaigning in southern Palestine.

New Kingdom, Dynasty 19,




**Merneptah Figurine at the Metropolitan Museum of Art**

## Ancient Babylonia - Nimrud



Nimrud has been identified as the site of the biblical city of **Calah** or **Kalakh**. Assyrian king Shalmaneser I made Nimrud, which existed for about a thousand years, the capital in the 13th century BC. The city gained fame when king Ashurnasirpal II of Assyria (c. 880 BC) made it his capital. He built a large palace and temples on the site of an earlier city that had long fallen into ruins.

 Portal Guardian (a Lamassu) from Nimrud. British Museum.

A grand opening ceremony with festivities and an opulent banquet in 879 BC is described in an inscribed stele discovered during archeological excavations. The city of king Ashurnasirpal II housed perhaps as many as 100,000 inhabitants<sup>[citation needed]</sup>, and contained botanic gardens and a zoologic garden. His son, Shalmaneser III (858–824 BC), built the monument known as the Great Ziggurat, and an associated temple.

The palace, restored as a site museum, is one of only two preserved Assyrian palaces in the world, the other being Sennacherib's palace at Nineveh.

Calah remained the Assyrian capital until around 710 BC when first Khorsabad and then Nineveh were designated as the capital. It remained a major centre and a royal residence until the city was completely destroyed in 612 BC when Assyria succumbed under the invasion of the Medes and the Babylonians<sup>[citation needed]</sup>.

The name Nimrud in connection with the site is apparently first used in the writings of Carsten Niebuhr, who was in Mosul in March 1766. The name is probably associated with Nimrod the hunter (cf. Genesis 10:11-12, Micah 5:6, and 1Chronicles 1:10).

## King Ashurnasirpal II



King Ashurnasirpal II who reigned from 883–859 BCE built a new capital at Nimrud. Thousands of men worked to build a 5-mile (8.0 km) long wall surrounding the city and a grand palace. There were many inscriptions carved into limestone including one that said "The palace of cedar, cypress, juniper, boxwood, mulberry, pistachio wood, and tamarisk, for my royal dwelling and for my lordly pleasure for all time, I founded therein. Beasts of the mountains and of the seas, of white limestone and alabaster I fashioned and set them up on its gates." The inscriptions also described plunder stored at the palace. "Silver, gold, lead, copper and iron, the spoil of my hand from the lands which I had brought under my sway, in great quantities I took and placed therein." The inscriptions also described great feasts he had to celebrate his conquests. However his victims were horrified by his conquests. The text also said "Many of the captives I have taken and burned in a fire. Many I took alive from some I cut off their hands to the wrists, from others I cut off their noses, ears and fingers; I put out the eyes of many of the soldiers. I burned their young men women and children to death." About a conquest in another vanquished city he wrote

"I flayed the nobles as many as rebelled and spread their skins out on the piles." These shock tactics brought success in 877 BCE, when after a march to the Mediterranean he announced "I cleaned my weapons in the deep sea and performed sheep-offerings to the gods."<sup>[1]</sup>



## Shalmaneser III

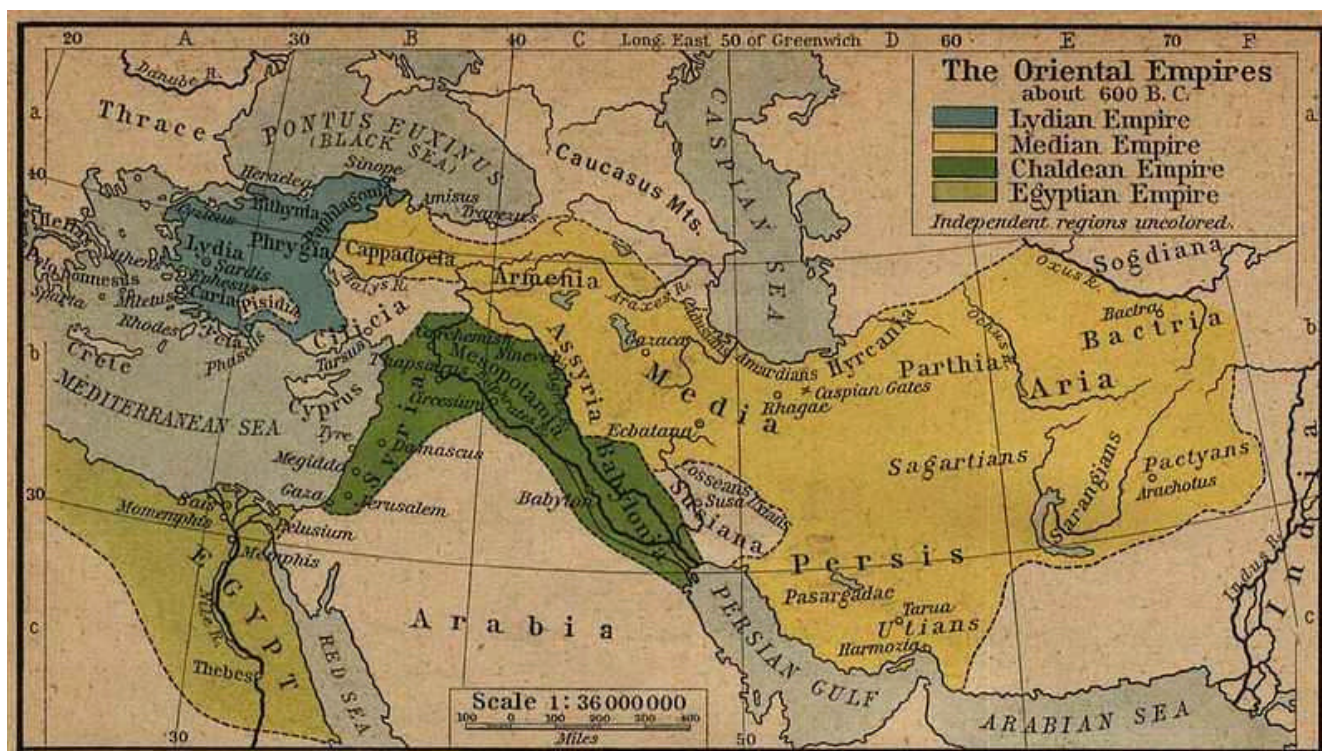
King Arshurnasirpal's son Shalmaneser III continued where he left off. He spent 31 of his 35-year reign waging war. After a battle near the Orontes river with a coalition of Syro-Palestinian states he boasted:

*I slew 14,000 of their warriors with the sword. Like Adad, I rained destruction on them. I scattered their corpses far and wide, (and) covered the face of the desolate plain with their widespreading armies. With (my) weapons I made their blood to flow down the valleys of the land. The plain was too small for their bodies to fall; the wide countryside was used to bury them. With their corpses I spanned the Arantu (Orontes) as with a bridge.*<sup>[2]</sup><sup>[1]</sup>

At Nimrud he built a palace that far surpassed his father's. It was twice the size and it covered an area of about 12 acres (49,000 m<sup>2</sup>) and included more than 200 rooms.<sup>[3]</sup>

In 828 BCE, his son rebelled against him and was joined by 27 Assyrian cities including Nineveh and Ashur. This conflict lasted until 821 BCE, 3 years after Shalmaneser's death.<sup>[3]</sup>

## Archaeology



The ancient site of Nimrud was first investigated from 1845 to 1851 by Henry Austen Layard (later Sir Austen Henry Layard), who regarded the site as a district of a supposed "Nineveh" urban region (hence the name of Nineveh in the titles of several early works about Nimrud; Layard did not misidentify the site as Nineveh as has often been supposed). His books *Nineveh And Its Remains* [Abridged and Titled *Discoveries at Nineveh*] and "Monuments of Nineveh" refer to this site. Subsequent major excavations were headed by Hormuzd Rassam (1853–54 and 1877–79), W.K. Loftus (1854–55), George Smith (1873), Max Mallowan (1949–57), David Oates (1958–62), Julian Orchard (1963), the Directorate of Antiquities



of the Republic of Iraq (1956, 1959–60, 1969–78 and 1982–92), Janusz Meuzynski (1974–76), Poalo Fiorina (1987–89), and John Curtis (1989).

Excavations revealed remarkable bas-reliefs, ivories, and sculptures. A statue of Ashurnasirpal II was found in an excellent state of preservation, as were colossal winged man-headed lions weighing 10 short tons (9.1 t) to 30 short tons (27 t)<sup>[4]</sup> each guarding the palace entrance. The large number of inscriptions dealing with king Ashurnasirpal II provide more details about him and his reign than are known for any other ruler of this epoch. Portions of the site have been also been identified as temples to Ninurta and Enlil, a building assigned to Nabu, the god of writing and the arts, and as extensive fortifications.

The palaces of Ashurnasirpal II, Shalmaneser III, and Tiglath-Pileser III have been located. The famous Black Obelisk of Shalmaneser III was discovered by Layard in 1846. The monument stands six-and-a-half-feet tall and commemorates the king's victorious campaigns of 859–824 BC. It is shaped like a temple tower at the top, ending in three steps. On one panel, Israelites led by king Jehu of Israel pay tribute and bow in the dust before king Shalmaneser III, who is making a libation to his god. The cuneiform text on the obelisk reads "Jehu the son of Omri", and mentions gifts of gold, silver, lead, and spear shafts.

The "Treasure of Nimrud" unearthed in these excavations is a collection of 613 pieces of gold jewelry and precious stones. It has survived the confusions and looting after the invasion of Iraq in 2003 in a bank vault, where it had been put away for 12 years and was "rediscovered" on June 5, 2003.

### **Colossal statues moved to London**

In 1847 after discovering more than half a dozen winged pair of colossal statues of lions and bulls also known as lamassu weighing up to 30 short tons (27 t) Henry Layard brought two of the colossi weighing 10 short tons (9.1 t) each including one lion and one bull to London. After 18 months and several near disasters he succeeded in bringing them to a British museum. This involved loading them onto a wheeled cart. They were lowered with a complex system of pulleys and levers operated by dozens of men. The cart was towed by 300 men. He initially tried to hook the cart up to a team of buffalo and have them haul it. However the buffalo refused to move. Then they were loaded onto a barge which required 600 goatskins and sheepskins to keep it afloat. After arriving in London a ramp was built to haul them up the steps and into the museum on rollers.

Additional 30 short tons (27 t) colossi were transported to Paris from Khorsabad by Paul Emile Botta in 1853. In 1928 Edward Chiera also transported a 40-short-ton (36 t) Colossus from Khorsabad to Chicago.

## Sennacherib King of Assyria

This painted sketch is of the mighty Assyrian king Sennacherib relief which was discovered on the walls of his palace in Khorsabad, near the ruins of ancient Nineveh. The ancient Assyrian ruins reveal much about the wealth of this powerful monarch. Sennacherib reigned from 720 BC to about 683 BC. The Bible reveals that during the reign of the Israelite king Hezekiah, Sennacherib came to conquer Jerusalem and the Angel of the LORD (The Lord Himself) slew 185,000 Assyrian soldiers. When he returned to Assyria his own sons murdered him.



*Now in the fourteenth year of king Hezekiah did **Sennacherib** king of Assyria come up against all the fenced cities of Judah, and took them.*

*2 Kings 18:13*

*"Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."*

**2 Kings 19:32-37** Imagine living within the city of Jerusalem during the siege of Sennacherib. (700BC) He has already conquered the northern kingdom of Israel, (722BC) and many of the fortified cities of southern Judea. Talk about a panic attack! Sennacherib's armies were full of blood lust, and they loved to torture. Skinning people alive was one of their specialties, nailing the human skin to walls as warning to others who might rebel from his control. Imagine now that you are the King of Judah, and you must decide what to do when the massive Assyrian army is outside your gates. The threats of Sennacherib as read by his general were not idol.

*"Then the commander stood and called out in Hebrew: "Hear the word of the great king, the king*

*of Assyria! This is what the king says: Do not let Hezekiah deceive you. He cannot deliver you from my hand. Do not let Hezekiah persuade you to trust in the LORD when he says, 'The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria.' "Do not listen to Hezekiah. This is what the king of Assyria says: Make peace with me and come out to me. Then every one of you will eat from his own vine and fig tree and drink water from his own cistern, until I come and take you to a land like your own, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey. Choose life and not death! "Do not listen to Hezekiah, for he is misleading you when he says, 'The LORD will deliver us.' Has the god of any nation ever delivered his land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they rescued Samaria from my hand? Who of all the gods of these countries has been able to save his land from me? How then can the LORD deliver Jerusalem from my hand?" (2Kings 18:28-35)*

What would you do? Could you make a stand? In the natural it would seem suicidal. But to surrender meant deportation, slavery, and who knows what horror. Resistance however, seems to mean certain death.

Perhaps you have lived through "no win" situations? Perhaps you face extreme difficulty now. Sometimes, for whatever reason, we find ourselves at the end of ourselves, at the end of our own resources, where few if any, can understand the personal despair and fear of the choices that must be made.

King Hezekiah chose to take the written threats of Sennacherib's General and spread them out before the Lord.

*"Hezekiah received the letter from the messengers and read it. Then he went up to the temple of the LORD and spread it out before the LORD . And Hezekiah prayed to the LORD : "O LORD , God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth. Give ear, O LORD , and hear; open your eyes, O LORD , and see; listen to the words Sennacherib has sent to insult the living God. "It is true, O LORD , that the Assyrian kings have laid waste these nations and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by men's hands. Now, O LORD our God, deliver us from his hand, so that all kingdoms on earth may know that you alone, O LORD , are God." (2Kings 19:14-17)*

Perhaps this is a good place to spread your collection notices, the threats of others, your divorce papers, your pink slip. Perhaps you could write down the situation and offer a prayer of desperation to the Lord. God defeated the dreaded Sennacherib, and He will defeat your enemies as well. Place the results in His hands with the rest of your entire life. Be ready to change when God makes His will known. And prepare for a glorious praise and worship when you realize that the Lord God has delivered you in a truly unimaginable way. Have faith dear one and pour out your heart to the Lord.

[2 Kings 19:16](#) - LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of **Sennacherib**, which hath sent him to reproach the living God.

[Isaiah 37:17](#) - Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of **Sennacherib**, which hath sent to reproach the living God.

[2 Chronicles 32:9](#) - After this did **Sennacherib** king of Assyria send his servants to Jerusalem, (but he [himself laid siege] against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that [were] at Jerusalem, saying,

[2 Chronicles 32:22](#) - Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of **Sennacherib** the king of Assyria, and from the hand of all [other], and guided them on every side.

[Isaiah 36:1](#) - Now it came to pass in the fourteenth year of king Hezekiah, [that] **Sennacherib** king of Assyria came up against all the defenced cities of Judah, and took them.

[2 Kings 18:13](#) - Now in the fourteenth year of king Hezekiah did **Sennacherib** king of Assyria come up against all the fenced cities of Judah, and took them.

[2 Kings 19:20](#) - Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [That] which thou hast prayed to me against **Sennacherib** king of Assyria I have heard.

[2 Chronicles 32:1](#) - After these things, and the establishment thereof, **Sennacherib** king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

[Isaiah 37:21](#) - Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against **Sennacherib** king of Assyria:

[2 Chronicles 32:10](#) - Thus saith **Sennacherib** king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

[2 Kings 19:36](#) - So **Sennacherib** king of Assyria departed, and went and returned, and dwelt at Nineveh.

[Isaiah 37:37](#) - So **Sennacherib** king of Assyria departed, and went and returned, and dwelt at Nineveh.

[2 Chronicles 32:2](#) - And when Hezekiah saw that **Sennacherib** was come, and that he was purposed to fight against Jerusalem,



## Sennacherib Hexagonal Prism



***This record of Sennacherib's war campaigns mention Hezekiah the Judahite.***

This beautifully preserved six-sided hexagonal prism of baked clay, commonly known as the Taylor Prism, was discovered among the ruins of Nineveh, the ancient capital of the Assyrian Empire.

It contains the victories of Sennacherib himself, the Assyrian king who had besieged Jerusalem in 701 BC during the reign of king Hezekiah, it never mentions any defeats. On the prism Sennacherib boasts that he shut up "Hezekiah the Judahite" within Jerusalem his own royal city "like a caged bird." This prism is among the three accounts discovered so far which have been left by the Assyrian king Sennacherib of his campaign against Israel and Judah. British Museum. The Taylor Prism discovery remains one of the most important discoveries in Biblical Archaeology.

Interesting note: Egyptian sources make mention of Sennacherib's defeat in the conflict with Judah, but gives the credit for the victory to an Egyptian god who sent field mice into the camp of the Assyrians to eat their bowstrings and thus they fled from battle.

(See 2 Kings 19; 2 Chronicles 32 and Isaiah 37)

*"Therefore thus says the LORD concerning the king of Assyria: 'He shall not come into this city, Nor shoot an arrow there, Nor come before it with shield, Nor build a siege mound against it. By the way that he came, By the same shall he return; And he shall not come into this city,' Says the LORD. 'For I will defend this city, to save it For My own sake*

*and for My servant David's sake.'" Then the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses--all dead. So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh." Isaiah 37:33-38*

## Shishak Relief the Karnak Temple

Pharaoh Shishak (945-924 B.C.) invaded Israel and Judah in 925 B.C. and carried off the treasures of Jerusalem's temple. The Bible records the attack from Judah's perspective in 2 Chronicles 12, but the Shishak Relief in the Karnak Temple gives much greater detail. Most scholars agree that the following biblical cities are mentioned: Arad, Beth-Horon, Beth-Shean, Gibeon, Mahanaim, Megiddo, Rehob, and Taanach.





## Shishak Smiting His Captives



### ***Did Shishak invade Israel as a punishment from God over their civil war?***

Shishak was the first king of Egypt mentioned by name in the Bible. Egypt knew him as Pharaoh Shoshenq I, founder of the 22nd Dynasty of Egypt and he reigned from 944-924 B.C. After Solomon died the Kingdom of Israel divided in half and 5 years later during the reign of Rehoboam, king of Judah, Pharaoh Shishak invaded Jerusalem. Shishak did not utterly destroy Jerusalem because he was paid an enormous ransom.

The Bible mentions that Shishak marched his troops into the land of Judah and plundered a host of cities including Jerusalem, this has been confirmed by archaeologists. Shishak's own record of his campaign is inscribed on the south wall of the Great Temple of Amon at Karnak in Egypt. In his campaign he presents 156 cities of Judea to his god Amon.

*"Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made." 2 Chronicles 12:9*

Jeroboam fled to the court of Shishak before he was king, during the reign of Solomon. (1 Kings 11:40).

The Bible reveals details in 1 Kings 14 and 2 Chronicles 12 about the campaign by Pharaoh Shoshenq (referred to as Shishak in the Bible) against King Rehoboam of Judea. During his campaign, Shishak marched through Judea, then he went north through the Valley of Jezreel. He then moved north to Beth Shean and finally across the Jordan River eastward. A list of the cities he sacked during his campaign is preserved in the Karnak Temple in Thebes including the Israelite and Judean cities of Jerusalem, Gibeon, Megiddo, Beth Shean, Aijalon, and more.

*"In the fifth year of King Rehoboam, King Shishak of Egypt marched against Jerusalem—for they had trespassed against the Lord—with 1,200 chariots, 60,000 horsemen and innumerable troops who came with him from Egypt: Lybians, Sukkites, and Kushites. He too the fortified towns of Judah and advanced on Jerusalem." - 2 Chronicles 12:2-4*

Shishak smiting his prisoners discovery is important in the study of Biblical Archaeology.

The movie Raiders of the Lost Ark created the fictional idea that Shishak had stolen the Ark of the Covenant when he conquered Jerusalem and brought it back to Tanis, Egypt in 980 B.C.

1 Kings 11:40 - Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto **Shishak** king of Egypt, and was in Egypt until the death of Solomon.

2 Chronicles 12:9 - So **Shishak** king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

2 Chronicles 12:7 - And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; [therefore] I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of **Shishak**.

2 Chronicles 12:2 - And it came to pass, [that] in the fifth year of king Rehoboam **Shishak** king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

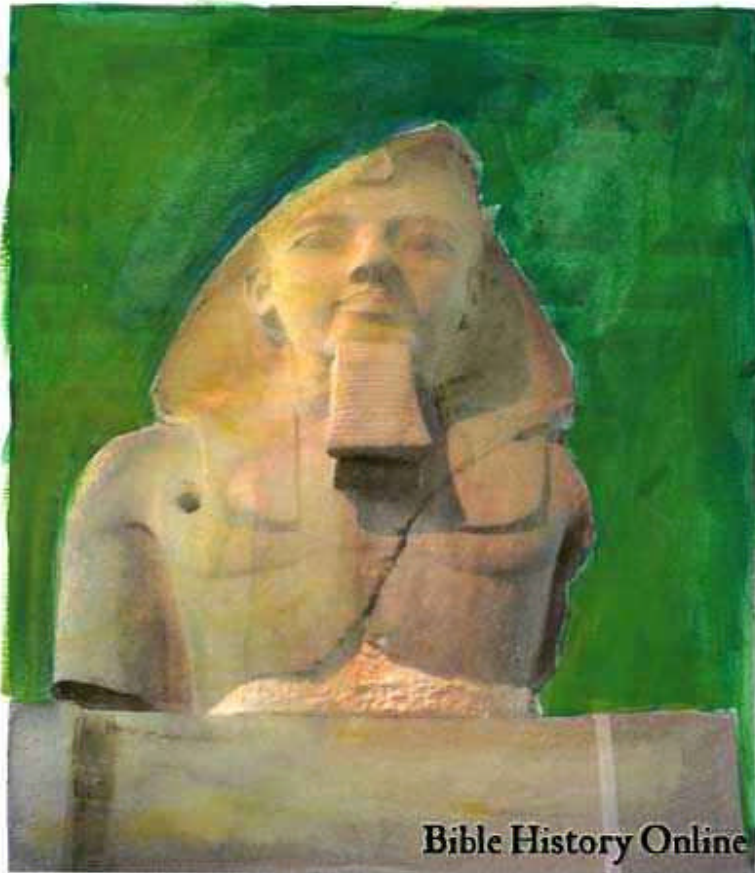
1 Kings 14:25 - And it came to pass in the fifth year of king Rehoboam, [that] **Shishak** king of Egypt came up against Jerusalem:

2 Chronicles 12:5 - Then came Shemaiah the prophet to Rehoboam, and [to] the princes of Judah, that were gathered together to Jerusalem because of **Shishak**, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of **Shishak**.

Note: The Great Dakhla Stela mentions Shishak as "Pharaoh Shoshenq".



## Ramesses II



### *Is this the same Ramesses mentioned in the Bible?*

This colossal statue of Ramesses II weighs over 7 tons and is one of the largest pieces in the British Museum. Some believe Rameses II was the greatest of all of Egypt's Pharaoh's. The Ramesses II Bust discovery is important in the study of Biblical Archaeology. Ra'amases name is mentioned in the Bible. Some believe Rameses II was the Pharaoh of the Exodus.

Genesis 47:11 - And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of **Rameses**, as Pharaoh had commanded.

Exodus 1:11 - Therefore they did set over them taskmasters to afflict them with their burdens. And they

Location: British Museum, London

## **Amenophis II (Son of Thutmose-III)**



### ***Was this the Pharaoh of the Exodus?***

This granite statue of an Egyptian king has been identified as Amenophis II who was the son of Thutmose-III). This statue of Amenophis II is important in the study of Biblical Archaeology because many scholars believe that the most evidence points to him as being the Pharaoh of the Exodus.

There are two main opinions among scholars as to who the Pharaoh was during the time of the Exodus in Egypt by the Hebrews. Amenhotep II (1427-1392 B.C.), and Rameses II (1279 - 1213 B.C.).

**Amenophis II:** Amenhotep II was also known as Amenophis II and he was the son of Thutmose III. If Moses led the children of Israel out of Egypt during the reign of Amenophis II, then the main oppressor of Israel would have been his father Thutmose III who was also the greatest

conqueror in Egyptian history. His sister Queen Hatshepsut would have rescued Moses and brought him up.

**Rameses II:** If the Exodus from Egypt happened during the reign of Rameses II, then his father Seti I would have been the main oppressor of Israel.

### Kings of Egypt (New Kingdom)

18th					Dynasty
Ahmoose	(Nebpehtyre)	1539	-	1514	B.C.
Amenhotep	I (Djeserkare)		1514	-	1493
Thutmose	I (Akheperkare)		1493	-	1481
Thutmose	II (Akheperenre)		1491	-	1479
Hatshepsut	(Maatkare)	1473		-	1458
Thutmose	III (Menkheperre)		1504	-	1450
Amenhotep	II (Akheperure)		1427	-	1392
Thutmose	IV (Menkheperure)		1419	-	1386
Amenhotep	III (Nebmaatre)		1382	-	1344
Amenhotep	IV / Akhenaten		1350	-	1334
Smenkhkare	(Ankhkheperure)				1336-1334
Tutankhamun	(Nebkheperure)		1334	-	1325
Ay	(Kheperkheperure)		1325	-	1321
Horemheb	(Djeserkheperure)		1323	-	1295
19th					Dynasty
Rameses	I (Menpehtyre)	1295	-	1294	B.C.
Seti	I (Menmaatre)		1394	-	1279
Rameses	II (Usermaatresetepenre)		1279	-	1213
Merenptah	(Baenrehotepirmaat)		1213	-	1203
Amenmesse	(Menmire)	1203		-	1200
Seti	II (Userkheperuresetepenre)		1200	-	1194
Siptah	(Akhenresetepenre)		1194	-	1188
Tausert	(Sitremeritamun)				1185-1187

### Possible Chronology

1 Kings 6:1 "And it came to pass in the **480th year** after the children of Israel were come out of the land of Egypt, in the **4th year of Solomon's reign** over Israel, in the month Zif, which [is] the second month, that he began to build the house of the LORD."

966 B.C. - Solomon's 4th Year

Go back 480 Years

1445 B.C - Exodus took place

1445 B.C. - Would have been the 3rd year of Amenhotep II

### **More evidence:**

- According to Acts 7:23 Moses was in Midian for 40 years. Amenhotep's father Thutmose III is the only pharaoh who reigned for so long a time (54 years) to have been ruling in Egypt when Moses left, and still ruling just before Moses returned. This would put Amenhotep II as the pharaoh of the Exodus.
- According to the "Merenptah Stele" inscription the ancient Israelites already occupied the land of Canaan during his reign (1213-1203 BC).
- According to historical sources Amenhotep II did not carry out extensive military campaigns like his father Thutmose III. This brings up the possibility that his army was weakened.
- According to the "Dream Stele" inscription Thutmose IV was not the firstborn son of his father Amenhotep II. This brings up the possibility that his firstborn died as mentioned in the Bible.
- The idea of monotheism was introduced by Amenhotep II's son Thutmose IV and later called the cult of Aton under his grandson Amenhotep IV (Akhnaton).

Exodus 5:2 - And **Pharaoh** said, Who [is] the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

Exodus 12:29 - And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of **Pharaoh** that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

## Moabite Stone

Mesha was the king of the Moabites who was forced to pay tribute to his neighbor, the Nation of Israel. The Bible tells us that this tribute suddenly stopped: "Mesha, king of Moab, rebelled against the king of Israel..." (2 Kings 3:5).

Mesha's account of his rebellion against Israel is found on a large stone monument known as the Moabite Stone (Mesha Stele). The stone inscription was discovered by a German missionary in 1868 at Dibon (ancient Moab; present-day Jordan).



The Moabite Stone is a dark-colored, basalt monument about four feet high by two feet wide, dating to the reign of King Mesha in about 850 B.C. This artifact is another important source that corroborates the biblical account of the early Israelites. It currently resides in the Louvre Museum, Paris.

## **Mesha (Vulgate: *Messa*) “Moabite stone”**

Meaning: middle district

The name of one place and two biblical men...

1. A plain in that part of the boundaries of Arabia inhabited by the descendants of Joktan (Gen. 10:30).
2. Hebrew: *meysh'a*, “deliverance,” the eldest son of Caleb (1 Chr. 2:42), and brother of Jerahmeel.
3. Hebrew: *id*, a king of Moab, the son of Chemosh-Gad, a man of great wealth in flocks and herds (2 Kings 3:4). After the death of Ahab at Ramoth-Gilead, Mesha shook off the yoke of Israel; but on the ascension of Jehoram to the throne of Israel, that king sought the help of Jehoshaphat in an attempt to reduce the Moabites again to their former condition. The united armies of the two kings came unexpectedly on the army of the Moabites, and gained over them an easy victory. The whole land was devastated by the conquering armies, and Mesha sought refuge in his last stronghold, Kir-harasheth (q.v.). Reduced to despair, he ascended the wall of the city, and there, in the sight of the allied armies, offered his first-born son a sacrifice to Chemosh, the fire-god of the Moabites. This fearful spectacle filled the beholders with horror, and they retired from before the besieged city, and recrossed the Jordan laden with spoil (2 Kings 3:25-27).

The exploits of Mesha are recorded in the Phoenician inscription on a block of black basalt found at Dibon, in Moab, usually called the “Moabite stone” (q.v.).

The following is a list of some of the people, places and things that the tablet has in common with the Scriptures.

"I am **Mesha** ... the **Dibonite**" (line 1)

Mesha- Genesis 10:30 2Kings 3:4 ; a Moabite king ~853 BC

Dibon- Numbers 21:30 ; a city

"**Omri** had taken possession of the land of **Medeba**" (line 7)

Omri- 1Kings 16:16 ; king of Israel (the Northern Kingdom) 885-873 BC

Medeba- Numbers 21:30 ; a city

"And I built **Baal Meon** .... And I built **Kiriathaim**" (lines 9-10)

Beth Ball Meon- Joshua 13:7 Ezekiel 25:9 ; a city and Baal was a Canaanite fertility god

Kiriathaim- Joshua 13:19 Ezekiel 25:9 ; a city

"the men of **Gad** had dwelt in the land of **Ataroth** from of old, and the king of **Israel** built **Ataroth** for himself," (line 10)

Gad- Genesis 30:11 ; a person/tribe/territory

Israel- Genesis 32:28 ; a person/nation/territory (mentioned 4 times)

Ataroth- Numbers 32:3 ; & 32:4 ; a city

"the town belonged to **Chemosh** and to **Moab** ... **Kerioth** my town" (line 12)

Chemosh- Numbers 21:9 ; a Moabite god (mentioned 11 times)

Moab- Genesis 19:37 ; a person/tribe/territory

Kerioth- Joshua 15:25 ; a city

"men of **Sharon** ... take **Nebo** against **Israel**" (line 14)

Sharon- 1 Chronicles 5:16 ; a plain

Nebo- Numbers 32:3 ; a city

"the king of **Israel** had built **Jahaz**" (line 18-19)

Jahaz- Numbers 21:23 ; a city

"I built **Aroer**, and made the highway through the **Arnon**" (line 26)

Aroer- Numbers 32:24 ; a city

Arnon- Numbers 21:13 ; a river

"I built **Bezer**, for it was in ruins" (line 27)

Bezer- Deuteronomy 4:43 ; a city, location uncertain.

"And the house [of **Dav]id** dwelt in **Horanaim**" (line 31)

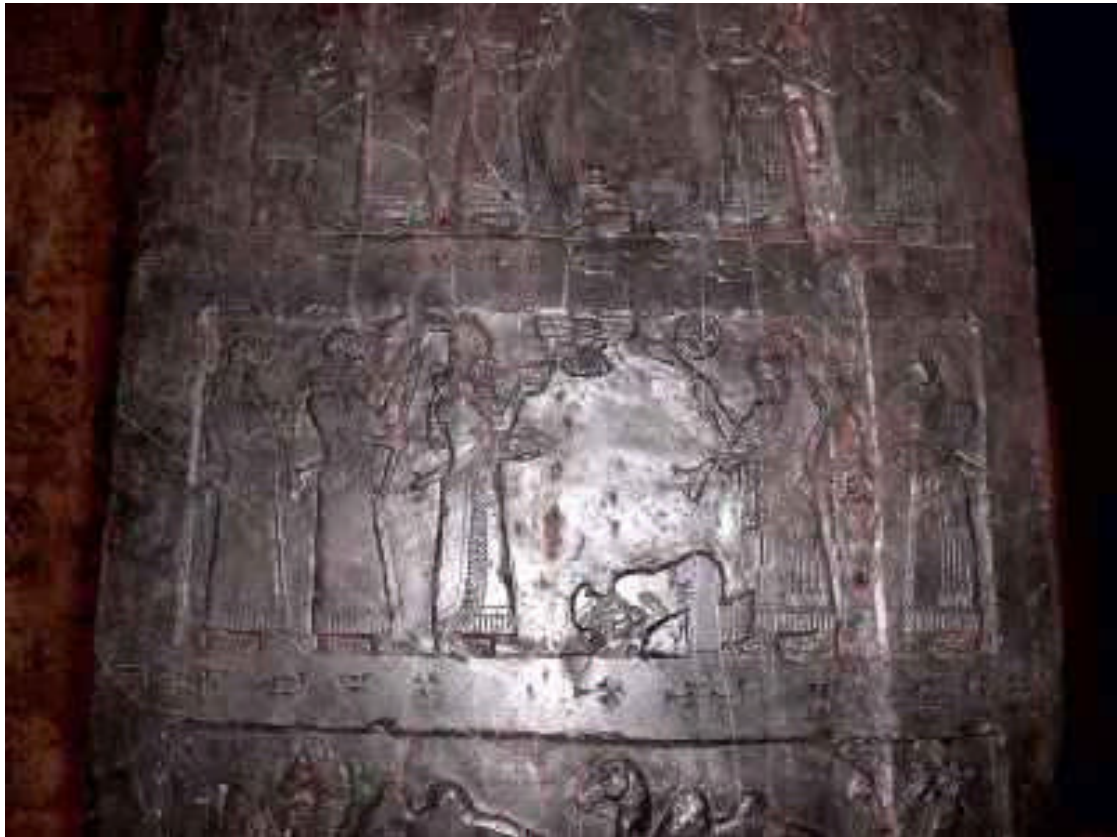
The translation of the above line is uncertain due to the condition of the tablet and is in dispute. (ref: B&S Vol.9, No.2, Spring 1996)





## Black Obelisk of Shalmaneser

The Black Obelisk of Shalmaneser was erected as a victory stele by the Assyrian King Shalmaneser III (858-824 BC) in about 841 BC. The nearly seven-foot, four-sided, limestone monument contains numerous images and approximately 190 lines of text. The image below shows Israel's King Jehu bowing in humble tribute after Israel's defeat to Assyria (2 Kings 9-10).



This artifact is another important source that corroborates the biblical account of the early Israelites. The depiction of Jehu is one of the earliest surviving pictures of an Israelite. Discovered in 1846 in Nimrud, Iraq, the Black Obelisk of Shalmaneser currently resides in the British Museum.



The Black Obelisk of Shalmaneser III, standing 6 feet 6 inches high, was found at the Northwest palace at Nimrud commemorating Shalmaneser's campaigns during his reign. On the second panel from the top, King Jehu of Israel (2 Kings 10:34) can be seen kneeling before Shalmaneser (known from elsewhere to have taken place in the year of 841 B.C.). This monument is of enormous historical value, for it is the only secular piece of evidence where a historical personage of Scripture is depicted. The inscription below the depiction reads: "the tribute of Jehu (Ia-w-a), son of Omri (Hu-um-ri); I received from him silver, gold, a golden saplu-bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king, [and] wooden puruhtu." This monument is of great historical value, for it is the only secular piece of evidence where a historical personage of scripture is depicted.

## The House of David Inscription

The House of David Inscription (also known as the “Tel Dan Inscription”) was discovered in 1994 during excavations at the ancient city of Dan. It is considered by many to be the first reference to the "House of David" discovered outside the biblical text.

The House of David Inscription appears to be a fragment of a victory monument erected by a king of Damascus (Aram) during the 9th century BC, some 250 years after King David's reign. The fragment specifically mentions victories over a “king of Israel” (probably Joram) and a king of the “House of David” (probably Ahaziah).

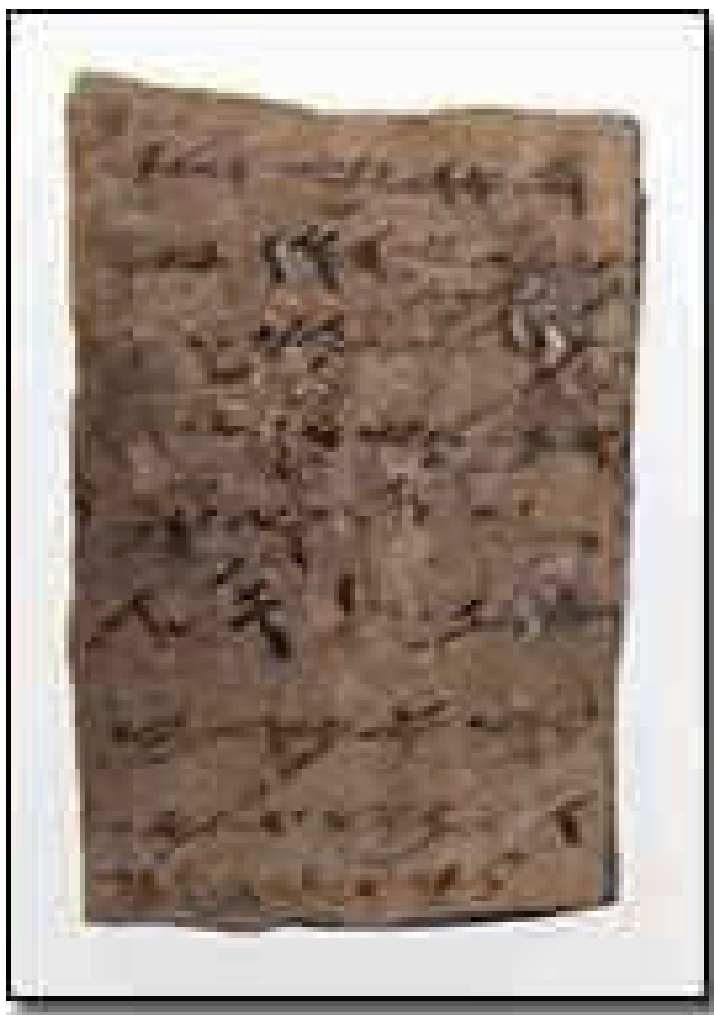
The House of David Inscription (Tel Dan Inscription) currently resides in the Israel Museum, Jerusalem.



## House of Yahweh Ostrakon

The House of Yahweh Ostrakon (a writing on pottery also known as the "House of God Ostrakon") was discovered in Arad, an ancient Judean city. Written in ancient Hebrew and dated to the early 6th century BC, it is considered to be one of the earliest references to the Temple in Jerusalem outside of the biblical accounts.

The House of Yahweh Ostrakon reads, in part, as follows: "To my lord Elyashib, may the Lord seek your welfare...and as to the matter which you command me-it is well; he is in the House of Yahweh [God]."



# IVORY POMEGRANATE



This thumb-sized pomegranate is believed to be the only known relic from Solomon's Temple in Jerusalem. It probably served as the decorative head of a ceremonial scepter used by the Temple priests during one of the ceremonies.

Around the shoulder of the pomegranate is a carefully incised inscription in early Hebrew characters, part of which is broken off, which reads: "qodes kohanim l-beyt [yahwe]h". "Sacred donation for the priests of (in) the House of [Yahwe]h." "House of Yahweh" most probably refers to the Temple in Jerusalem.

The juicy pomegranate fruit with its multitudinous seeds was a popular symbol of fertility and fecundity in ancient times, and was widely used in the sacred and secular art of various cultures throughout the ancient Near East. The pomegranate is frequently mentioned in the Bible and is one of the seven fruits with which the Land of Israel is blessed (Deuteronomy 8:8). It was a favorite motif in the Temple of Solomon, and decorated the capitals of the freestanding columns at the entrance to (1 Kings 7:21).

two  
the Temple

## Jerusalem: Solomonic

The Israel  
sized ivory  
vase-shaped  
elongated  
rather deep  
insertion of a

paleo-  
It was,  
missing  
biblical  
donation for

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## An Inscribed Pomegranate from the Temple

Museum recently acquired a thumb-pomegranate, 43 mm. high. Its body is and it has a long neck with six petals. The body is solid with a small, hole in the base, probably for the rod. Around the shoulder of the pomegranate is an incised inscription in Hebrew script, part of which is missing. however, possible to reconstruct the word based on the surviving text and evidence. The inscription reads: *sacred the priests of the house of [Yahwe]h.*

pomegranate is the only known relic with the Temple built by King Solomon

on Mt. Moriah in Jerusalem. According to its paleographic style, the inscription dates to the mid-8th century BCE. The small pomegranate was probably a gift to the Temple of Yahweh in Jerusalem – the only such temple in the Kingdom of Judah.

The pomegranate fruit (*rimon* in Hebrew), with its abundance of juicy seeds has been regarded as a symbol of fertility for thousands of years. It is frequently mentioned in the Bible and is one of the seven species with which the Land of Israel is blessed (Deuteronomy 8:8). It was also a favorite motif of Israelite art in ancient times: the capitals of two columns in the facade of the Temple in Jerusalem were decorated with pomegranates (1 Kings 7:42) and so were the robes of the High Priest. (Exodus 28: 33-34)

We may therefore assume that the rites performed by the priests in the Temple in Jerusalem included the use of scepters decorated with pomegranates, such as the one on view at the Israel Museum.

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## Beersheba Horned Altar



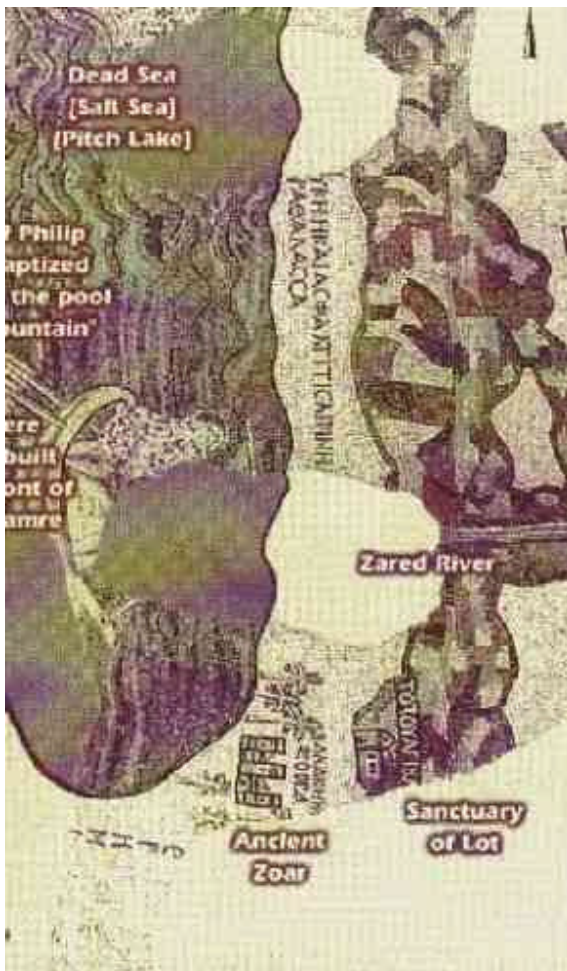
At the southern limits of ancient Israel ("from Dan to Beersheba") was found at Beersheba a number of large, carefully dressed stones that had been re-used in a wall dating to the late 8th Century B.C. The Beersheba Horned Altar, when reconstructed, measured 63 inches high, 63 inches long and 63 inches wide, though more stones found later suggest it may have been closer to 9 feet. The tapered projections or "horns" (as in Exodus 29: 2 or 1 Kings 1:51; 2:28) fit the biblical description of an altar, but the hewn stones were not according to biblical instructions (Exodus 20:25). **"sacrifices had been offered on it, for its top stones were blackened."** Also, the altar had a serpent inscribed on one of its stones and sacrifices had been offered on it, for its top stones were blackened. While there has been a huge controversy over the original location of the altar, all agree it gives us a good picture of an illegitimate place of sacrifice. In fact, Amos 5:5; 8:14 appear to say that Beersheba was a seat of pagan worship, where a schismatic sanctuary may have at one time stood.

## Biblical Sodom and Gomorrah found

The "Bible and Spade" Summer 1999 (Vol 12, No. 3) from the Associates for Biblical Research announces "The Discovery of the Sin Cities of Sodom and Gomorrah". The name of these two cities have long been by-words in our language for wickedness. And many scholars and archaeologists have long searched for the truth about these cities.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Genesis 13:10 (KJV)

"And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters." Genesis 19:30 (KJV)



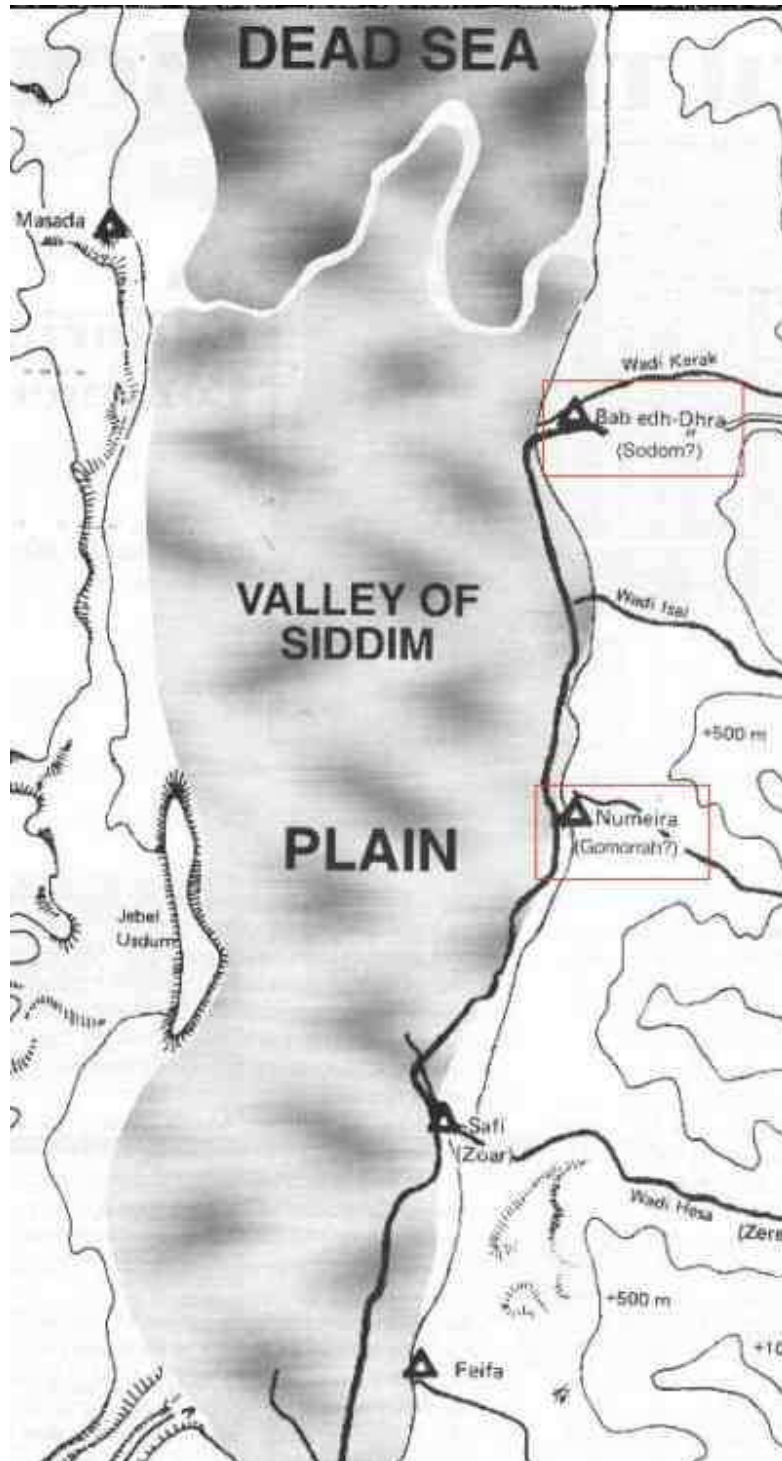
"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;" Genesis 14:10 (KJV)

The first most important source for locating the cities is the location of Zoar ([see more](#)) and Lot's cave and is from the mosaic map on the floor of a church in Madaba, Jordan, known as the Madaba map and as shown .

below shows the excavation site of the known traditional location of the "Sanctuary of Lot" in the hills above the indicated site for Zoar.



One popular theory for a long time was that the cities were located in the plain south of the Dead Sea and later covered by the waters as the Dead sea water level has changed over time. The level of the waters has receded in recent years and search of the area has located no evidence to verify this location. Searches starting in 1973 began to discover evidences of occupied cities in the area southeast of the Dead Sea, most of them located so as to obtain the benefit of water flow from the many Wadi's of the area. The map of the proposed locations is shown:



To date there has been located only evidence for two of the five Cities of the Plain, but they are proposing that the evidence is strong that the two most important cities of Sodom and Gomorrhah have been found. That being the evidences found of destruction by fire at each site due to the layers of ash found in the digs by archaeologists. Bab edh-Dhra ( Sodom ) is the largest of the two sites, the 7 meter wide (23 feet) city wall enclosed 9-10 acres with gates located at the west and the northeast. The northeast gate

had two flanking towers with massive stone and timber foundations, possibly the gate in which Lot sat (*Genesis 19:1*). Estimated population at the time of the destruction was between 600-1200. There was a large cemetery at Bab edh-Dhra and pottery evidence indicates that some of the residents of Numeira (Gomorrah) buried their dead in this cemetery. It appears that Numeria was in existence for only a short time, possibly less than 100 years. Paleobotany investigations indicated that a rich diversity of crops were grown in the area including barley, wheat, grapes, figs, lintels, flax, chickpeas, peas, broad beans, dates, and olives.

Concerning the proposed cause of the destruction, they are proposing that it was the result of an earthquake that forced combustible material to the surface and into the atmosphere. Surveys have located bitumen, petroleum, natural gas and sulfur in the area. And to the east of the Dead Sea is a major fault line and these cities are located exactly on this fault line. See Fig 4 below.

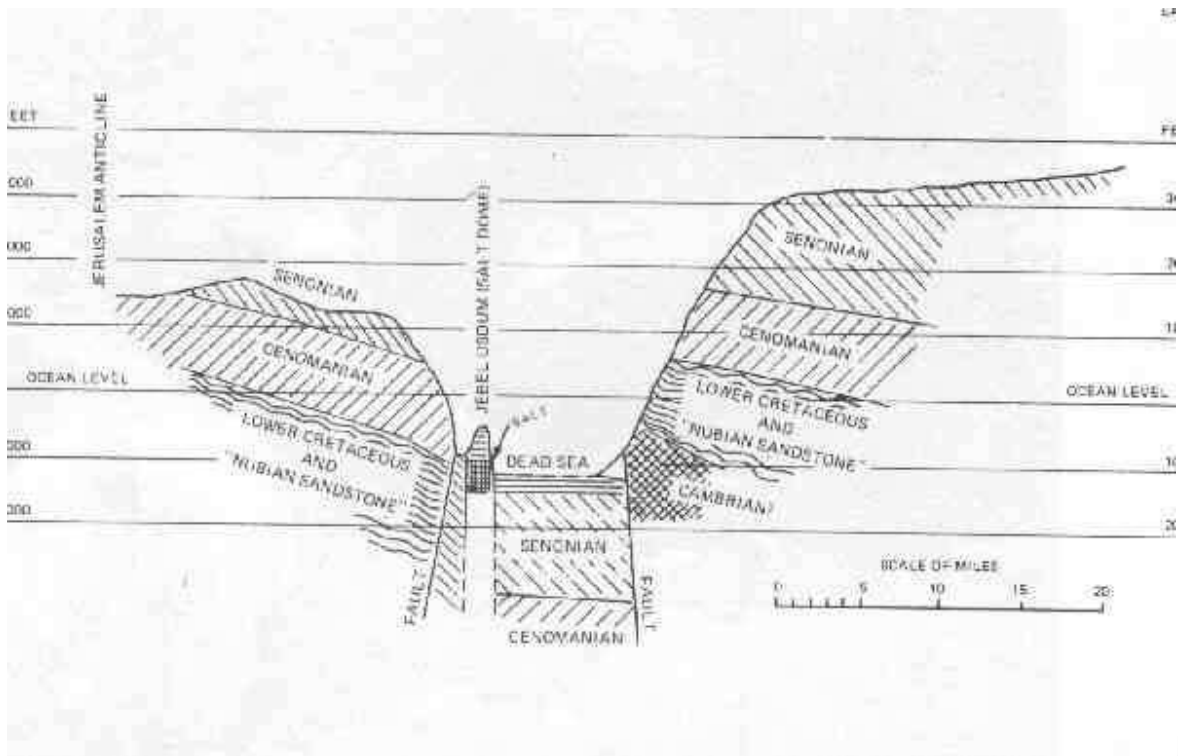


Fig4

The Scriptures say that Abraham looked and saw "the smoke of the country went up as the smoke of a furnace" and does not seem to mention a quaking, but does use the Hebrew term for "overturning" in Deuteronomy 29:23. Possibly this is an indication that the earthquake proposal is valid. Changes of elevation of up to 164 feet have been noted which caused a change in direction of the Wadi Numeria at the site, which is believed to be the event that caused the destruction. Also found were evidences that the residents hastily fled the site and buried skeletons of those who were caught in the destruction.





Bryant G. Wood

**"Then the Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens. Thus He overthrew those cities" (Gn 19:24–25).** All across the site of Bab edh-Dhra archaeologists found evidence of a fiery destruction, such as this layer of ash in the western temple. Tumbled walls attested to an earthquake as well.



Michael Luddesi

**Charnel house A22 in the cemetery at Bab edh-Dhra.** In the final phase of occupation at Bab edh-Dhra, the dead were interred in mud brick buildings called charnel houses. Five examples were excavated, and in each case they were destroyed by fire at the same time the city was destroyed. Careful stratigraphic excavation of charnel house A22 shown here, the largest of those excavated, revealed that the fire started in the roof and spread to the interior when the roof collapsed. This provides powerful evidence that "the Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens" (Gn 19:24).



## LOCATION OF ZOAR

### "Deuteronomy 34

**1 And Moses went up from the plains of Moab to Mount Nebo, the top of Pisgah, which is opposite Jericho. And Jehovah caused him to see all the land; Gilead to Dan;  
2 and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah to the sea beyond;  
3 and the Negeb, and the plain of the valley of Jericho, the city of palm trees, to Zoar.  
4 And Jehovah said to him, This is the land which I have sworn to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed. I have caused you to see with your eyes, but you shall not cross over there." (Literal Translation by J.P. Green, Sr.)**

"Gilead to Dan", if one reads this last phrase of verse one and stops they could assume that Dan was to the north of the territory of Gilead, but instead the city of Dan is almost directly north of Jericho and north of the territory of Naphtali, see the map below. North of Gilead is the non-Israelite kingdom of Bashan. So it seems better for understanding if one partitions it as "Gilead to Dan and all of Naphtali;"

Then if we look at verse three with the north as our pattern we will see that the location of Zoar should be to the south of the territory of the Negeb where settled by the tribe of Simeon and not directly to the south of "the plain of the valley of Jericho". And it should be directly to the south of Jericho and Dan.

During the early Israelite settlement period the upper portion of the Negeb was settled by the tribe of Simeon which is not mentioned in the verses. Likewise the territory of the tribe of Dan is not mentioned in the north.

Therefore, the traditional location of Zoar as shown on the Madaba Map, and this location is disputed by many, is exactly where one would expect it to be according to this understanding of Deuteronomy 34:1-3.

Note: All three cities mentioned, Dan (Laish), Jericho, and Zoar (Bela) are ancient sites that predate Abraham.





## Lachish

Lachish's earliest history begins with the Canaanites who lived on there since the fourth millennium BCE, under their own city-kings. They built one of the mightiest cities in the south of Israel, surrounded by a wall and a ramp, with a moat at its foot. It was the seat of the Egyptian governor who oversaw southern Canaan, as becomes clear from the Egyptian Amarna letters dating to the 14th century BCE.

The Bible describes how Lachish was subsequently conquered by the Israelite warrior-ruler Joshua (Joshua 10:1-32), who had already pacified nearby Gibeon, which had become friendly with the Israelites. In order to ward off the foreign danger, the Amorite king of Jerusalem, Adonizedek, suggested to four other Canaanite rulers in Judea to enter upon a pact. Among these was the king of Lachish, Japhia. The kings consented. The five first marched with their armies to Gibeon and besieged it.

The Gibeonites, worried, dispatched a message to the army camp of Joshua in Gilgal, with a plea to come to their rescue. Joshua answered them, and with the help of G-d, who amongst other feats threw big hailstones upon the enemy that instantly killed them, victory over the Amorites was inevitable. After slaughtering every one of them, Joshua returned to Gilgal.

The five Amorite kings alone had escaped the ambush, and hid in a cave near Makkedah. When Joshua found out about this he ordered his men to roll large boulders in front of the entrance. Afterwards, they were executed. After a daylong exposure of their corpses on poles, they were thrown back into the cave where they had hid, and there they still remain to the present day - or so the story goes.

Immediately following Joshua embarked upon an admirable display of superior military power. On the second day he overcame Lachish and when the king of Gezer, Horam, came to Lachish' assistance, their army was defeated too. After that, Joshua became unstoppable. In reality his

conquering and slaying of "Kadesh-Barnea till Gaza, and the whole land from Goshen to Gibeon (Joshua 10:41)" probably took much longer or was less complete. An alternate theory says that Lachish was destroyed by the Philistines.

The defeat of the large Canaanite city by the then still primitive Israelites may sound somewhat overboard, were it not for the archaeological discovery that Lachish was not surrounded by a wall at the time of the conquest, 1200 BCE, and that destruction did really take place. The Israelites did not inhabit their new prize-city at first. Only in later centuries king Rehobeam of Judah did just that. He built a city wall to protect it against the Philistine enemy and a palace-fort (II Chronicles 11:5-11).



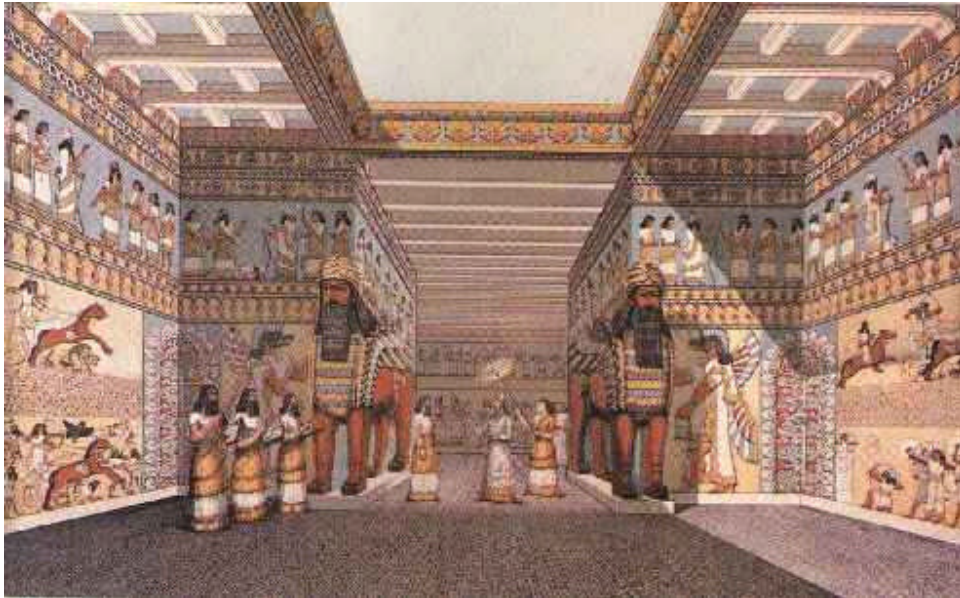
**Israelite palace at Lachish**

In later generations, Lachish became more important, maybe the second most important city in Judah after Jerusalem. King Amaziah fled there when a rebellion broke out in Jerusalem (II Kings 14:19), but his pursuers found him and killed him.

In 760 BCE there was an earthquake, after which the city partly had to be rebuilt (Amos 1:1, Zachary 14:5).

The next important event was the Assyrian invasion of Judah in 701 BCE, which is also described in the Bible. Their emperor Sennacherib was keen to conquer Lachish. How important the city was for his strategic purposes, is shown by the carved reliefs that were made of the siege and ensuing battle, that were installed in the central room of his new palace in the Assyrian capital of Nineveh. They were discovered in the 19th century when excavations in Nineveh first opened and several palaces of the sumptuous culture of the Assyrians appeared. The reliefs are remarkably detailed and realistic. They show a developed war-machinery on the part of the Assyrians. Upon a ramp that they had built to facilitate the siege, the Assyrian soldiers approach the city walls in neat orders of archers, flanked by infantry, who in their turn defend carts which were used to pound the walls. Supplies were carried by camels. On the bulwarks and towers were the defenders: archers and slingers of stones.





**Interior of Sennacherib's palace in Nineveh**

After the walls breached, there ensued a terrific fray of flying stones and constructions, which is also portrayed on the battle reliefs. The Assyrians set the city on fire (in some place the archaeologists found 50 centimetres of ashes). Many inhabitants were exiled to Assyria to become slaves and servants. In the Nineveh relief, whole families are carried off, their goods looted; men are tortured and the Judean governor is seen kneeling for Sennacherib. Many people also died in the battle, as is witnessed by a mass grave which was later found by archaeologists, with 1500 human skeletons, mainly of women and children, mixed with pottery from the year 701 BCE.



**relief from invasion of Lachis**

After their Judean campaign, the Assyrians did not live in Lachish, but gave it and the other conquered cities in Judah to divide between the Philistine kings of Ashdod, Ekron and Gaza.



**relief from invasion of Lachish**

But apparently some Israelite inhabitants must have come back, because later the city was again in Israelites hands. From the next siege, this time by the Babylonians in 587 BCE, eighteen Hebrew ostraca (pottery shards) were recovered. They are now known as the Lachish letters.

One of these has a moving message; it was sent from a Judean outpost to the city of Lachish, in warning of the impending Babylonian destruction. It reads: "Let my lord know that we are watching over the beacon of Lachish, according to the signals which my lord gave, for Azekah is not seen." Lachish and Azekah were the last two Judean cities before the conquest of Jerusalem in the same year, says the prophet Jeremiah (Jer. 34:7). This pottery inscription is now in the Israel Museum in Jerusalem.

After the exile in Babylon, Jews returned to Lachish (Nehemia 11:30). A Persian governor lived in a new residence which was built in the place of the Israelite palace-fort. After the Hellenistic period occupation suddenly ceased.





**relief from invasion of Lachis**

Right behind the gate is the palace area. It was built on a huge platform, which is still seen. It was built in stages and further extended. Next to the palace were storehouses and stables. The first set-up was by king Rehoboam, who built a square platform. This is excavated, but an older, underlying Canaanite temple that used to have a cedar roof, painted walls and - still visible - stone steps, cuts through the square. A successor king extended the palace to the south. Later it was extended even more to the north and east. The remaining Israelite ruins were cleared for the Persian residence that was built on the same platform; the two columns and a door-sill remain of this. In the space between the palace and the western city wall houses of the Israelite period were dug out.

In the city itself, there is a sacred area in the middle towards the east wall, dated to the Israelite period. It consists of a small room with a low bench. In the western corner there was a raised altar, dating from the time of king Rehoboam (10th century BCE). Later it was covered by a terrace. On top of it came a second century BCE temple, which uses the basic plan of the Israelite temple, but with a courtyard and two rooms. It is not clear whether this temple was used for Israelite worship.

Further to the south, there is an overgrown ruin which could also have been an ancient temple. Also there is a deep square shaft in the city. It has been suggested that it was used as a water system or alternatively as a quarry. The precise knowledge of this will be left to later explorations.

## Lachish Letters



Bible History Online

### ***Did the Lachish letters reveal the turmoil in Judah just before the Babylonian captivity?***

The discovery of the Lachish Letters in 1935 of eighteen ostraca (clay tablets with writing in ink) written in an ancient Hebrew script, from the 7th century BC reveal important information concerning the last days of the southern kingdom of Judah. They were discovered at Lachish (Tell ed-Duweir) among the ruins of an ancient guard room just outside the Lachish city gate.

Then a few years later three inscribed potsherds were also found at the site, and like the others, they contained names and lists from the period just before the fall of Jerusalem in 586 BC.

Most of the letters were dispatches from an Israelite commander named Hoshai who was stationed at an outpost north of Lachish, who apparently was responsible for interpreting the signals from Azekah and Lachish during the time when the Babylonians came against Jerusalem:

*Jer 34:7 "when the king of Babylon's army fought against Jerusalem and all the cities of Judah that were left, against Lachish and Azekah; for only these fortified cities remained of the cities of Judah."*

*The ostraca read: "To my lord Ya'osh. May Yahweh cause my lord to hear the news of peace, even now, even now. Who is your servant but a dog that my lord should remember his servant?"*

These final communications which mentioned the political and religious turmoil of the last days of Judah reveal the intensity of this time period and confirm that which was written in the Bible by the prophet Jeremiah.

The Lachish Letters are an important discovery in the study of Biblical Archaeology and shed much light on the last days of Judah.

**British Museum Excerpt:** Lachish Letter II, Israelite, 586 BC

From Lachish (modern Tell ed-Duweir), Israel

A letter written on a piece of pottery

This is one of a group of letters written on ostraka (pot sherds) found near the main gate of ancient Lachish in a burnt layer which archaeologists have associated with the destruction of the city by the Babylonians in 586 BC. It is written in ink in alphabetic Hebrew. The letters are a poignant record of the city's last days.

In 598 BC Nebuchadnezzar, King of Babylon, invaded Judah after it had rebelled against him. He captured Jerusalem and took the royal family captive. He installed Zedekiah, the former king's uncle, as his choice of ruler. However, rebellion broke out again. Nebuchadnezzar showed no mercy this time and in 587 BC he besieged and then destroyed Jerusalem.

This was the period at which this letter was written. It came from an officer named Hoshai who was in charge of a military outpost. He was writing to Ya'osh, military commander at Lachish, as the situation worsened.

'To my lord Ya'osh. May Yahweh cause my lord to hear the news of peace, even now, even now. Who is your servant but a dog that my lord should remember his servant?'

Peace was not to be. Nebuchadnezzar moved on to Lachish and nearby Azekah, the last two major cities of Judah to be subdued by the Babylonians. There followed a large-scale deportation of a part of Judah's population. Thus began the exile, a period of great significance for the Jews spiritually, and one which would profoundly influence later religious ideology and teaching.

Height: 9 cm, Width: 10 cm, Excavated by J. L. Starkey, Wellcome-Marston Research Expedition., ANE 125702, Room 57, The Ancient Levant, The British Museum

## The Cyrus Cylinder

The Cyrus Cylinder is an important discovery in the study of Biblical Archaeology because it speaks of Cyrus the Persian and his conquest of Babylon in 539 BC. as mentioned in



Scripture.

Cyrus II, the Great was the founder and ruler of the vast Persian Empire from 539 B.C. until his death in 530 B.C. Once Cyrus had defeated the Median king, Astyages and took Ecbatana he expanded his kingdom defeating Croesus, king of Lydia in 546 BC, and then conquered Babylon in 539 BC overthrowing Nabonidus, the last king of Babylon. The Persian Empire was formed. Cyrus was a generous ruler allowing various captives to return to their homelands, as recorded on the Cyrus Cylinder. Xenophon, Nabonidus and many others gave Cyrus praise for his generous leadership.

Judea had remained a Persian province for the next two hundred years until the time that the Bible records "the decree of Cyrus" giving permission to the Hebrew captives to go back to Jerusalem to rebuild their Temple.

Cyrus also restored the vessels of the House of the Lord which Nebuchadnezzar II had taken to Babylon, and provided the funds to bring cedar trees from Lebanon.

*"Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May the LORD his God be with him, and let him go up!" - 2 Chronicles 36:22-23*

*"Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid." ' - Isaiah 44:28*

*"King Cyrus also brought out the articles of the house of the LORD, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods; and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah. This is the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives, thirty gold basins, four hundred and ten silver basins of a similar kind, and one thousand other articles. All the articles of gold and silver were five thousand four hundred. All these Sheshbazzar took with the captives who were brought from Babylon to Jerusalem." - Ezra 1:7-11*

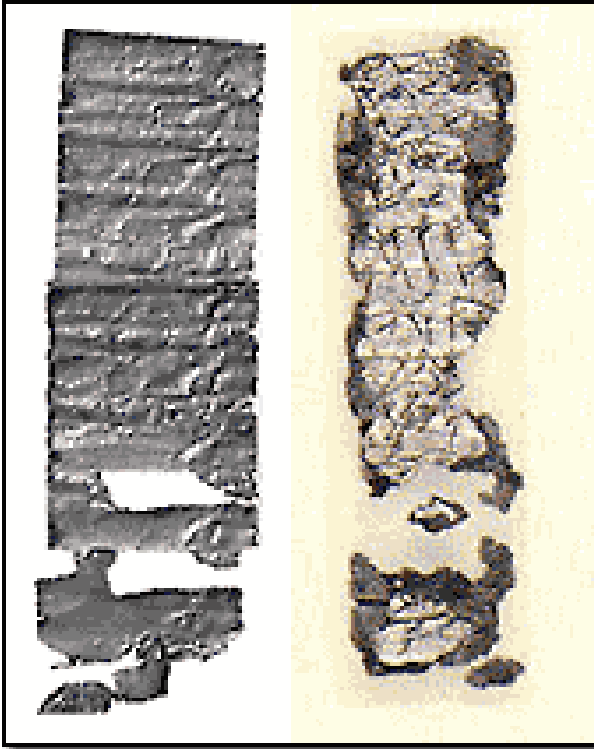
Persian dynasty, Material - Baked Clay Cylinder, Date: 559-530 BC., Length: 22.86 cm,

Babylon, southern Iraq, Excavated by: Robert Koldewey 1899-1914

Location: British Museum, London, Item: ANE 90920, Room 52, Ancient Iran, case 6, no. 7



## AMULET SCROLL



In 1979 Israeli archaeologist Gabriel Barkay, working with a group of students from the Institute of Holy Land Studies (now Jerusalem University College), excavated several tombs in Jerusalem on the "Shoulder of Hinnom," on the southwestern slope of the Hinnom Valley adjacent to the Scottish Presbyterian Church of St. Andrew. In one burial cave a repository for grave goods was found, containing approximately 700 items, including burial gifts of pottery vessels, over 100 pieces of silver jewelry, arrowheads, bone and ivory artifacts, alabaster vessels, 150 beads and a rare, early coin. Among the silver items was a rolled-up amulet bearing the tetragrammaton, the name of God (the consonantal letters *yod, he, waw, he*), YHWH.

The tomb dates to the end of the Davidic dynasty, approximately the seventh century BC. The silver amulet thus dates to the end of the seventh or early sixth century. The prayer-like inscription containing the divine name provides the oldest extra-biblical evidence for the name of God thus far

archaeologically recovered in Jerusalem. The scripture passage on the amulet is from the Aaronic or priestly blessing found in Num 6:24-25. The owner apparently wore the inscribed, rolled-up silver amulet during his/her lifetime, and people felt it appropriate that such objects should accompany the owner in death as in life.

Of secondary interest is the fact that the evidence from the Shoulder of Hinnom tombs indicates a population in the Jerusalem area in the aftermath of the Babylonian destruction of the city. The evidence also indicates a certain level of wealth on the part of those buried in the tombs.

## Megiddo Seal - Jeroboam Inscription



***Does this jasper seal actually mention the name of king Jeroboam?***

The Megiddo Seal was discovered in 1904 by an archaeological team led by Gottlieb Schumacher. The discovery was determined to be a seal belonging to a royal minister in the 8th century BC. It is engraved with the figure of a roaring lion (symbol of the kingdom of Judah) with a beautiful curved tail with beautiful workmanship. The Hebrew inscription on it reads "Shema" on top, and "Servant of Jeroboam" on the bottom.

*"Shema servant of Yarob'oam"*

The inscription actually proclaims the name and rank of its owner, one of the ministers of King Jeroboam II who reigned from 787-747 BC. The word "servant" is the Hebrew word "ebed" and is mentioned in the Bible as one of high dignity in the government. Many seals have been discovered with similar inscriptions like "the servant of the king." The Megiddo Seal with the Jeroboam Inscription is of great importance in Biblical Archaeology, it mentions one of the kings of the northern kingdom of Israel.

*2 Kings 14:23-25 In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria, and reigned forty-one years. And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin.*

Material: Jasper Seal: Israel: Megiddo, Babylonian Period

Reign of Jeroboam, (8th cent. BC), Roaring Lion with curved tail, Jasper, Inscription, Oval-shaped, Scaraboid, 1.2 H, 1.5 in W, A single line encircles the seal(Babylonian Per. Hebrew Script), Discovered in 1904, Lost in Constantinople, Archaeological

## The Seal of Baruch

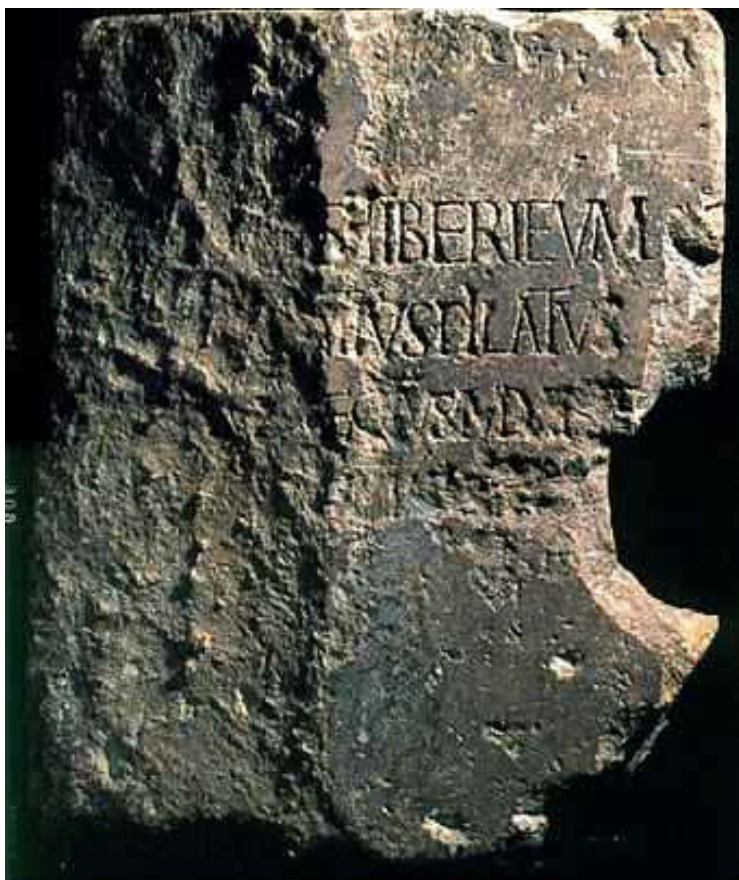


The Seal of Baruch was one of the 250 inscribed bullae, or small clay baked buttons, that turned up in 1975 through an Arab East Jerusalem antiquities dealer. While they must have come from illegal digging in Jerusalem, they are important because they were originally meant to seal documents or containers to prevent tampering. A lump of soft clay, attached to a sealing string, was stamped with a seal and left to harden. Most of the documents and containers, to which many of these were attached, were destroyed in a fire, but the bullae survived and were preserved by the fire all the more. **This Baruch was none other than the confidant and personal scribe of the Old**

**Testament prophet Jeremiah who took dictation from the prophet and had to hide with Jeremiah as King Jehoiakim sought to arrest both of them (Jer 36:26).** Among them was a seal containing this name, "Berekhayahu [Baruch] son of Neriyahu [Neriah] the scribe" (Jer 36: 4, 8, 14; 45:1). The suffix on both names, yahu, is a shortened form of Yahweh or Jehovah. This Baruch was none other than the confidant and personal scribe of the Old Testament prophet Jeremiah who took dictation from the prophet and had to hide with Jeremiah as King Jehoiakim sought to arrest both of them (Jer 36:26).

Another bulla in this same lot contained the name of Ishmael, who assassinated Gedaliah (Jer 40: 7), the governor appointed by the Babylonians after Jerusalem fell in 587 B.C. An additional 51 bullae were found on the floor of the House of Bullae. Among the names recorded there was a bulla of "Gemaryahu [Gemariah] the son of Shaphan," a scribe who served in the court of King Jehoiakim and who advised the king not to burn the scroll Jeremiah had written (Jer 36:10-12, 25-26). Almost 400 of these bullae have been found belonging to the period of the 8th to the 6th Century B.C.

## Pontius Pilate Inscription



The Pontius Pilate Inscription is a first century monument that was re-used in a fourth-century remodeling project. But it would seem that it was written to commemorate Pilate's dedication of a temple to worship Tiberias Caesar during Pilate's term of rule in Judea. Pontius Pilate ruled over Judea from A.D. 26-36. It was during this time that he met with Jesus of Nazareth in that famous encounter where Pilate asked, "What is truth?" (John 18:36-37). The Latin inscription of four lines gave Pilate the title of "Pontius Pilate, Prefect of Judea," a title reminiscent of the one given to him in Luke 3:1, "Pontius Pilate, Governor of Judea." Once again, here was external evidence from archaeology showing that the gospel record was written during the time in which the events took place, for titles such as these tend to be forgotten in later times.



## Biblical coins

The “Widow’s Mite” Biblical coin refers to the story of the poor widow whom Jesus Christ commended in the Temple for having given all she had, two “mites”. These same widow’s mite coins, now over 2,000 years old.



### Roman Biblical Coins

Shekel “Judas’ 30 Pcs of Silver”  
Denarius “Tribute Penny”  
Pontius Pilate “Crucifixion Coin”  
Other Roman Procurator Coins  
Constantine the Great Coins



These Roman coins either are directly referenced in the Bible or have significant Biblical affiliations either during the lifetime of Jesus or during the years of the early Apostles as referenced in the book of Acts.

### Herodian Coins



Starting with Herod the Great, there were a total of 6 Herod leaders who ruled either all or parts of Israel. They minted their own currency, some of which is available here at [Biblicalmites.com](http://Biblicalmites.com).

### First Revolt Israelite War Amporah Coins

When the Jews finally kicked out the Romans in 67 AD, they started minting their own currency. Available here are some of the Year 2 and Year 3 prutah coins. No more coins were minted after the destruction of the Temple in 70 AD.





## Ancient Egyptian Hieroglyphs



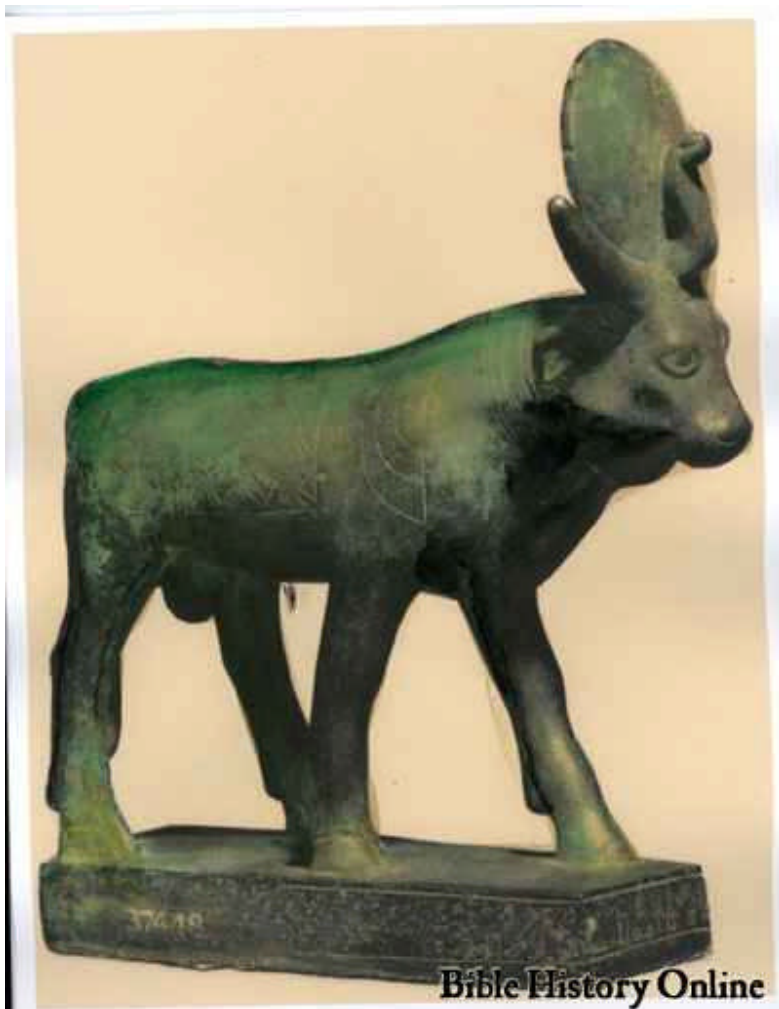
### *Did the Egyptians believe that the Hieroglyphs were the God's words?*

Hieroglyphs were used as far back as the First Dynasty of Egypt about 3000 B.C. Hieroglyphs were characters used by priests and scribes in a system of pictorial writing (phonetic) on ancient Egyptian monuments to record the nation's historical and religious texts. There were several hundred signs and hieroglyphic symbols which may have represented objects but usually stood for particular sounds or groups of sounds. Hieroglyph literally means "holy or sacred carving", which is a Greek translation of the Egyptian phrase "the god's words". This was used at the time of the early Greek contacts with Egypt to distinguish the older hieroglyphs from the handwriting of the day (demotic).

Ancient Egyptian Hieroglyphs are important in the study of Biblical Archaeology. They reveal accounts in history that confirm the accuracy of the Biblical account.

Ezekiel 20:5 - And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of **Egypt**, when I lifted up mine hand unto them, saying, I [am] the LORD your God;

## Apis the Bull god



### ***Did Israel sacrifice their children to this idol?***

This small bronze statue was a votive offering and was an expression of devotion from the worshipper who was hoping for a blessing. The sun disk between the horns represent divinity. The ancient Egyptians believed that Apis, the sacred bull of Memphis was a manifestation of Ptah upon the earth. Whenever an Apis bull died in Memphis it was embalmed and mummified. Each bull had its own huge sarcophagus and its birth and death were recorded, carved onto the walls.

After the Israelites were delivered from Egypt, Moses came down from the mountain and found Aaron had set up a golden calf or young bull, that the people might worship God in this form. When the northern kingdom of Israel divided from their brothers in the south, Jeroboam introduced bull worship and set up two idols, one at Bethel and the other at Dan.

*"And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he*

*had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." - Exodus 32:3,4*

The Apis Bull God discovery is important in the study of Biblical Archaeology. It confirms that bull/calf worship was prevalent in the ancient Near East and these little statues were the idols used in ancient Israel.

### **British Museum Excerpt**

An offering to Ptah

Many animals play a part in the religious life of ancient Egypt. The sacred bull of Apis is one of the best known. The Apis bull had a cult centre at Memphis and was seen by the Egyptians as one of the manifestations on earth of the god Ptah.

When an Apis bull died, it was embalmed. The large tables used for embalming the bulls have survived near the modern centre of Memphis. The mummified bull was buried at Saqqara. From the New Kingdom (1550-1070 BC) onwards, burials took place at the Serapeum, a maze of large underground caverns in the desert. Each bull had its own huge sarcophagus, which was placed in one of these underground chambers. The dates of each bull's birth and death were recorded, and the information has often survived, carved on stone stelae set into the walls of the burial place.

A prospective new Apis bull was required to have a white crescent on one side of its body or a white triangle on its forehead, signifying its unique character and its acceptance by the gods. Once the Apis bull was chosen, its mother was also honoured, and buried in catacombs at Saqqara set aside for the purpose.

This bronze statuette is a votive offering, presented to the god as an expression of devotion, with the hope that the god would look kindly on the donor. The statuette might have been deposited in the Serapeum and the sun disc and uraeus on the bull's head show the divinity of the animal.

*"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan." - 1 Kings 12:28-29*

Leviticus 26:1 - Ye shall make you no **idols** nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.

Psalms 106:35-38 - But were mingled among the heathen, and learned their works. And they served their **idols** which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the **idols** of Canaan: and the land was polluted with blood.

## ***Ossuary of Caiaphas, High Priest***



***Did this ossuary contain the bones of Caiaphas, high priest during the time of Jesus?***

This beautifully decorated ossuary found in the ruins of Jerusalem, contained the bones of Caiaphas, the first century AD. high priest during the time of Jesus.

On the side (as seen above) and the back of the ossuary is inscribed Caiaphas' name ("Yosef bar Caifa").

(see Matt 26:3, 57; Luke 3:2; John 11:49; 18:13-14, 24, 28; Acts 4:6; Josephus, Ant. 23.25, 39). It was a custom in ancient Israel to store the bones of the dead in ossuaries. They gathered the bones about a year after burial.

Caiaphas, who's name means "searcher" was appointed high priest (after Simon ben Camith) by the procurator Valerius Gratus, under Tiberius, 18 A.D.. He continued in office from A.D. 26 to 37, when the proconsul Vitellius deposed him. He was the president of the Israelite council (Sanhedrim) which condemned the Lord Jesus to death, Caiaphas declaring Him guilty of blasphemy.

Caiaphas was the official high priest during the ministry and trial of Jesus (Matt 26:3, 57; Luke 3:2; John 11:49; 18:13, 14, 24, 28; Acts 4:6).

It was Caiaphas who, unknowingly, made the incredible prophecy concerning God's plan of sacrificing Jesus for the sins of the nation and even the whole world:

John 11:47-54 "Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." And one of them, **Caiaphas**, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. Then, from that day on, they plotted to put Him to death."

Matthew 26:3-5 "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called **Caiaphas**, And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people."

Matt 26:57-68 And those who had laid hold of Jesus led Him away to **Caiaphas** the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?" They answered and said, "He is deserving of death." Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, "Prophecy to us, Christ! Who is the one who struck You?"

John 18:19-24 "The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said." And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?" Then Annas sent Him bound to **Caiaphas** the high priest."

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## The Israelite High Priests from 200 B.C to the Reign of Herod the Great

1. Simon II the Just, 220-190 B.C.
2. Onias III, 190-174 B.C.
3. Jason/Jeshua, 175-172 B.C.
4. Menelaus, 172-162 B.C.



5. Alcimus, 162-156 B.C.
6. Jonathan, 153-142 B.C.
7. Simon, 142-135 B.C.
8. John Hyrcanus I, 134-104 B.C.
9. Aristobulus I, 104-103 B.C.
10. Alexander Jannaeus, 103-76 B.C.
11. Hyrcanus II, 76-67 B.C.
12. Aristobulus II, 67-63 B.C.
13. Hyrcanus II, 63-40 B.C.
14. Antigonus, 40-37 B.C.

### **The Israelite High Priests from Herod the Great to the Destruction of Jerusalem**

15. Ananel, 37-36 B.C. (Appointed by Herod the Great)
16. Aristobulus III, 35 B.C.
17. Jesus, son of Phiabi, ? -22 B.C.
18. Simon, son of Boethus, 22-5 B.C.
19. Matthias, son of Theophilus, 5-4 B.C.
20. Joseph, son of Elam, 5 B.C.
21. Joezer, son of Boethus, 4 B.C.
22. Eleazar, son of Boethus, 4-1 B.C. - (Appointed by Herod Archelaus)
23. Jesus, son of Sie, 1 - 6 A.D.
24. Annas, 6-15 A.D. (Appointed by Quirinius)
25. Ishmael, son of Phiabi I, 15-16 A.D. (Appointed by Valerius Gratus)
26. Eleazar, son of Annas, 16-17 A.D.
27. Simon, son of Kamithos, 17-18 A.D.
28. Joseph **Caiaphas**, 18-37 AD.
29. Jonathan, son of Annas, 37 A.D. (Appointed by Vitellius)
30. Theophilus, son of Annas, 37-41 A.D.
31. Simon Kantheras, son of Boethus, 41-43 A.D. (Appointed by Herod Agrippa I)
32. Matthias, son of Annas, 43-44 A.D.
33. Elionaius, son of Kantheras, 44-45 A.D.
34. Joseph, son of Kami, 45-47 A.D. (Appointed by Herod of Chalcis)
35. Ananias, son of Nebedaius, 47-55 A.D.
36. Ishmael, son of Phiabi III, 55-61 A.D. (Appointed by Herod Agrippa II)
37. Joseph Qabi, son of Simon, 61-62 A.D.
38. Ananus, son of Ananus, 62 A.D.
39. Jesus, son of Damnaius, 62-65 A.D.
40. Joshua, son of Gamal iel, 63-65 A.D.
41. Matthias, son of Theophilus, 65-67 A.D.
42. Phinnias, son of Samuel, 67-70 A.D. (Appointed by The People)

Some dates cannot be known for certain.

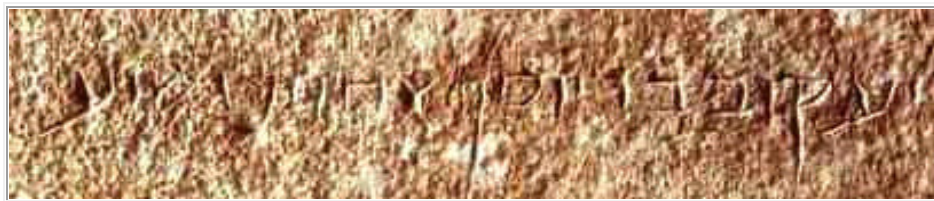
## Ossuary of James

*The Aramaic letters etched on a side of the discovered ossuary reads  
"Ya'akov bar Yosef akhui di Yeshua," or "James, son of  
Joseph, brother of Jesus"*



This ancient limestone box with a flowing Aramaic inscription could include the earliest mention of Jesus outside the Bible – and may turn out to be the most important archaeological discovery since the Dead Sea Scrolls. An ossuary is a second burial bone box rectangular in shape, around 1 1/4 feet wide and 2 1/2 feet long. At the time of death, the body was laid in the cave or tomb, and allowed to decompose. A year later the bones would be collected, and put in the ossuary. It was a ritual driven by necessity: Tombs, which were often carved into rock, were expensive – and thus were often reused unless the family was wealthy. The ossuary was then placed in a niche (loculi or kokh) area of the burial cave for permanent storage. These bone boxes or "ossuaries" were used in Jerusalem between the 1st century BC and AD 70.

The ossuary, a limestone burial box for bones, is seen with an inscription in Aramaic reading "James, son of Joseph, brother of Jesus." This burial artifact was discovered in Israel and provides the oldest archaeological evidence of Jesus Christ, according to Andre Lemaire, a specialist in ancient inscriptions at France's Practical School of Higher Studies, who dates it to three decades after the crucifixion, 63 A.D.



The rough-hewn ossuary recently discovered is the type of "bone box" as used in 1st century burial rituals in Jerusalem. The Aramaic letters etched into its side reads, from right to left,

"*Ya'akov bar Yosef akhui di Yeshua,*" or "James, son of Joseph, brother of Jesus, and has been dated to about A.D. 63.

"It's high on the list – probably No. 1" of the most important Jesus related artifacts, says John Dominic Crossan, coauthor of "Excavating Jesus." It is "the closest we come archeologically to Jesus."

Other than this box, a papyrus scrap from 100 years after the crucifixion is the earliest mention of Jesus outside the Bible.

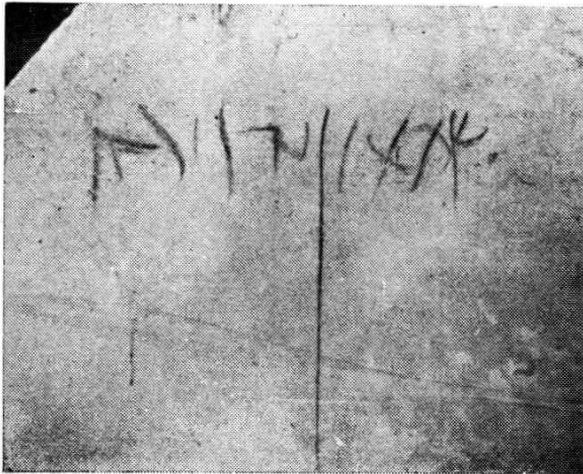
Ultimately, the box's biggest impact may be to restore interest in James and his relationship to Jesus, the Essenes and the early church, and to remind the world that Jesus is more than an abstract icon. "We're not just dealing with mythical characters who are being theologically assessed," says Dr. Crossan, "These were real people in real situations."

## **Saint Peter's Tomb** Recently Discovered In Jerusalem

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While visiting a friend in Switzerland, I heard of what seemed to me, one of the greatest discoveries since the time of Christ—that Peter was buried in Jerusalem and not in Rome. The source of this rumor, written in Italian, was not clear; it left considerable room for doubt or rather wonder. Rome was the place where I could investigate the matter, and if such proved encouraging, a trip to Jerusalem might be necessary in order to gather valuable first hand information on the subject. I therefore went to Rome. After talking to many priests and investigating various sources of information, I finally was greatly rewarded by learning where I could buy the only known book on the subject, which was also written in Italian. It is called, "[Gli Scavi del Dominus Flevit](#)", printed in 1958 at the Tipografia del PP. Francescani, in Jerusalem. It was written by P. B. Bagatti and J. T. Milik, both Roman Catholic priests. The story of the discovery was there, but it seemed to be purposely hidden for much was lacking. I consequently determined to go to Jerusalem to see for myself, if possible, that which appeared to be almost unbelievable, especially since it came from priests, who naturally because of the existing tradition that Peter was buried in Rome, would be the last ones to welcome such a discovery or to bring it to the attention of the world.

In Jerusalem I spoke to many Franciscan priests who all read, finally, though reluctantly, that the bones of Simon Bar Jona (St. Peter) were found in Jerusalem, on the Franciscan monastery site called, "Dominus Flevit" (where Jesus was supposed to have wept over [pg. 4] Jerusalem), on the Mount of Olives. The pictures show the story. The first show an excavation where the names of Christian Biblical characters were found on the ossuaries (bone boxes). The names of Mary and Martha were found on one box and right next to it was one with the name of Lazarus, their brother. Other names of early Christians were found on other boxes. Of greatest interest, however, was that which was found within twelve feet from the place where the remains of Mary, Martha and Lazarus were found—the remains of St. Peter. They were found in an ossuary, on the outside of which was clearly and beautifully written in Aramaic, "Simon Bar Jona".



The charcoal inscription reads: "Shimon Bar Yonah" which means "Simon [Peter] son of Jonah".

Mat 16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

*Fot. 81.*

I talked to a Yale professor, who is an archaeologist, and was director of the American School of Oriental Research in Jerusalem. He told me that it would be very improbable that a name with three words, and one so complete, could refer to any other than St. Peter.

Aramaic Inscription



Hebrew from Strong's  
Concordance

שִׁמְעוֹן בֶּר יוֹנָה

H3124 H1247 H8095

Jonah Bar Simon

(Hebrew reads right to left)

But what makes the possibility of error more remote is that the remains were found in a Christian burial ground, and more yet, of the first century, the very time in which Peter lived. In fact, I have a letter from a noted scientist stating that he can tell by the writing that it was written just before the destruction of Jerusalem by Titus in 70 A.D.

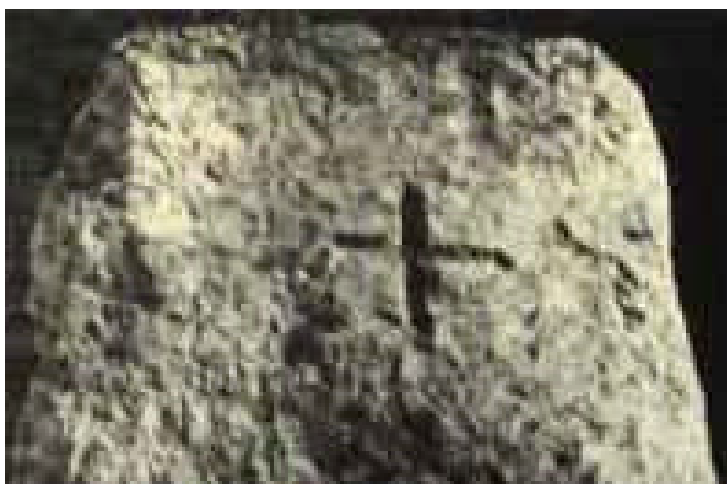
## **Jerusalem Burial Cave of First Christians**

*JERUSALEM, Israel - Jerusalem Burial Cave Reveals: Names, Testimonies of First Christians:*  
by Jean Gilman

Does your heart quicken when you hear someone give a personal testimony about Jesus? Do you feel excited when you read about the ways the Lord has worked in someone's life?



**The first century catacomb, uncovered by archaeologist P. Bagatti on the Mount of Olives, contains inscriptions clearly indicating its use, "by the very first Christians in Jerusalem.**



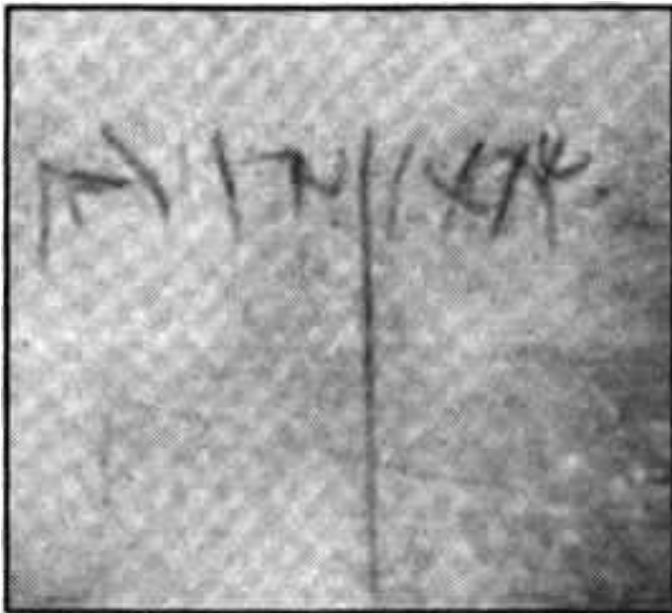
**A "head stone", found near the entrance to the first century catacomb, is inscribed with the sign of the cross.**

"If you know the feeling of genuine excitement about the workings of the Lord, then you will be ecstatic to learn that archaeologists have found first-century dedications with the names Jesus, Matthias and "Simon Bar-Yonah" ("Peter son of Jonah") along with testimonials that bear direct witness to the Savior.

Where were such inscriptions found? Etched in stone - in the sides of coffins found in catacombs (burial caves) of some first-century Christians on a mountain in Jerusalem called the Mount of Olives.



**An inscription, found on a first century coffin bearing the sign of the cross, reads: "Shimon Bar Yonah" = "Simon [Peter] son of Jonah".**



Like many other important early Christian discoveries in the Holy Land, these major finds were unearthed and the results published many decades ago. Then the discoveries were practically forgotten. Because of recent knowledge and understanding, these ancient tombs once again assume center stage, and their amazing "testimonies in stone" give some pleasant surprises about some of the earliest followers of Jesus.

The catacombs were found and excavated primarily by two well-known archaeologists, but their findings were later read and verified by other scholars such as Yigael Yadin, J. T. Milik and J. Finegan.

**The ossuaries (stone coffins), untouched for 2,000 years, as they were found by archaeologist P. Bagatti on the Mt. of Olives.**

The first catacomb found near Bethany was investigated by renowned French archaeologist Charles Clermont-Ganneau. The other, a large burial cemetery unearthed near the modern Dominus Flevit Chapel, was excavated by Italian scholar, P. Bagatti.



Both archaeologists found evidence clearly dating the two catacombs to the first century AD, with the later finding coins minted by Governor Varius Gratus at the turn of the millenium (up to 15/16 AD). Evidence in both catacombs indicated their use for burial until the middle part of the first century AD, several years before the New Testament was written.

The first catacomb investigated by archaeologist Clermont-Ganneau on the Mount of Olives near the ancient town of Bethany. He was surprised to find names which corresponded with names in the New Testament. Even more interesting were the signs of the cross etched on several of the ossuaries (stone coffins). As Claremont-Ganneau further investigated the tomb,

he found inscriptions, including the names of "Eleazar"("Lazarus"), "Martha" and "Mary" on three different coffins.

The Gospel of John records the existence of one family of followers of Jesus to which this tomb

seems to belong: "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)..." (11:1,2)



John continues by recounting Jesus' resurrection of Lazarus from the dead. Found only a short distance from Bethany, Clermont-Ganneau believed it was not a "singular coincidence" that these names were found. He wrote: "[This catacomb] on the Mount of Olives belonged apparently to one of the earliest

[families] which joined the new religion [of Christianity]. In this group of sarcophagi [coffins], some of which have the Christian symbol [cross marks] and some have not, we are, so to speak, [witnessing the] actual unfolding of Christianity."

**A first-century coffin bearing cross marks as it was found by archaeologist P. Bagatti in the catacomb on the Mt. of Olives. The Hebrew inscription both on the lid and body of the coffin reads: "Shlom-zion". Archaeologist Claremont-Ganneau found the same name followed by the designation "daughter of Simon the Priest."**

As Claremont-Ganneau continued to investigate the catacomb, he found additional inscriptions including the name "Yeshua" ("Jesus") commemoratively inscribed on several ossuaries. One coffin, also bearing cross marks on it, was inscribed with the name "Shlom-zion" followed by the designation "daughter of Simon the Priest." While these discoveries were of great interest,

even more important was another catacomb found nearby and excavated by archaeologist P. Bagatti several years later. **One of the first-century coffins found on the Mt. of Olives contains a commemorative dedication to: "Yeshua" = "Jesus".**



Bagatti also found evidence which clearly indicated that the tomb was in use in the early part of the first century AD. Inside, the sign of the cross was found on numerous first-century coffins.

He found dozens of inscribed ossuaries, which included the names Jairus, Jonathan, Joseph, Judah, Matthias, Menahem, Salome, Simon, and Zechariah. In addition, he found one ossuary with crosses and the unusual name "Shappira" - which is a unique name not found in any other first-century writings except for the Book of Acts (5:1).

As he continued his excavations, Bagatti also found a coffin bearing the unusual inscription "Shimon bar Yonah" (= "Simon [Peter] son of Jonah"). Other than its existence among the burial tombs of some of the very first Christians, no conclusive evidence was found to identify this stone coffin as that of the disciple and close companion of Jesus, Simon Peter.

However, when Bagatti began excavating the burial place which he numbered 299, he stumbled upon several unique surprises. On ossuary, number 97, which bore the sign of the cross, Bagatti found a Greek inscription. The inscription was hard to read but could be deciphered: "[Here are the] bones of the younger Judah, a proselyte [to Christianity] from Tyre." References to Tyre, a port city north of Galilee, is found in Matthew 15 and Mark 7. It was a city visited by Jesus.

Above the inscription, on the same coffin, the Greek letters Chi and Rho were unmistakably inscribed together, written as a monogram. According to Prof. Jack Finegan of the Pacific School of Religion, Berkeley, who also studied the inscription, this particular

monogram was used frequently in Antioch (44AD) and Rome in the first century and was a well known designation for those who were among the first non-Israelite Christians (Acts 11:26).



**One of the first-century coffins found on the Mt. of Olives is inscribed with crosses and the unique name "Shappira" - a name which is not found in any other first-century writings except for the Book of Acts (5:1).**

The monogram was written - according to the inscription - on the coffin of a non-Jew, a "proselyte" - that is a pagan who converted to Judaism and Christianity and was later buried in Jerusalem. Two other coffins - also bearing crosses - were also found not far away and contained a Hebrew inscription which read: "Salome, the proselyte" and a Greek inscription which read: "Diogenes, son of Zena."

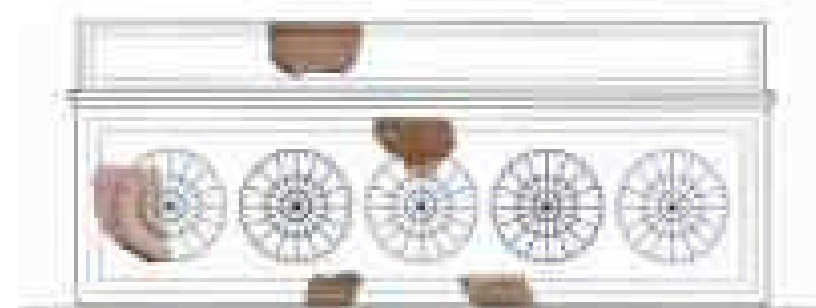
Bagatti concluded that "Diogenes," a well known Greek name, must have also been a new convert from paganism to Christianity. In all, the evidence clearly pointed to a strong connection between the first Israelite Christians in Jerusalem and those followers of Jesus outside of Israel.

Also found in the same area was another monogram inscription comprised of the Greek letters Iota, Chi, and Beta, which is translated: "Jesus Christ the helper [or redeemer]." The concept of "helper" or "redeemer" is found in Hebrews 4:16. In addition, early Christian historian, Justin Martyr, said: "For we call Him [Jesus] Helper and Redeemer, the power of whose name even the demons fear." (Dialogue 30,3) All together, more than 100 first-century coffins were found on the Mount of Olives, many bearing additional names and cross marks. While not all the remains and inscriptions were preserved well enough to be identified or deciphered, the overall conclusion was clear. As Prof. Finegan wrote: "[In these tombs], there are signs that can be [considered] Christian, and names that are frequent or prominent in the New Testament... It surely comes within the realm of possibility that at least this area in particular is a burial place of families, some of whose members had become [the very first] Christians."

## Tomb of King Herod discovered at Herodium



A general view of the slope of Herodium



Herod's sarcophagus, incorporating stone elements of the sarcophagus which were discovered at the site.

the most striking finds in Israel in recent years - was via a monumental flight of stairs (6.5 meters wide) leading to the hillside that were especially constructed for the funeral procession.

The excavations on the slope of the mountain, at whose top is the famed structure comprised of a palace, a fortress and a monument, commenced in August 2006. The expedition, on behalf of the Institute of Archaeology of the Hebrew University of Jerusalem, was conducted by Prof. Netzer, together with Yaakov Kalman and Roi Porath and with the participation of local Bedouins.

The location and unique nature of the findings, as well as the historical record, leave no doubt that this was Herod's burial site, said Prof. Netzer.

Jerusalem, May 8, 2007 -- The long search for Herod the Great's tomb has ended with the exposure of the remains of his grave, sarcophagus and mausoleum on Mount Herodium's northeastern slope, Prof. Ehud Netzer of the Hebrew University of Jerusalem Institute of Archaeology announced today.

Herod was the Roman-appointed king of Judea from 37 to 4 BCE, who was renowned for his many monumental building projects, including the reconstruction of the Temple in Jerusalem, the palace at Masada, as well as the complex at Herodium, 15 kilometers south of Jerusalem. .

Herodium is the most outstanding among King Herod's building projects. This is the only site that carries his name and the site where he chose to be buried and to memorialize himself -- all of this with the integration of a huge, unique palace at the fringe of the desert, said Prof. Netzer. Therefore, he said, the exposure of his tomb becomes the climax of this site's research.

The approach to the burial site - which has been described by the archaeologists involved as one of



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The podium, or base, of Herod's tomb.

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The mausoleum itself was almost totally dismantled in ancient times. In its place remained only part of its well built podium, or base, built of large white ashlar (dressed stone) in a manner and size not previously revealed at Herodium.

Among the many high quality architectural elements, mostly well decorated, which were spread among the ruins, is a group of decorated urns (made in the form of special jars that were used to store body ashes). Similar ones are to be found on the top of burial monuments in the Nabatean world. The urns had a triangular cover and were decorated on the sides.

Spread among the ruins are pieces of a large, unique sarcophagus (close to 2.5 meters long), made of a Jerusalemite reddish limestone, which was decorated by rosettes. The sarcophagus had a triangular cover, which was decorated on its sides. This is assumed with certainty to be the sarcophagus of Herod. Only very few similar sarcophagi are known in the country and can be found only in elaborate tombs such as the famous one at the King's Tomb on Selah a-Din Street in East Jerusalem. Although no inscriptions have been found yet at Herodium, neither on the sarcophagus nor in the building remains, these still might be found during the continuation of the dig.

Worthy of note is the fact that the sarcophagus was broken into hundreds of pieces, no doubt deliberately. This activity, including the destruction of the monument, apparently took place in the years 66-72 C.E. during the first Jewish revolt against the Romans, while Jewish rebels took hold of the site, according to Josephus and the archaeological evidence. The rebels were known for their hatred of Herod and all that he stood for, as a "puppet ruler" for the Romans.

The search for Herod's tomb, which actively began 30 years ago, focused until the middle of 2006 at Lower Herodium, in an area which was, no doubt, especially built for the funeral and burial of the king - the "Tomb Estate." In order to reveal there the remains from Herod's days, the expedition was "forced" to first expose a large complex of Byzantine structures (including a church), an effort that demanded many years of digging.

The Tomb Estate included two monumental buildings and a large ritual bath (mikveh) as well as the large route (350 meters long and 30 meters wide) which was prepared for the funeral. When no sign of the burial place itself was found within the Tomb Estate, the expedition started to search for it on the slope of the hill, although there seems to be no doubt that the initial intention of the king was to be buried in the estate and that only in a later stage of his life - apparently



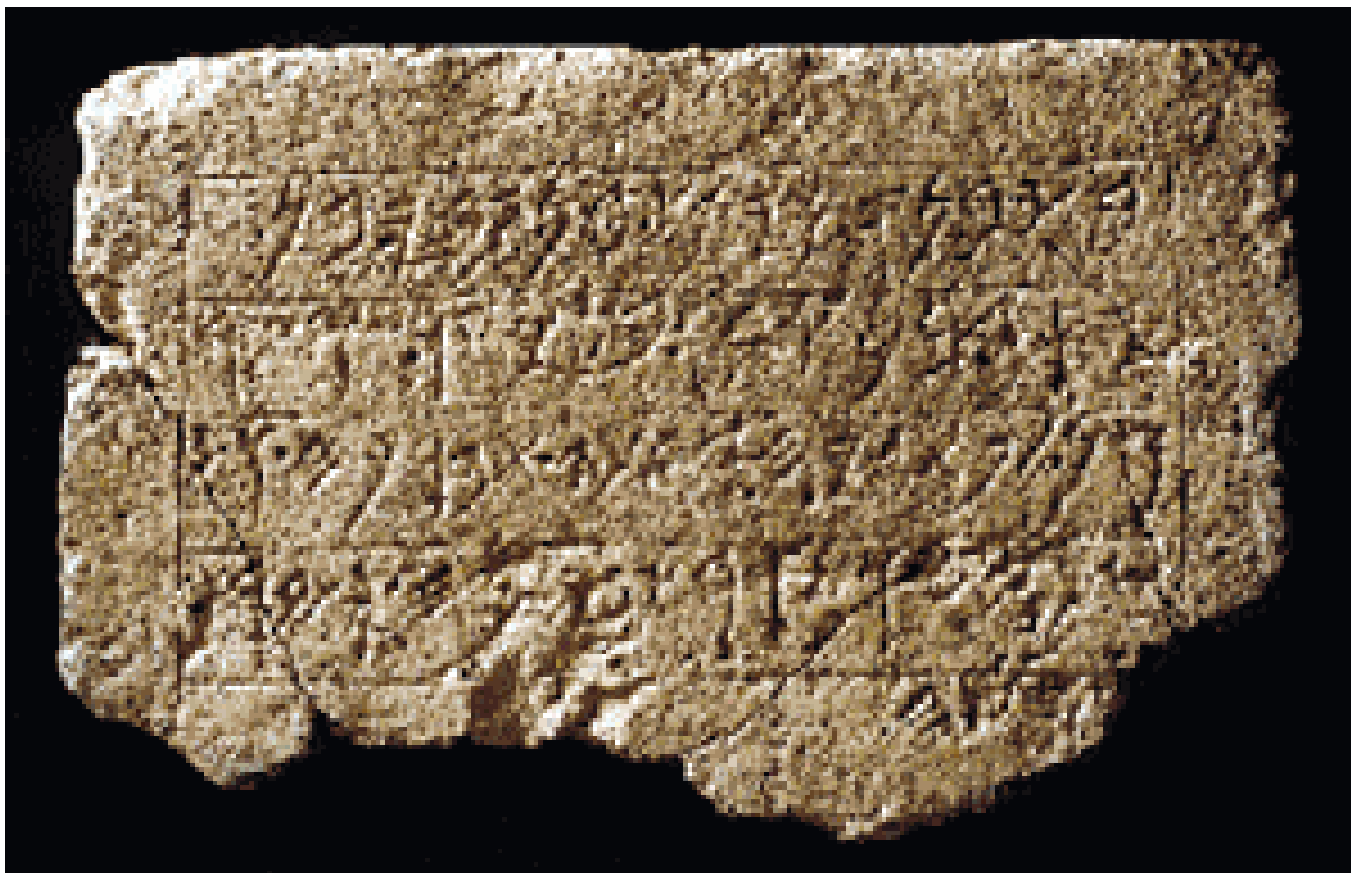
when he grew old - did he change his mind and asked to be buried within the artificial cone which gave the hill of Herodium its current volcano-shape.

The main historical source of the Second Temple's days, the historian Josephus Flavius, has described the site of Herodium in detail, as well as the funeral in the year 4 BCE, but not the tomb proper. He wrote as follows:

"The king's funeral next occupied his attention. Archelaus, omitting nothing that could contribute to its magnificence, brought forth all the royal ornaments to accompany the procession in honor of the deceased. The bier was of solid gold, studded with precious stones, and had a covering of purple, embroidered with various colors; on this lay the body enveloped in purple robe, a diadem encircling the head and surmounted by a crown of gold, the scepter beside his right hand.

Around the bier were Herod's sons and a large group of his relations; these were followed by the guards, the Thracian contingent, Germans and Gauls, all equipped as for war. The remainder of the troops marched in front, armed and in orderly array, led by their commanders and subordinate officers; behind these came five hundred of Herod's servants and freedmen, carrying spices. The body was thus conveyed for a distance of two hundred furlongs to Herodium, where, in accordance with the directions of the deceased, it was interred. So ended Herod's reign." Jewish Wars, 1,23,9

## EKRON INSCRIPTION



In 1993, archaeologists Seymour Gitin of the W. F. Albright Institute of Archaeological Research and Trude Dothan of Hebrew University of Jerusalem, were in their thirteenth and final season of excavations at Tel Miqne in Israel. They had long suspected that Tel Miqne was the site of one of the main cities of the Philistine pentapolis, specifically biblical Ekron (Josh 13:3, plus 23 other references in the OT). Then a **royal dedicatory inscription carved into a slab of limestone dramatically confirmed the place name, along with the names of five of its rulers**, and two of them are specifically mentioned in the Bible.

The inscription was found in a destruction layer attributed to the Babylonian conquest dating to 603 BC. It was within a 186 by 124 foot structure, considered a temple complex. The complex followed the design of known Assyrian palaces, and one section contained a sanctuary with a stone pavement; the inscription had fallen in the destruction to the pavement. The five lines of the inscription reads:

1. The temple which he built, 'kysh (Achish, Ikausu) son of Padi, son of
2. Ysd son of Ada, son of Ya'ir, ruler of Ekron,
3. For Ptgyh his lady. May she bless him, and

4. protect him, and prolong his days, and bless

5. his land.

Both Ikausu and his father, Padi, are known from Assyrian records as kings of Ekron. Sennacherib's annals mention Padi, in connection with the Assyrian campaign against the region in 701 BC that included the siege of King Hezekiah's Jerusalem. Padi also paid his taxes to his Assyrian overlord in 699 BC, as recorded on a royal clay sealing, indicating a contribution of a light talent of silver, about 67.5 pounds. Ikausu is numbered among twelve regional kings who transported building materials to Nineveh for the construction of the palace of Esarhaddon (680-669 BC) and also in a list of kings who assisted Ashurbanipal in his first campaign against Egypt in 667 BC. The other three kings in this Philistine dynasty, Ysd, Ada and Yair, are otherwise unattested.

The goddess Ptgyh may be an unknown Philistine deity or, more likely, by reading the damaged fourth letter of the name as "nun=n", as Pt[n]yh. [16] This would be read as "Potnia," meaning "mistress" or "lady," the formal title used for various goddesses in ancient Greece. The goddess behind the title was likely Asherah, a Semitic deity, since the other known Philistine deities bear clearly Semitic names: Dagon and Ba`al-zebul. The inscription thus helps confirm that the **Philistines, whose origins were in Caphtor=Crete, in biblical tradition (See Amos 9:7)**, had largely assimilated to Canaanite culture in the centuries between their arrival and the dedication of the temple of Ekron.

## The Dead Sea Scrolls



Probably the most sensational manuscript discovery of our times is the Dead Sea Scrolls. Found in 1948 in caves near the ruins of Qumran, a 1st Century B.C. Essene community located near the northwest shore of the Dead Sea, these 1100 ancient documents and 100,000 fragments, plus several intact full scrolls, represent portions or the entire text of every Old Testament book in Hebrew except the book of Esther. Somewhere around 230 of the total manuscripts are copies of Old Testament books. Prior to their discovery, the oldest surviving manuscripts of the Hebrew Bible came from A.D.

920. Some copies of the Greek Septuagint translation of the Old Testament dated back to the 3rd Century B.C., but up to that point none of the Hebrew manuscripts went back that far.



**"Now we had Hebrew Scriptures that could be dated in the 1st and even the 2nd Century B.C."** Now we had Hebrew Scriptures that could be dated in the 1st and even the 2nd Century B.C. Most amazingly, these Dead Sea Scrolls showed that our Bible had been preserved with dramatic accuracy for what was by now over two millennia. One copy of Isaiah, our best example, showed that after a gap of 1000 years in

textual copying tradition, for what stretches to over 100 pages in our English Bibles, only three words in the whole book of Isaiah showed any difference-and those differences were variations in spelling comparable to the difference in English and American spellings of "honour" versus "honor."

## The Arch of Titus



This wall relief on the Arch of Titus reveals one of the most troubling scenes in all history, Roman soldiers carrying spoils from the destruction of the Temple of Jerusalem in 70 A.D. The Temple Menorah\* and the Table\*\* of the Shewbread shown at an angle, both of solid gold, and the silver trumpets which called the Jews to the festivals. The Romans are in triumphal procession wearing laurel crowns and the ones carrying the Menorah have pillows on their shoulders.

The soldiers carry signs commemorating the victories which Titus had won. This group of soldiers is just a few of the hundreds in the actual triumphal procession down Rome's Sacred Way. The whole procession is about to enter the carved arch on the right which reveals the quadriga at the top, Titus on his 4-horsed chariot with soldiers. The Arch of Titus with its Menorah Relief are high on the list of importance in the study of Biblical Archaeology because it stands today as a testimony that the words of Jesus miraculously came true.

**\* When the temple was plundered by Antiochus Epiphanes, the candlestick was taken away (1 Macc 1:21); after the cleansing, a new one was made by Judas Maccabeus (1 Macc 4:49,50).**

**\* \* The 'table' originally provided for the second Temple had been taken away by Antiochus Epiphanes (about 170 BC); but another was supplied by the Maccabees.**



*Luke 19:41-44 "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."*

*Matthew 23:37-39 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'"*

Another witness of stone testifies before the jury of history. Proud and tall the Arch of Titus



stoically watches over the highest point of the Via Sacra in Rome. It appears quiet, but as one focuses on its majestic beauty, the story begins to raise its voice. The procession carved in marble shows the Roman General Titus returning victorious, having crushed the Jewish state, carrying the spoils of war stolen from the very Temple of Jerusalem in 70 A.D.

There's the menorah relief, showing a representation of the Golden Candelabra that Moses set in the Holy Place offering light and symbolism for the priests. The same shape that we see in the windows of Jewish homes during Hanukah commemorating a former time of victory for Israel. The Table of the ShewBread is also carried off by the exulting Romans, the sacred furniture that was restocked with daily bread declaring the sustenance which can only come from God. The golden trumpets are there as well, which were once blown from the Temple and heard over the entire city as the Holy Days and celebration began during a happier time.

One only has to look at this relief and imagine it reversing like a film running backwards to see the dreadful death and destruction that was left behind by the invincible Roman Legion; the thousands that were slaughtered, the glorious city burning and in ruins, and those surviving



## **THE ARK OF NOAH DISCOVERED IN TURKEY IN 1948**

### **Discovery!**

Noah's Ark was discovered in mid May of 1948 by a local Kurdish shepherd boy named Reshit Sarihan, who lives to this day (Sep. 2000), in the village of üzengili (previously called "Nasar" but changed to üzengili after the ark was discovered. - One should take note that "Nisir" was the Babylonian name for Noah's city).

Heavy rains in May of 1948, combined with three noteworthy earthquakes exposed the ark impression from the collapsing, expansive and loose mud that had entrapped it for nearly 2 thousand years revealing the ark impression standing up, out of the terrain. In Josephus' time (1st-century A.D.) the Ark of Noah was well-known, because he mentions in Antiquities of the Jews , that people were still visiting the place and removing pieces of bitumen from the ark for amulets against imagined evils.



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### **Hull shape intact**

Aerial view is among the first ones taken eleven years after discovery, in 1959, and shows very little erosion, with hull shape intact. This photo will prove essential in the future, as time, and weather erodes the structure. One Ararat fan derogatorily called this "The boat-shaped object." One would quite naturally expect a boat to be in the shape of a boat, it does seem quite logical doesn't it?



### **Magazine Coverage in 1960**

Early photo of expedition examining structure (presumably 1959). Here we look up to the south from the bow section directly into the hull impression. The photographer was standing in the pulpit prow which is 538 feet to the stern - measured by Fasold. 12 feet of vessel is not included in the impression (overhang) making the entire length of the ship 550 feet. This makes the cubit used 22 inches in length. This cubit figure is verified by subsurface bulkhead measurements with iron connections taken by

Dave Fasold and Baumgartner (March, 1985). This cubit figure means that Noah was probably 7



feet tall or more, that is if he had a 22 inch cubit (measured from elbow to middle finger with hand extended). One must realize there was no standard cubit except in instances such as the "royal Egyptian cubit." Each man's cubit is what he would have used to measure, and all were slightly different.

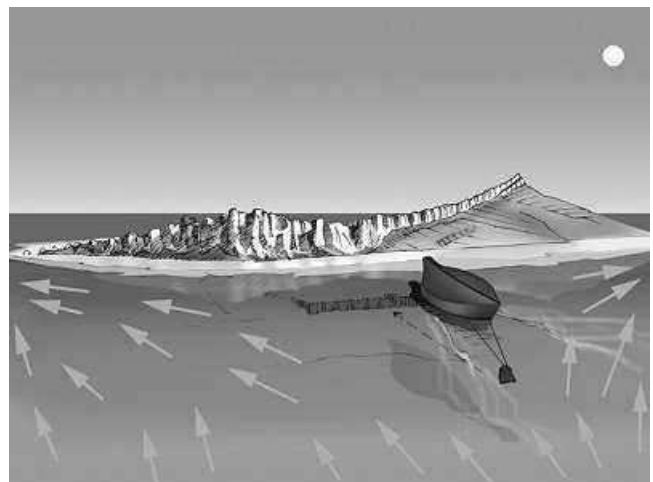
### Above the mud



An artist's compilation of how the ark model fits the mold impression. It is elevated above the mold and was constructed with the actual ark-mold as the guide for shape. The other dimensions -width and height, were dictated by Genesis account. Spaceframe construction was necessary, a point confirmed by naval architects who claim a ship this large cannot be constructed of wood using conventional rib and keel techniques.

### Ark landing

Here we see another artist's rendition, based on the evidence, and the shape of the mountain, precisely how the ark would have landed on Mt. Cudi pronounced "Judi" (the "mountain of the Kurds" "kHuD" meaning, in Hebrew, "the first." The slightly crescent shape of the island (mountain) keeps the ark from being washed around by fast currents. This feature allows the ark to be driven to a point near the center of the island, and after the anchor comes aground, the ark remains in position offshore. As the water descends, the ark swings into the current laterally, and is deposited, leaning against the small 30 foot high escarpment, with minimal handling required, shown in the picture. For a perspective cutaway drawing of how the ark must have looked, based on the mold shape impression.



**Space shot of Mt. Ararat and vicinity.**

This is a great photograph of Mt. Ararat and surrounding regions, however, the actual landing place of the ark of Noah is just off the top of the picture, indicated by the white arrow. The other arrow on the right of the photo points to the village of Arzap / Kazan, 10 miles to the west, just near the dark shadow of a large butte formation seen at the edge of the photo., where the ark stood at anchor for several months, waiting for the tops of the mountains to appear as islands.





## ARK MODEL

This model shows the construction technique called "spaceframe," though usually considered modern, this concept would not have been outside the grasp of Yahweh as he designed the ship for Noah. If the ark was constructed of wood, as the Bible claims, then it must have been built this way. It is the combined opinion of naval architects that a ship this large cannot be constructed of any type of wood using conventional keel and rib construction methods. Wood is not strong enough for a boat this large if it were made in the usual way. However, built in this "spaceframe" manner, using iron pins at the connections thereby allowing for 100% connection efficiency in torsion, compression and tension, all stresses required by such connections would be reduced by "tributary loading." A wooden ship this large could indeed be built and would be many times stronger, perhaps 10 fold than its conventional counterparts.



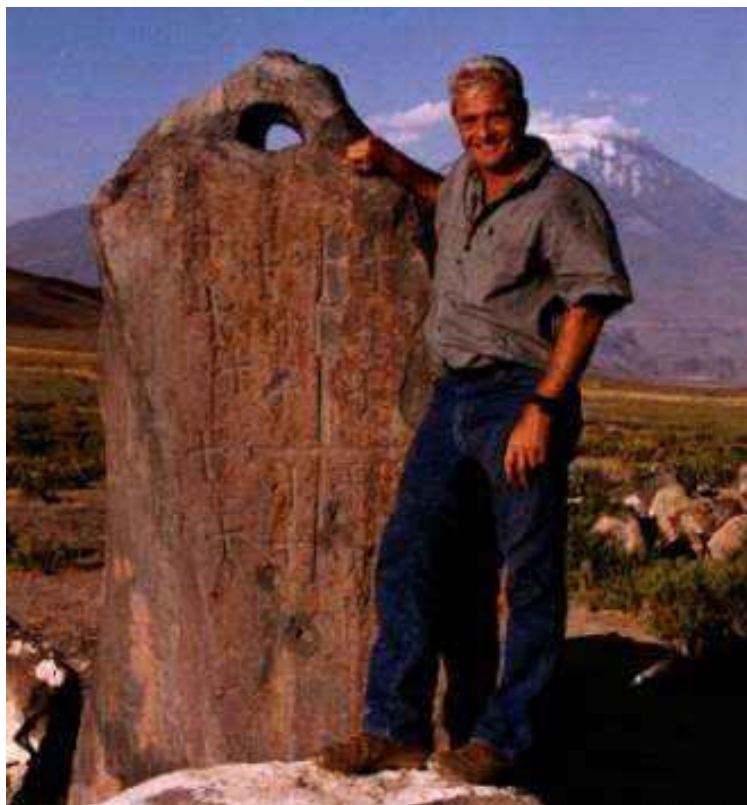
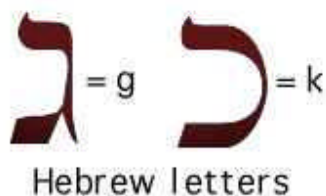
## "Gopher wood"

"Gopher wood" is a misreading and scribal error. "*Kopher*" wood is correct and means wood (any wood) that is covered with *Kopher*. *Kopher* is bitumen. In the Genesis text (6:14), the context is clear. The GPR wood used, (a scribal error) is to be covered in KPR. G and K in Hebrew are so similar that inexperienced Hebrew "scholars," such as those translating the King James Version of the Bible, could have been prone to such errors, indeed, they made many such errors.

Acts 7: 45 & Hebrews 4: 8 are classic examples of such scribal errors.

gpr = "g," as in *gopher*, k pr = "k," as in *kopher*

Here is a simple visual comparison of the letters, cross-reference your Hebrew language guide:



**Great stone anchors from Ark of Noah at Kazan.**

**Photo of our late-great friend, Dave Fasold leaning on one of the 12 or so, flail-anchor stones discovered by the also late, Ron Wyatt at the village of Kazan, 14 miles to the west of the ark landing site at Naxuan.**



**Photo: some years later (1998) of David Deal and Salih Bayraktutan (along with small friend) at the same anchor stone in the village of "Kazan," impressed by the size of the anchors.**

**of the 10th month when the "tops of the mountains were seen." Genesis.**

**Late, perhaps Byzantine, crosses are carved on this ancient basaltic anchor stone found at a town that was called "Arzap" on 1941 military maps, but now known as "Kazan," while Kazan, in-turn was found to the southeast by five miles or so, on these same maps. What does this more ancient name Arzap mean?**

**In Turkish, arzap means to take possession of the earth or land. Arz meaning earth or**

land, and Zapt, means seize or take possession. (Langenscheidt Universal Turkish).

While in Shemetic (Hebrew in this case) eretz means earth, or land and zab means "-to cling to, as a lizard clings to a rock." (Strong's Exhaustive Concordance of the Bible)

The ancient place name Arzap, clearly implies the Ark of Noah remained at anchor above this village site, where 12 such stones are found, from the 17th day of the 7th month, when the ark touched the earth with its great anchor stone (several anchors were immediately dropped to insure a firm grasp on a submerged earth surface unseen for 150 days), until sometime after the 1st day

*The Ohio Decalog*



**Ohio Decalog obverse, showing figure of a man with MSH over his head.**

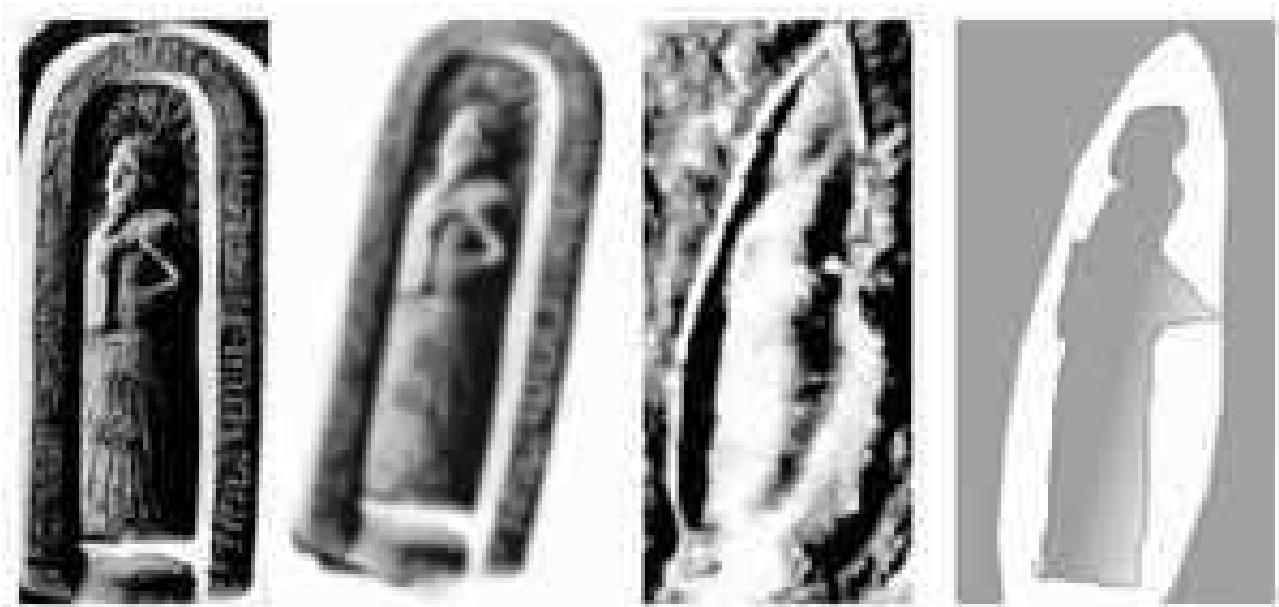
**Grave in Turkey near the ark, showing a stark resemblance to the Ohio Decalog in design and form.**



**Ohio Decalog underside**



**The Ohio Decalog**, is an ancient Hebrew artifact of pre-Columbian America, found in Newark, Ohio in November of 1860 by the local surveyor and his son, while searching the rubble of a giant stone tumulus, also known as the "Great Stone Stack," This amazing artifact has had a long and infamous history, particularly among professional anthropologists and archaeologists. It was roundly rejected at the time, as authentic, by American experts who had never been trained in old world cultures. This is still true of virtually all material with old world connections found in America even to this day. That great pile of rocks stood 45 feet high and 500 feet in circumference. In 1860 it had recently been leveled for dam building material - more than 10,000 wagon loads of stone had been carried away from the site. Under what had obviously been a huge , ancient grave marker were found some grave goods, a palette for a long-ago-decayed body, and a small stone artifact nestled within its own stone coffin. The artifact had the Ten Commandments carved in so called "modern Hebrew," a style in use for more that two thousand years. ( it can only be referred to as "relatively modern" ).



Of course, the experts and academics of that day, following the lead of Major Powell of the Smithsonian Bureau of Ethnology ( in charge for the later half of the 19th-century ) , proclaimed it a "humbug," a "fraud," and a "hoax." The artifact was subsequently treated by Hubert H. Bancroft in a most arrogant manner, at two places in his 5 volume reference set "*Native Races*." So it went, on down through nearly 150 years, until a most recent article in the Ohio Historical Society magazine, "*Timeline*," (May June 2000) by Archaeologist Brad Lepper which follows the accepted line of thinking. It was created by a fraud, a malevolent, and unknown faker. But who?

This ancient artifact has been treated shabbily by all so-called experts, most who possess a great and bilious antagonism, embroidered into their malleable minds at their individual schools of "higher education." Robert Alruz, however, a professor from Dennison University, Ohio wrote a paper favorable to the authenticity of the Ohio Decalog. *Dennison University Journal*, 1980. This was one of the only clear and fair-minded analyses of this ancient artifact.

**Comparison of the Ohio decalog with the Ark of Noah impression. The design similarity is virtually impossible to separate.**

Now we see this much maligned artifact in a new light. Here, for the first time is a direct comparison of this poor infamous piece of carved stone to the Ark of Noah impression in eastern Turkey (or at least what is left of the Ark of Noah.)

Please note the remarkable similarity of design and concept. The figure of a man is clearly seen, as similar to what appears to be the shape of a man in the ark of Noah, when the Ohio decalog is put slightly out of focus. Is this perhaps "Og," the mythological giant that according to rabbinical sources, escaped the flood by clinging to the roof of the ark.?

The figure is replete with breastplate and strong angular feature near his arm where the rock penetrated the hull of the ship. The relative scale is identical. The design is of a high order of similarity if not identical.

Brad Lepper, "expert archaeologist," tell me how this artifact, "fraudulent" in your eyes, came to be designed to resemble the hitherto unknown impression of the great ship of Noah in eastern Turkey if the creator of the artifact had not actually seen the ship impression? Remember, the Ark of Noah mold-impression was not found in recent times until 1948. It was well-known, however, 2000 years ago at the time the alphabet was in use that appears on the Ohio decalog.

If it is a fraud, how did it work its way under that "Great Stone Stack," an edifice whose history goes back into deep antiquity?

Or were Hebrews and other old-world peoples actually here in the Americas before Columbus Brad? How is it that this style of monumental Hebrew writing, used 2000 years ago in Palestine on grave monuments, unknown in 1860 came to be, in the final analysis, an accurate rendering of the Ten Commandments? (with several typos to be sure - but made by imperfect human hands). See *Ancient American* magazine article: Deal, #11.

Here is the final evidence, that the Ark of Noah indeed rests on the hillside known anciently as "Mesha" (Genesis 10;30) and "Cardu" The hillside is still called "Mashu-r" by local Kurds, which means "doomsday." Why else would anyone create a religious artifact with reference to it?

Above the head of the figure of a man on the Ohio Decalog is the word in Hebrew, "MSH" meaning Mesha, Moshe or Mashu. (to be drawn out of, or saved from water) Gilgamesh, while visiting Utnapishtim (Noah) at his post-flood home, called the place the mountains of "MASHU."

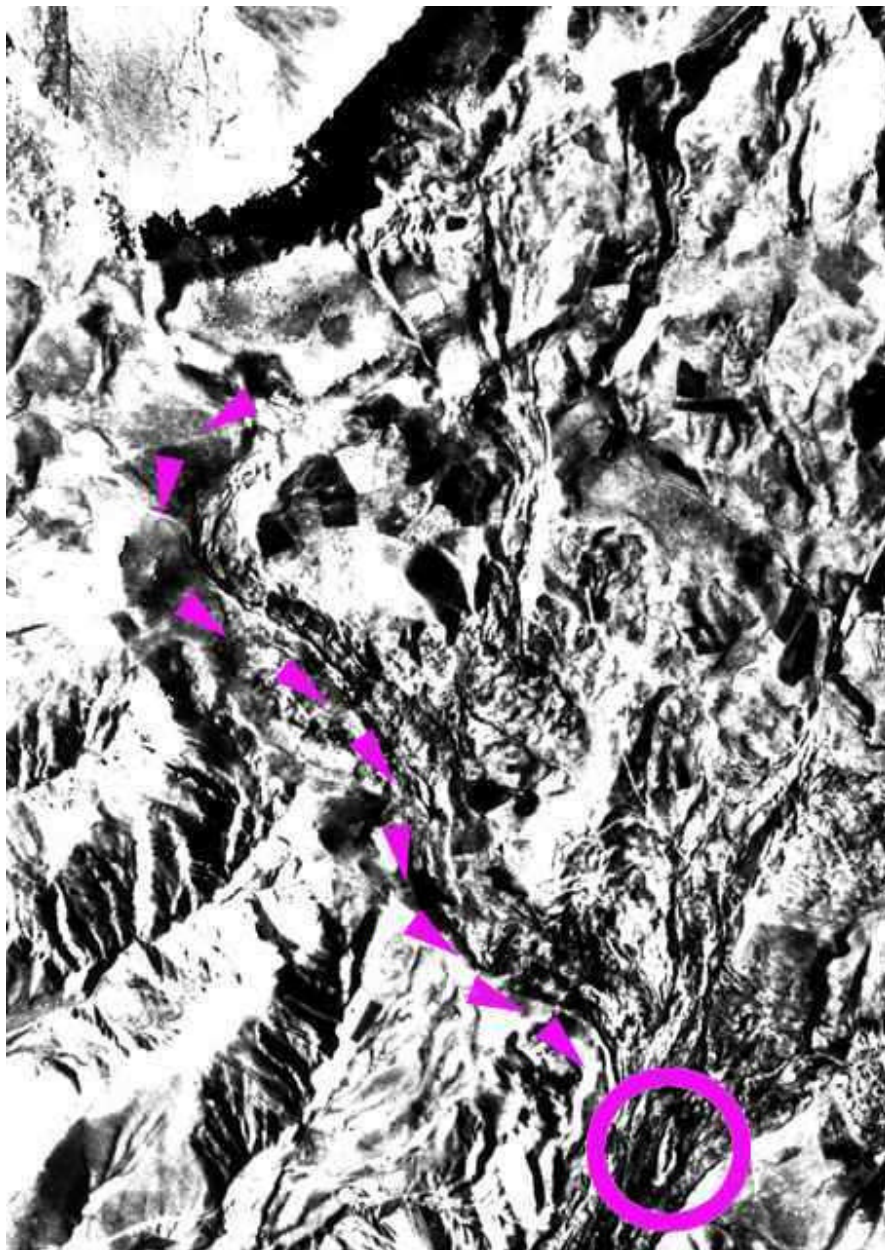
Here we have it then, the location of the Ark of Noah is indicated strongly, at last, by this vital piece of evidence. And incidentally, Brad Lepper, expert archaeologist, representative of the American school, debunker and derider of truly ancient artifacts found here in the Americas, based on arrogant bias and total ignorance - the Ohio Decalog IS a real and valid artifact from ancient times, made with direct reference to the

Ark of Noah. It is not a mere coincidence. They taught you a lie. There never was, as you say a "forger," It's real. I must paraphrase Robert W. Service here, I am sure he will forgive me when we meet on the other side.

*"They have cradled you in custom. They have primed you with their teaching. They have soaked you with convention through and through. They have put you in a showcase. You're a credit to their teaching. But don't you hear the truth? It's calling you."*

## Drupinar / Sevkit Kurtis Photograph

This is a large section of the actual 1959 Turkish Air Force mapping photograph taken by Air Force pilot Sevkit Kurtis. The purple arrows represent a path of mud flows ending in a circle representing the ark area. The upper, white plateau section is Iran and below the escarpment (shadow of cliffs) is Turkey. Down in the lower, right-hand section in convergence of several mudflows, is seen the elliptical Ark remains. Nearly as long as two football fields the ark seems small in this photo but the distance from top to bottom of the image is nearly two miles. For a size comparison and you will see the ark of Noah compared to the RMS Titanic.



## Jesus Christ in History

When all the arguments of the antichrists fail, they try desperately to convince others that Jesus Christ did not exist and never came. This is a very big lie because many nations recorded Christ's deeds, countless eyewitnesses and historians bore witness to his works. All the books of the New Testament bear eyewitness accounts to Jesus Christ. For example, Flavius Josephus was an Israelite general in the war against the Romans in 70 AD. After the war Josephus wrote down in several volumes, giving details concerning the Israelite history. Josephus lived at the time of Christ and gave his own eyewitness testimony concerning Jesus Christ. The following examples are just the tip of the iceberg compared to the mountains of archeological and historical evidence proving the existence of Jesus Christ:

{**Flavius Josephus** page 373, Antiquities of The Jews, XVIII, iii}

***"Now, there was about this time, Jesus, a wise man, if it were lawful to call him a man, for he was a doer of wonderful works, -a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was The Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divined prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."***

(Page 638, Josephus' Discourse To The Greeks Concerning Hades, I:VI}

***6. For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment; and he, in order to fulfil the will of His Father, shall come as judge, whom we call Christ...***

**Julius Africanus** (c. A.D. 221) quoted **Thallus** (A.D. 52), a Samaritan-born historian:

***"Thallus, in the third book of his histories, explains away this darkness [at the time of the crucifixion] as an eclipse of the sun-unreasonably, as it seems to me."***

**Mara Bar Serapion** (after A.D. 73) Wrote a letter to his son, it is now being kept in the British Museum. In it he compares the deaths of Socrates, Pythagoras, and Jesus, saying:

***"What advantage did the Jews gain from executing their wise King? It was just after that that their kingdom was abolished.... But Socrates did not die for good; he lived on in the teaching of Plato. Pythagoras did not die for good; he lived on in the statue of Hera. Nor did the wise King die for good; he lived on in the teaching which he had given"***

E. **Lucian** (second century; *On the Death of Peregrine*), a Greek writer, who did not like Christians wrote:

***"The man who was crucified in Palestine because he introduced this new cult into the world. . . . Furthermore, their first lawgiver persuaded them that they were all brothers one of another after they have transgressed once for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws".***

**Cornelius Tacitus** (c. AD 55 ) a Roman Historian, wrote concerning Nero's attempt to relieve himself of guilt for burning Rome:

***"Hence to suppress the rumor, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also"*** (Annals XV.44).

**Pliny the Younger** (c. AD 112), governor of Bithynia; writing to the emperor about how he had massacred Christian men, women, and children.

***"All who denied that they were or had been Christians I consider should be discharged, because they called upon the gods at my dictation and did reverence, with incense and wine, your [emperor's] image ... they curse Christ, which a genuine Christian cannot be induced to do" "...[Christians] were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verse of a hymn to Christ as to a god, and bound themselves to a solemn oath, not to do any wicked deeds, and never to deny a truth when they should be called upon to deliver it up."*** (Epistles, X.96).

#### **THE ROMAN RECORD OF THE DEATH SENTENCE OF JESUS CHRIST:**

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world -- namely, that of death against the Savior, the knowledge of which must be interesting in highest degree to every Christian. The sentence is word for word as follows:

**-- SENTENCE PRONOUNCED BY PONTIUS PILATE, INTENDENT OF THE PROVINCE OF LOWER GALILEE, THAT JESUS OF NAZARETH SHALL SUFFER DEATH BY THE CROSS. IN THE SEVENTEENTH YEAR OF THE REIGN OF THE EMPEROR TIBERIUS AND ON THE 25TH OF THE MONTH OF MARCH, IN THE MOST HOLY CITY OF JERUSALEM, DURING THE PONTIFICATE OF ANNAS AND CAIAPHAS, PONTIUS PILATE, INTENDANT OF THE PROVINCE OF LOWER GALILEE, SITTING IN JUDGMENT IN THE PRESIDENTIAL SEAT OF THE PRAETORS, SENTENCES JESUS CHRIST OF NAZARETH TO DEATH ON A CROSS BETWEEN TWO ROBBERS, AS THE NUMEROUS AND NOTORIOUS TESTIMONIALS OF THE PEOPLE PROVE: 1. JESUS IS A MISLEADER. 2. HE EXCITED THE PEOPLE TO SEDITION. 3. HE**



**IS AN ENEMY TO THE LAWS. 4. HE CALLS HIMSELF THE SON OF GOD. 5. HE CALLS HIMSELF FALSELY THE KING OF ISRAEL. 6. HE WENT INTO THE TEMPLE FOLLOWED BY A MULTITUDE CARRYING PALMS IN THEIR HANDS. ORDERS: -THE FIRST CENTURION, QUINTUS CORNELIUS, TO BRING HIM TO THE PLACE OF EXECUTION, FORBIDS ALL PERSONS, RICH OR POOR, TO PREVENT THE EXECUTION OF JESUS. THE WITNESSES WHO HAVE SIGNED THE EXECUTION AGAINST JESUS ARE: (1). DANIEL ROBANI, PHARISEE; (2) JOHN ZOROBABEL; (3) RAPHAEL ROBANI; (4) CAPET. JESUS TO BE TAKEN OUT OF JERUSALEM THROUGH THE GATE OF TOURNEA**

The Volume Library Archives Comments: "The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: -"A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquill (Aquila.) in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians near Naples where it was kept in a box of ebony. Since then the relic has been kept in the Chapel of Caserta."

## Abraham Taught The Egyptians

3.192), **Josephus** calls attention to his prophetic gift (*προφητείαν*) as one of the qualities in which he excelled all others. The significance of prophecy for **Josephus** may be deduced from the fact that when he summarizes the virtues of the greatest of all leaders, Moses, he makes a special point of emphasizing his status as a prophet, where, according to **Josephus**, he had none to equal him (*Ant.* 4.329). The importance of prophets for **Josephus** may also be seen in the fact that in several instances, he modifies the biblical narrative by having a prophet as a spokesman for G-d, rather than having G-d Himself address a person.

Connected with the virtue of wisdom is excellence in the sciences, a field that had become increasingly important in the Hellenistic period. Thus **Josephus** explains the longevity of the early patriarchs by declaring that G-d rewarded them with long life not only for their virtue (*ἀρετήν*) but also in order to promote the utility of their discoveries in astronomy and geometry (*Ant.* 1.106). **Josephus** adds to the biblical narrative that **Abraham** graciously taught (*χαρίζεται*) the **Egyptians** arithmetic and astronomy (*Ant.* 1.167)—two sciences, according to **Josephus**, of which the **Egyptians** had previously been ignorant (*Ant.* 1.168).<sup>31</sup> The former had been stressed by both Plato and Isocrates, the founders of the two leading schools of education in the fourth century B.C.E.; and the latter was to become the most popular of the four branches of mathematics in Hellenistic times (Marrou 1956, 182).

The true scientist must show his open-mindedness by being willing to change his mind if honestly convinced by others.<sup>32</sup> This quality is exhibited by **Abraham**, who visits Egypt not merely, as indicated in the Bible (Gen. 12:10), in order to obtain food because of the famine in Canaan, but also to hear what the famed Egyptian priests said about their gods (*Ant.* 1.161). His intention, characteristic of true wise men, is either to adopt their views if he found them better than his own or to convert them if his views should prove superior. This picture is reminiscent of Solon, the wise Athenian, who discovered, when he visited Egypt, that neither he nor any other Greek had any knowledge of antiquity worth speaking of (Plato, *Timaeus* 22A). It likewise recalls the pre-Socratic philosophers, such as Pythagoras, who allegedly visited Egypt to become acquainted with the science and the other esoteric lore of the **Egyptians**.

Another characteristic of a wise person is willingness to listen to good counsel. Hector pays with his life for not listening to the excellent advice of his wise comrade (*πεννυμένος*) Polydamas, who spoke with all sincerity and goodwill (Homer, *Iliad* 18.249–309). That Xerxes does not heed the analysis of the Spartans' courage by their exiled king Demaratus but rather makes a jest of it costs him heavily

31. We may note that whereas the Hellenistic Jewish historian Artapanus (ca. 100 B.C.E.) says that **Abraham** taught astrology to Pharaoh (*ap.* Eusebius, *Pt. Ev.* 9.18.1), **Josephus** elevates **Abraham** by declaring that he consorted with the most learned of the **Egyptians**. Cf. Attridge 1984a, 165–67.

32. Cf. Apollonius of Tyana, **Josephus's** contemporary, who similarly visits the Magi, the Indians, and the **Egyptians** (*ap.* Philostratus, *Life of Apollonius*, 1.26, 3.16 ff., 6.10 ff.).

Abraham's instruction of the Egyptians and a lavish banquet given for him by the Egyptian nobles, Josephus focuses attention solely on Abraham the philosopher and teacher.

The picture given by Josephus of Abraham in his conversations (*συνουσίαις*, "social intercourse," "communion") with the Egyptians is that of an extremely intelligent (*συνετώτατος*), well-educated Hellenistic gentleman, particularly gifted (*δεινός*) in the very areas most cultivated by the Hellenistic Greeks—logic, philosophy, rhetoric, and science (*Ant.* 1.167; a similar portrayal is to be found in *Ant.* 1.154). In his ability to convince his hearers on any subject that he undertook to teach, Abraham passes the ultimate test of the Hellenistic and Roman student of rhetoric.<sup>21</sup>

Both Plato and Isocrates in the fourth century B.C.E. had emphasized the importance of mathematics not only for its practical value but also for sharpening the mind (Marrou 1956, 73, 83). In line with the emphasis on science and mathematics (cf. Marrou 1956, 176–85), Josephus presents Abraham as the one who taught the Egyptians the very sciences for which they later became so famous.

The Bible portrays Abraham as being told by G-d to look at the heavens and to count the stars, since his offspring will be as numerous as they (Gen. 15:5). This picture, together with the general view that the Chaldaeans, among whom Abraham was born, were the originators of the science of astronomy and astrology (*Ant.* 1.168), gave rise to the figure of Abraham as the astronomer par excellence. Josephus, in one of the relatively few places where he cites an extrabiblical source for the early books of the Bible, notes that the Babylonian historian Berossus refers to Abraham<sup>22</sup> as versed in celestial lore (*τὰ οὐράνια ἔμπειρος*) (*Ant.* 1.158). The early Greek philosophers, notably Thales, we may recall, are depicted as well versed in science, especially astronomy; and Abraham conforms to this model. To be sure, this aspect of Abraham is not original with Josephus, for we find it in Pseudo-Eupolemus, who declares that Abraham discovered astrology and Chaldaean science (*ap.* Eusebius, *Pt. Ev.* 9.17.3),<sup>23</sup> and that Abraham taught the Phoenicians (*ap.*

for there is no picture of Abraham conferring with each philosophic sect of the Egyptians and of coming to convince or be convinced.

21. It is true that the rabbinic midrashim also know of disputations carried on by Abraham, but these are, characteristically, not with other philosophers but with his father Terah and with Nimrod (*Genesis Rabbah* 38.13). Again, Abraham's powers of persuasion are likewise celebrated by the rabbis, although likewise it is in disputations not with other philosophers but with visitors to his tent whom Abraham seeks to convert to monotheism (*Genesis Rabbah* 39.14).

22. Josephus himself states that Berossus did not refer to Abraham by name (*Ant.* 1.158); and, as Wacholder 1963, 102, comments, there is no reason to believe that the passage quoted by Josephus necessarily alluded to Abraham.

23. Freudenthal 1874–75, 194, followed by Wacholder 1963, 102, asserts that Pseudo-Eupolemus's description of Abraham is so close a paraphrase of Berossus's statement as quoted by Josephus that there can be no doubt that Pseudo-Eupolemus borrowed it from him. But the very element in common is the assertion that Abraham was versed in astronomy; and Pseudo-Eupolemus might well have independently arrived at such a view from the association of Abraham with the Chaldaeans. Moreover, there is every reason to believe that Pseudo-Eupolemus antedates Josephus, since his fragments are



taught Pharaoh astrology (*ap. Eusebius, Pr. Ev.* 9.18.1);<sup>26</sup> in **Josephus**, however, it is not Pharaoh but the Egyptian philosophers and scientists whom **Abraham** instructs. Far from hoarding his knowledge, **Abraham**, with his internationalist scholarly outlook, shares it cheerfully and freely with his fellow philosophers and scientists.<sup>27</sup>

#### ABRAHAM'S COURAGE

**Josephus** quotes the first century B.C.E. Nicolaus of Damascus<sup>28</sup> as stating that **Abraham** was an invader (ἑπρηλυσ) who had come from Chaldaea with an army and who had reigned in Damascus (*Ant.* 1.159). There, according to Nicolaus, his fame was still celebrated in Nicolaus's own day and there a village was pointed out named "Abram's abode" after him (*Ant.* 1.160). Another non-Jew, the contemporary Augustan historian Pompeius Trogus, mentions an Abrahames as king of Damascus (*ap. Justin, Historiae Philippicae* 36, *Epitoma* 2.3). Philo, on the other hand, interprets the passage in which **Abraham** is referred to as a prince allegorically

26. Freudenthal 1874–75, 1:169, notes that the form of the name Pharaohes, which Joseph prefers to Pharaoh, comes closest to Artapanus's spelling, as found in the best manuscripts, J and B. Pseudo-Eupolemus likewise speaks of **Abraham**, as well as Enoch, as the inventor of astrology and other such things (*ap. Eusebius, Pr. Ev.* 9.17.8). A similar picture to that of **Abraham** as inventor of sciences is also found with regard to Moses. Thus Eupolemus says that Moses was the first wise man and that he invented the alphabet (*ap. Eusebius, Pr. Ev.* 9.26.1).

27. The ninth-century Syncellus, *Eclaga Chronographica* 377.20–22 (ed. A. A. Mosshammer), says that **Abraham** instructed the **Egyptians** in calendar-reckoning, whence the Greeks later derived this art. See Adler 1989, 91, n. 66. The rabbis also depict **Abraham** as knowledgeable in astronomy (for citations, see Rappaport 1930, 16–17, no. 69); but it is not until a late Midrash, *Sefer Yehozai* (cited by Rappaport 1930, 102, n. 85) that **Abraham** is mentioned as teaching mathematical sciences in Egypt of which there had previously been no knowledge. There is, moreover, a rabbinic tradition (*Sanhedrin* 91a; see Ginzberg 1909–38, 5:265, n. 313) that **Abraham** bequeathed to the sons of his concubines the secrets of the unhallowed arts, that is, knowledge of sorcery and black magic; but there the picture is not of **Abraham** the philosopher in converse with fellow philosophers and scientists, but of **Abraham** the magician. Most of the rabbis, moreover, look askance at Abraham's proficiency in astronomy (or astrology), and note that it was astrology that misled him into believing that he would not beget children (see passages cited by Ginzberg 1909–38, 5:227, n. 108; for *Shabbat* 150a read 156a).

28. Wacholder's theory (1962), that Nicolaus was Josephus's source, not only for his account of Herod but also for the books of the *Antiquities* that parallel the Bible, rests chiefly on the four citations from Nicolaus (*Ant.* 1.94–95, 1.108, 1.159–60, 7.101–3) in these early books. But it seems highly questionable to erect such a theory on the basis of so few and such short fragments. Moreover, one may well wonder how a non-Jew could have been acquainted with the numerous traditions that **Josephus** has incorporated into his history. Finally, it would seem remarkable that the Byzantine excerpters, who were usually interested in Jewish matters and who are our chief source for the fragments of Nicolaus, should have neglected to include a single fragment dealing with the biblical period. Such a fragment as the one about **Abraham** reigning in Damascus (*Ant.* 1.159) might have been included by Nicolaus as a passing reference in his account of the kings of Damascus, his native city, in which he took such pride.

to explain the change of Sarai's name to Sarah (Gen. 18:15; Philo, *De Mutatione Nominum* 11.77–80), **Josephus** omits her change of name also.

Likewise, **Abraham** cannot be associated with homey details that lack nobility. Hence, when **Abraham** entertains the three angels, he is seated not in the tent door (Gen. 18:1) but before the door of his courtyard (αὐλή) (*Ant.* 1.196), in a Greek type of house (so Thackeray 1926–34, 4:97). For similar reasons, **Josephus** omits the detail about Abraham's inviting them to wash their feet (Gen. 18:4).

#### SUMMARY

Josephus's portrait of **Abraham** displays unity and coherence. **Abraham** emerges as a typical national hero. His character is built up through the aggrandizement of his adopted son Lot and of his natural son Isaac, his descendants by Keturah, and his wife Sarah. **Josephus** adds to Abraham's stature by emphasizing his antiquity, his nobility of birth, and his wealth. He is depicted as possessing the four cardinal virtues—wisdom, courage, temperance, and justice, together with the spiritual quality of piety.

Because the Jews had been accused of being the most witless of barbarians, **Josephus** takes special care to emphasize Abraham's intelligence, which the latter displays in arriving at more lofty conceptions of virtue and of theology than other men hold. The most prominent example of Abraham's power of logical deduction is his original and highly sophisticated proof of monotheism, which he bases on the irregularities of celestial phenomena. Far from being narrow-minded and selfish with his knowledge, **Abraham**, in going down to Egypt, like a typical Hellenistic philosopher attending an international congress, declares his willingness to adopt the Egyptian priests' doctrines if he finds them superior to his own or, if he should win the debate, to convert them to his beliefs. **Josephus** presents **Abraham** as the one who taught the **Egyptians** the very sciences, notably mathematics and astronomy, for which they later became so famous.

Because the Jews had been reproached with cowardice, **Josephus** emphasizes Abraham's ingenuity and bravery as a general. This tradition is said to be continued by his sons by Keturah who joined the famous hero Heracles in his African campaign. Abraham's temperance stands in contrast to the frenzy of Pharaoh, Abimelech, and the Sodomites. His justice is seen in his truthfulness; **Josephus** carefully omits the instances of apparent dissimulation. Because the Jews had been accused of hating non-Jews, **Josephus** emphasizes Abraham's hospitality and compassion, particularly toward the Sodomites and Abimelech.

**Josephus** places great stress upon Abraham's piety. Passages in the Bible that would seem to cast some doubt on this reputation, such as Abraham's asking G-d for a sign that he will inherit Palestine or his laughing in disbelief that at his advanced age he will have a child, are carefully omitted.

**Josephus** avoids anthropomorphisms, especially, as in the scene of Abraham's bargaining with G-d with regard to the fate of Sodom, when these reflect on

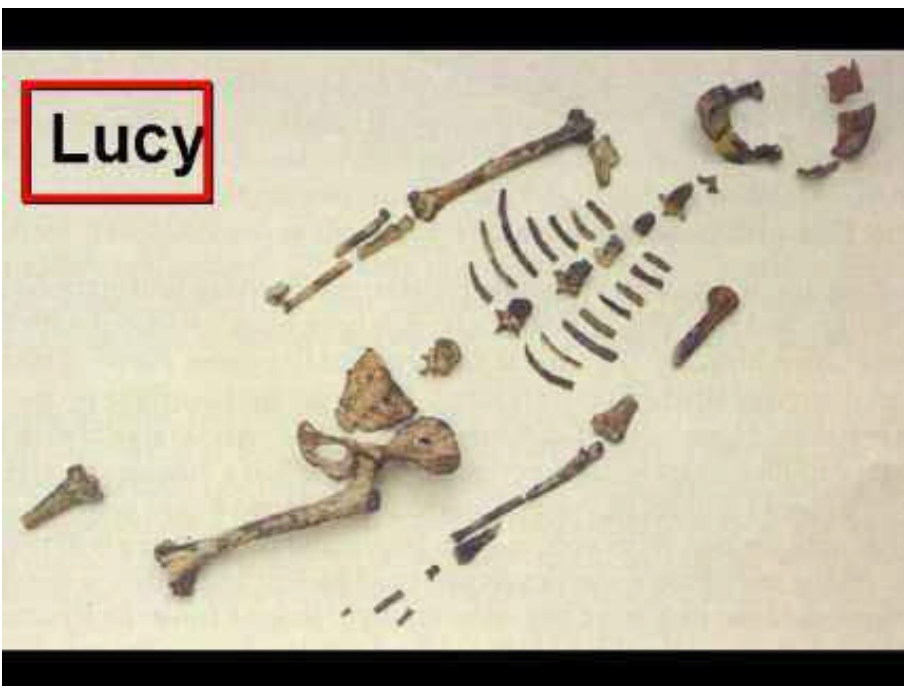


## The Lucy Fraud

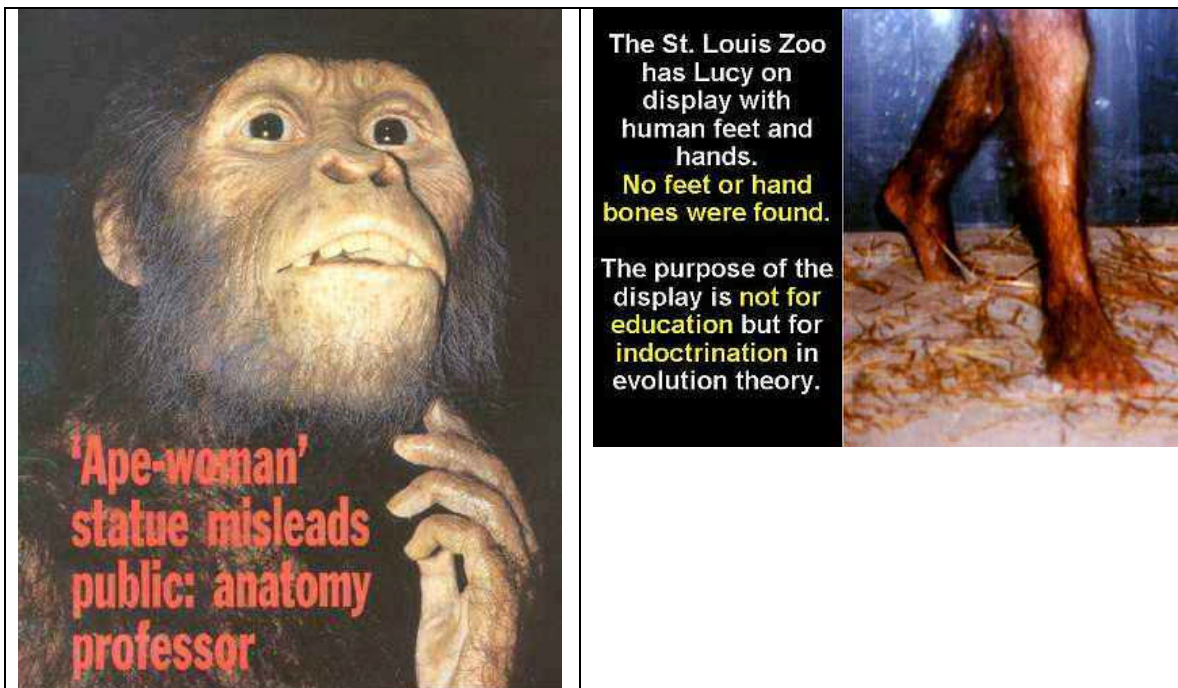
Fair usage comment: Site is used to educate people about creation, and is an ongoing research to find truth. It is also a criticism of any untruth evidence that may be found.

The video above is part 6 of a series put on by Dr. David Menton. About 6 minutes and 40 seconds into this video, you will be shown a clip from Nova. It is where Dr. Lovejoy takes the pelvis and hip joint of Lucy. Modifies it using a grinder and power saw and a dremel tool. So that it will appear to stand up straight and then makes the conclusion that it did stand up straight. And even though same types of fossils have been found that clearly show fossils like Lucy were knuckle walkers. The evolutionists still stand behind the Lucy claim. This action is no better than what Dawson did with Pitdown man. This is a fine example of where science is headed with evolution. It is not longer the rule to allow the evidence to lead you, but to modify the evidence to your conclusion as Dr. Lovejoy does on this video.

Seeing this makes one wonder how much more evidence that we have been sold on, has been modified to conform to the main accepted theory?



Not much to go on is it? But yet evolutionists will claim that Lucy had human feet and hands. Can you even tell what the feet and hands look like from that picture above? Can you tell whether the face was almost human as evolutionists will claim it is. Need evidence of that claim? And when asked about this, their reply was nothing short of having faith in what is impossible to prove.



Dr. David Menton talks about why Lucy has been given human hands and feet and why this is wrong. It is another example of how evolutionists will make the evidence conform to the theory. This is what happens in science when a theory is deemed as a true fact. But doing this makes the theory unflisifiable, and therefore no longer a theory.

This is a fine example of a deception impression evolutionists want to sell our kids and anyone else who would believe what this exhibit represents. It is no different from the [Piltdown man scam](#). (link) Sell to the public what cannot be proven, and use known false representation of the evidence. Why else put human feet and hands on Lucy when there is no evidence of either? I wonder which evolutionists scientist will expose this lie and deception (this is how they get out of

it by saying it was another evolutionists that exposed it, like they do with Piltdown man). The reason only another evolutionists can expose something like this is because no creationist can "ever" prove a evolutionist wrong. Because evolutionist are always right, and have all the answers (link).

So here we have a creationist site exposing the lie and deception Saturday, May 12, 2007 . And which evolutionist will take the credit when this becomes more than they can handle? Not that I would want credit for this, but you watch and see what happens.

So, when does the fake husband, kids, and tools get made? Just like they did with Piltdown man. What this is, is a fine example of what happens when there are no checks and balances in the scientific community. Where no one really speaks out because science is so full of peer pressure, it's like letting off a nuclear bomb if they are challenged on anything that is considered a main foundation of one of their theories. Because most will become relentless on destroying the person who challenged them. They will tell lies about them, their family. Make threats. Which proves that their scientific minds actually know that their scientific ideas are wrong. Personal attacks are just proof that the evidence they claim to have cannot stand up to question. And so the only way to protect such evidence, and keep people quite, is through fear. This is why I don't put my name on this website. I'm not going to be one who has to concede to their peer pressure.

Did the St. Louis zoo-museum use the scietific method to reach the conclusion about Lucy?

Here is step one of the Scientific Method:

Step one: First, never accept anything as true that I did not know evidently to be so; that is, carefully to avoid precipitous judgment and prejudice; and to include nothing more in my judgments than what presented itself to my mind with such clarity and distinctness that I would have no occasion to doubt it.

Putting human hands and feet upon Lucy is accepting that Lucy was mainly human with absolutely no evidence to support that. So they are accepting that this is true, even though they evidently did know this. In hopes that it will become true. This is why I often call evolution a religion because a lot of the foundation for it is laid on faith and not fact.

And if you still believe all that they claim about Lucy, here is a video for you.

Need another example of fraud?

Professor Reiner Protsch von Zieten lied about the age of Neanderthal skulls and artifacts for 30 years. A university panel **exposed his frauds and he resigned Feb. 2005.**

Protsch had dated the "Bischof-Speyer" skeleton at 21,300 years but testing at Oxford showed them to be 3,300 years old.

www.worldnetdaily.com Feb. 19, 2005

"Another dating error was identified for a skull found near Paderborn, Germany, that Protsch dated at **27,400 years old.** It was believed to be the oldest human remain found in the region until the Oxford investigations indicated **it belonged to an elderly man who died in 1750.**"

www.worldnetdaily.com Feb. 19, 2005

**"One part of the Vollosovitch mammoth carbon dated at **29,500** years old and another part at **44,000.**"**

Troy L. Pewe, *Quaternary Stratigraphic Nomenclature in Unglaciaded Central Alaska*, Geological Survey Professional Paper 862 (U.S. Gov. printing office, 1975) p. 30



## Hominids Hoaxes

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If you use textbooks, library books, software, websites, or magazines as any part of your homeschool program, you have doubtless encountered the "missing link" - apelike ancestors of humans. Especially if you use older textbooks, you may be shocked to discover the real story behind these "missing links." Given that mentions of and allusions to these "pre-human ancestors" pop up constantly in educational materials, PHS thought it important to bring you, once again, the facts you'll never see in a secular text - or even in many Christian texts.

We're all familiar with the alleged ape-to-man evolutionary sequence popularized in textbooks, the popular press, and television documentaries.

Now the big surprise: no such evolutionary chain has been discovered in the fossil record. Of course, Biblical creationists hold in the first place that there are no "missing links" to be found, so the lack of fossil evidence comes as no surprise. The "missing links" of human evolution are more than missing - they are non-existent! From the beginning, apes have always been apes, and man has always been man.

If humans really did evolve from prehistoric primate ancestors, there should be a long chain of descent linking a great variety of transitional creatures - progressing from true apes to more human-like "ape-men," and then to fully "modern" human beings. But, as you will see, what evolutionists have is just a handful of bones and a history of mistakes and hoaxes.

Far from posing a problem for creationists, the fossil remains of the highly publicized "ape-men" provide one of the most powerful arguments against human evolution. A look at some simple facts concerning these creatures - facts admitted by the most ardent evolutionists - is quite telling.

### **Neanderthalensis**

Neanderthal was discovered in the Neander Valley of Germany, in 1856. Shortly after its discovery, University of Berlin Professor Rudolf Virchow (regarded as the father of modern pathology) concluded that Neanderthal was simply an unfortunate Homo sapiens who had suffered childhood rickets and adult arthritis, and had been victim of several nasty blows to the head. Depicted in textbooks and museums as a subhuman "ape-man" for over a century, it is now agreed that Virchow was correct - the Neanderthals were simply a distinctive, sturdily built people group - clearly 100 percent human, with a brain capacity actually larger than the current norm. Some Neanderthal individuals suffered from disfiguring diseases, reflecting dietary, social and environmental factors - as with modern man.

### **Eoanthropus**

The Piltdown fossils were discovered between 1908 and 1915, at gravel pits in Piltdown, England. For about forty years, Piltdown Man was highly publicized as proof that man had descended from ape-like animals. In fact, it was an elaborate hoax, and in 1953 the British Museum issued a statement identifying it as such.



What was found were a skull that was obviously human-like, and a jawbone that looked very ape-like, but had human-like teeth. In fact, Piltown Man consisted of a human skull mated with the mandible (lower jaw) and canine tooth of an orangutan (confirmed biochemically in 1982). The orangutan remains had been heavily altered and transplanted to the site. The deception included breaking off parts of the mandible that would reveal the mismatch, coloring it with stain to match the skull, filing the teeth of the mandible to match those of the human upper jaw, and filing the canine tooth, to make it look properly worn.

### **Hesperopithecus**

Leading evolutionists of the day touted Nebraska Man as a genuine ape-man, including Henry F. Osborn, head paleontologist at the American Museum of Natural History, in New York. In February 1922, Dr. Osborn received a single fossil tooth, discovered at Snake Creek, Nebraska. A full reconstruction was commissioned, based on nothing more than this tooth and the desire to produce "evidence" of human evolution. Very soon, widespread illustrations of an ape-like subhuman appeared, often in newspapers. But almost as quickly, the publicity became a big embarrassment. By 1927, it came out that later excavations of the rest of the remains revealed the true identity of Nebraska Man: not an ape-man, or even an ape, but an extinct peccary or wild pig! Then, in 1972, it was discovered that, in fact, "Nebraska Pig" is not even extinct, but can be found alive and well in Paraguay.

### **Pithecanthropus**

Java Man was discovered by a Dutch anatomist, Eugene Dubois, on the island of Java. A skullcap and three teeth were found in 1891, and in 1892, a femur (thighbone) was found 46 feet away. Dubois held that the skullcap had both human and ape features, whereas the thighbone appeared very human-like. Dubois claimed until his death that he had found "the real missing link," his purpose in journeying to the Dutch East Indies.

The doctor was not completely forthright, however - he also found two obviously human skulls (known as the Wadjak skulls) near the Java Man remains, at about the same level. He kept them secret for thirty years (until 1920), while promoting Java Man as the missing link. Obviously, Java Man could not be the evolutionary ancestor of humans with whom it coexisted. While the shape of the skull would be unusual today, it falls within the range of human variability. Java Man is now classified as *Homo erectus*, meaning erect or upright-walking human. Thus, even evolutionists agree that these fossils are human - not an ape-man.

### **Sinanthropus**

Peking Man was discovered in China, in the 1920s and 1930s, and like Java Man has been renamed *Homo erectus*. The fossils, found about 25 miles from Peking (Beijing), consisted mostly of skull fragments (only five skulls were intact enough to gauge the brain capacity) and teeth, with very few limb bones. All of the original bones were mysteriously "lost" between 1941 and 1945. (Fortunately, some excellent casts of the originals were made before their disappearance.) Peking Man was a bit smaller overall than the average human today, but in all respects falls within the modern range of variation, and its middle ear structure has been found to be just like ours.

As with Java Man, much of the truth surrounding Peking Man was kept from the public, while evolutionists acclaimed it as a "missing link." At the site were also found the remains of ten fully human inhabitants who quarried the limestone, built fires, and left behind a variety of tools. It seems that - far from being the ancestor of modern man - Peking Man was not only a contemporary, but may also have been his dinner. The evidence suggests that the larger people removed (and very possibly ate) the brains of the smaller Peking Man individuals.

## **Homo Habilis**

In 1964, Louis Leakey and his colleagues announced *Homo habilis* as a new human ancestor. Four "individuals" had been assembled from dissociated skull fragments, hand bones, and foot bones. Widely acclaimed as the oldest link between ape and man, much publicity came through the National Geographic Society. But none of the alleged individuals were discovered intact, and some experts suspected that Leakey had a mixture of ape and human material. Also, much of the hand and foot material - claimed to indicate tool making ability and bipedality - was juvenile, making it hard to evaluate.

In 1972, Leakey's son, Richard, found the controversial Skull 1470. Its features and large capacity were "too modern" to fit the mainstream evolutionary scenario, given its alleged age of 2.9 million years. The younger Leakey deliberately reconstructed the skull to give it a "more transitional" ape-like look, and less than ten years later (1981), the controversy was more or less settled, as the accepted age had been reduced to 1.9 million years. Skull 1470 was then classified as *Homo habilis*, a "win-win" move that supposedly boosted the credibility and status of both Leakeys and their famed fossils.

Then came the first discovery of an intact individual in 1986 - an adult. Evolutionists were surprised that it was smaller than its alleged ancestor, Lucy. The consensus now is that the genuine *habilis* was just another australopithecine ape that never belonged in the genus *Homo*, whereas the genuine skull 1470 should be classified as modern man, *Homo sapiens*. As for the "genuine" *Homo habilis* - it never existed. It is now considered to be an "invalid taxon."

## **Australopithecus**

Millions have heard of Lucy, a three-foot tall Australopithecine found by Don Johanson in Ethiopia in 1974. Publicized as our oldest direct human ancestor, many still believe that her genes are in all of us. The name "Lucy" comes from the Beatles' song, "Lucy in the Sky with Diamonds," on a camp loudspeaker when she was found. A very small specimen, Lucy may or may not actually be a female. In either case, the famous fossil is remarkably complete (about 40 percent), accounting for much of the attention she has received. Yet, Lucy's skull is so incomplete that no firm conclusion can be drawn about her particular species.

However, Lucy is not alone. Many australopithecines like her have been studied extensively. Computer scan analyses of the inner ears, skulls, and bones indicate that these creatures may have walked more upright than most apes, but clearly would have gotten around on all four legs, and very likely spent a lot of time in trees. Lucy was an extinct type of ape, very similar to modern pygmy chimpanzees - and nothing more. Many leading evolutionists, including Richard Leakey, now share this view.

## **Ramapithecus**

Ramapithecus, like Lucy, was promoted as the most primitive hominid ancestor of modern man, in our direct line of evolutionary descent. Numerous illustrations showed Ramapithecus walking in a nearly human upright manner. Even though the evidence was weak, this view was widely accepted for many years, due largely to the persuasiveness of Harvard University's David Pilbeam. Later, Pilbeam found additional fossil evidence which made it obvious that this creature could not be the ancestor of humans. As it turns out, Ramapithecus is simply another ape, an extinct type of orangutan.

## **Conclusion**

We see that some of the alleged evolutionary "ape-men" have been deliberate hoaxes. Others have simply been cases of poor science, often motivated by overzealous and wishful thinking. We do observe evidence in the fossil record of natural variability within the ape and human populations, and a grim chronicle of disease, suffering, and death. In every case, however, the bottom line is the same: there is no fossil evidence of ape-to-man human evolution.

The "missing links" are still missing, because they never existed in the first place. From the beginning, true apes and true humans have coexisted as biologically distinct, created kinds - the works of the Creator.

For further study

## Carbon-14 Dating

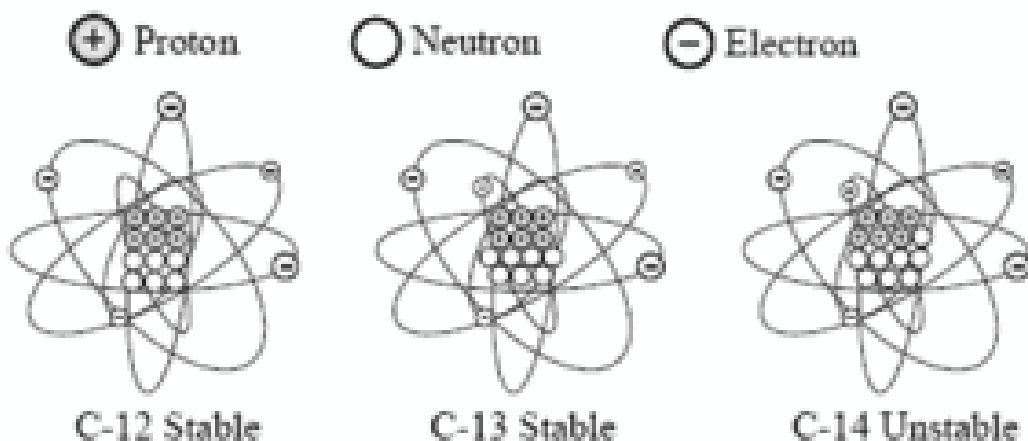
Scientists use a technique called [radiometric dating](#) to estimate the ages of rocks, fossils, and the earth. Many people have been led to believe that radiometric dating methods have proved the earth to be billions of years old. This has caused many in the church to [reevaluate](#) the biblical creation account, specifically the meaning of the word “day” in Genesis 1. With our focus on one particular form of radiometric dating—carbon dating—we will see that carbon dating strongly supports a young earth. Note that, contrary to a popular misconception, carbon dating is not used to date rocks at millions of years old.

### Basics

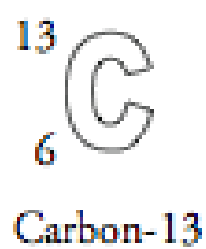
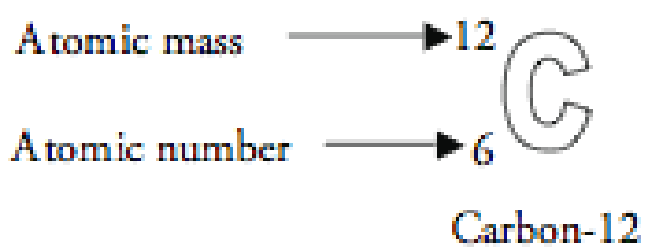
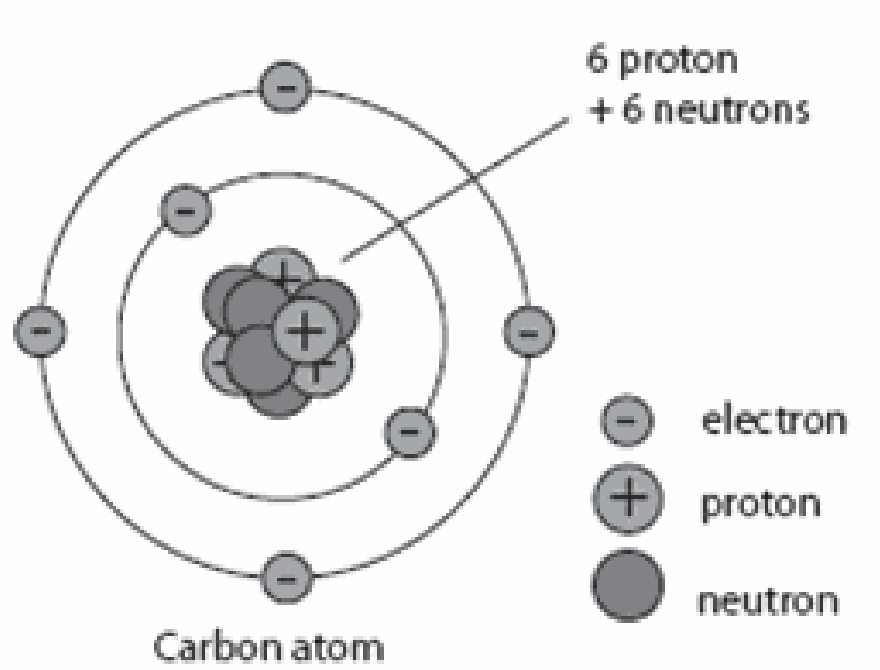
Before we get into the details of how radiometric dating methods are used, we need to review some preliminary concepts from chemistry. Recall that atoms are the basic building blocks of matter. Atoms are made up of much smaller particles called protons, neutrons, and electrons. Protons and neutrons make up the center (nucleus) of the atom, and electrons form shells around the nucleus.

The number of protons in the nucleus of an atom determines the element. For example, all carbon atoms have 6 protons, all atoms of nitrogen have 7 protons, and all oxygen atoms have 8 protons. The number of neutrons in the nucleus can vary in any given type of atom. So, a carbon atom might have six neutrons, or seven, or possibly eight—but it would always have six protons. An “isotope” is any of several different forms of an element, each having different numbers of neutrons. The illustration below shows the three isotopes of carbon.

Some isotopes of certain elements are unstable; they can spontaneously change into another kind of atom in a process called “radioactive decay.” Since this process presently happens at a known measured rate, scientists attempt to use it like a “clock” to tell how long ago a rock or fossil formed. There are two main applications for radiometric dating. One is for potentially dating [fossils](#) (once-living things) using carbon-14 dating, and the other is for dating rocks and the age of the earth using uranium, potassium and other radioactive atoms.



The atomic number corresponds to the number of protons in an atom. Atomic mass is a combination of the number of protons and neutrons in the nucleus. (The electrons are so much lighter that they do not contribute significantly to the mass of an atom.)





## Carbon-14 Dating

Carbon-14 ( $^{14}\text{C}$ ), also referred to as radiocarbon, is claimed to be a reliable dating method for determining the age of fossils up to 50,000 to 60,000 years. If this claim is true, the biblical account of a young earth (about 6,000 years) is in question, since  $^{14}\text{C}$  dates of tens of thousands of years are common.<sup>1</sup>

When a scientist's interpretation of data does not match the clear meaning of the text in the Bible, we should never reinterpret the Bible. God knows just what He meant to say, and His understanding of science is infallible, whereas ours is fallible. So we should never think it necessary to modify His Word. Genesis 1 defines the days of creation to be literal days (a number with the word "day" always means a normal day in the Old Testament, and the phrase "evening and morning" further defines the days as literal days). Since the Bible is the inspired Word of God, we should examine the validity of the standard interpretation of  $^{14}\text{C}$  dating by asking several questions:

1. Is the explanation of the data derived from empirical, observational [science](#), or an interpretation of past events (historical science)?
2. Are there any assumptions involved in the dating method?
3. Are the dates provided by  $^{14}\text{C}$  dating consistent with what we observe?
4. Do all scientists accept the  $^{14}\text{C}$  dating method as reliable and accurate?

All radiometric dating methods use scientific procedures in the present to interpret what has happened in the past. The procedures used are not necessarily in question. The interpretation of past events is in question. The secular (evolutionary) worldview interprets the universe and world to be billions of years old. The Bible teaches a young universe and earth. Which worldview does science support? Can carbon-14 dating help solve the mystery of which worldview is more accurate?

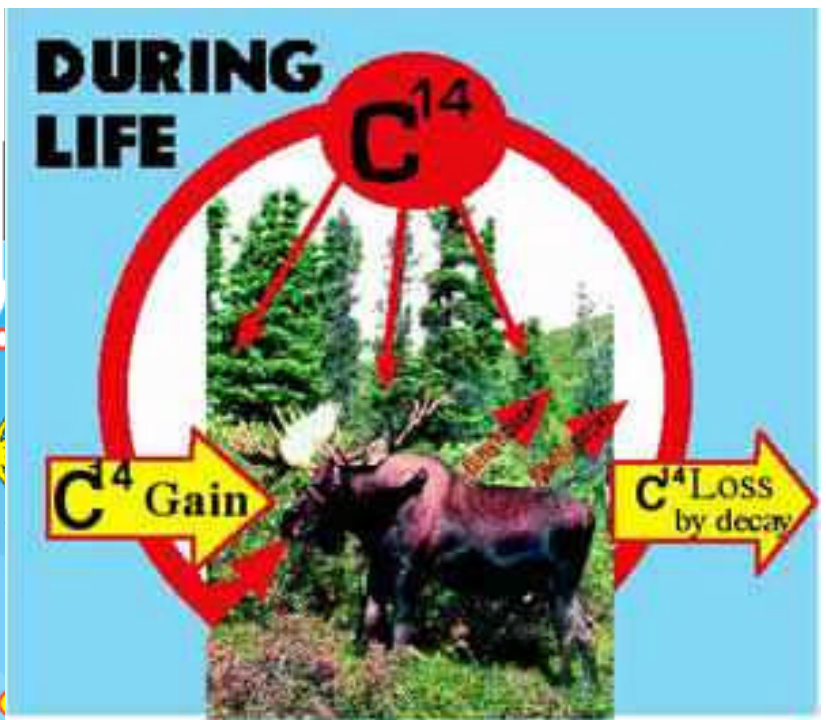
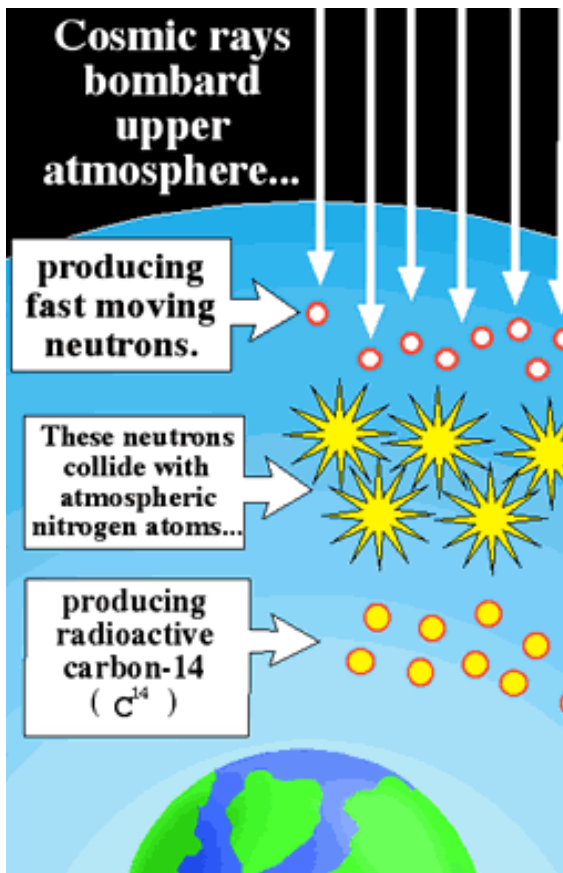
The use of carbon-14 dating is often misunderstood. Carbon-14 is mostly used to date once-living things (organic material). It cannot be used directly to date rocks; however, it can potentially be used to put time constraints on some inorganic material such as diamonds (diamonds could contain carbon-14). Because of the rapid rate of decay of  $^{14}\text{C}$ , it can only give dates in the thousands-of-year range and not millions.

There are three different naturally occurring varieties (isotopes) of carbon:  $^{12}\text{C}$ ,  $^{13}\text{C}$ , and  $^{14}\text{C}$ .

Carbon-14 is used for dating because it is unstable (radioactive), whereas  $^{12}\text{C}$  and  $^{13}\text{C}$  are stable. Radioactive means that  $^{14}\text{C}$  will decay (emit radiation) over time and become a different element. During this process (called "beta decay") a neutron in the  $^{14}\text{C}$  atom will be converted into a proton. By losing one neutron and gaining one proton,  $^{14}\text{C}$  is changed into nitrogen-14 ( $^{14}\text{N} = 7$  protons and 7 neutrons).

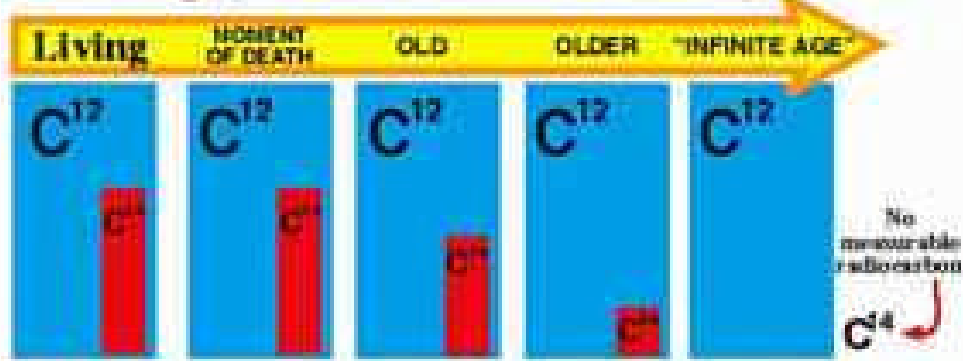
If  $^{14}\text{C}$  is constantly decaying, will the earth eventually run out of  $^{14}\text{C}$ ? The answer is no. Carbon-14 is constantly being added to the atmosphere. Cosmic rays from outer space, which contain high levels of energy, bombard the earth's upper atmosphere. These cosmic rays collide with atoms in the atmosphere and can cause them to come apart. Neutrons that come from these fragmented atoms collide with  $^{14}\text{N}$  atoms (the atmosphere is made mostly of nitrogen and oxygen) and convert them into  $^{14}\text{C}$  atoms (a proton changes into a neutron).

Once  $^{14}\text{C}$  is produced, it combines with oxygen in the atmosphere ( $^{12}\text{C}$  behaves like  $^{14}\text{C}$  and also combines with oxygen) to form carbon dioxide ( $\text{CO}_2$ ). Because  $\text{CO}_2$  gets incorporated into plants (which means the food we eat contains  $^{14}\text{C}$  and  $^{12}\text{C}$ ), all living things should have the same ratio of  $^{14}\text{C}$  and  $^{12}\text{C}$  in them as in the air we breathe.



**Total carbon in a specimen**

$C^{14}$  (Amount becomes less with time)



## How the Carbon-14 Dating Process Works

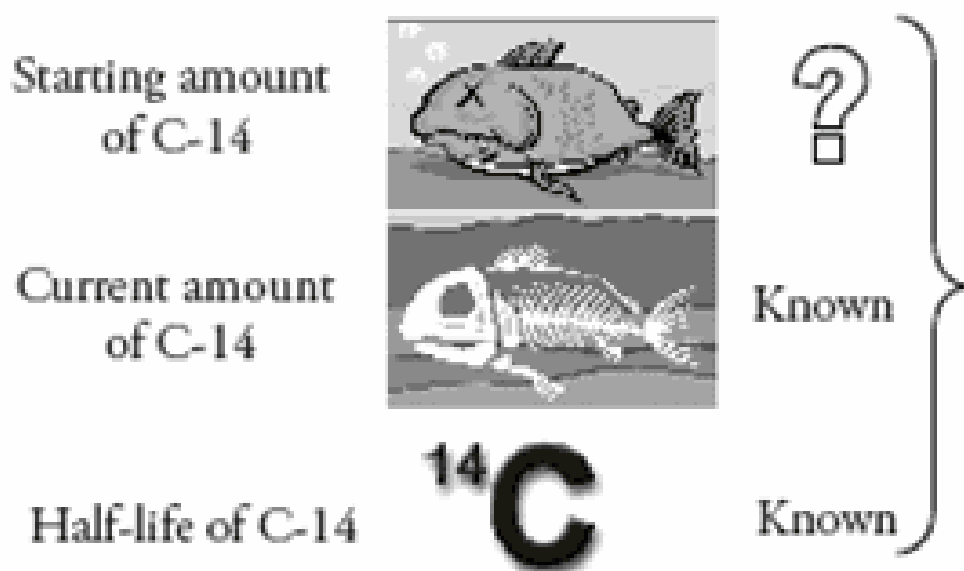
Once a living thing dies, the dating process begins. As long as an organism is alive it will continue to take in  $^{14}\text{C}$ ; however, when it dies, it will stop. Since  $^{14}\text{C}$  is radioactive (decays into  $^{14}\text{N}$ ), the amount of  $^{14}\text{C}$  in a dead organism gets less and less over time. Therefore, part of the dating process involves measuring the amount of  $^{14}\text{C}$  that remains after some has been lost (decayed). Scientists now use a device called an “Accelerator Mass Spectrometer” (AMS) to determine the ratio of  $^{14}\text{C}$  to  $^{12}\text{C}$ , which increases the assumed accuracy to about 80,000 years. In order to actually do the dating, other things need to be known. Two such things include the following questions:

1. How fast does  $^{14}\text{C}$  decay?
2. What was the starting amount of  $^{14}\text{C}$  in the creature when it died?

The decay rate of radioactive elements is described in terms of half-life. The half-life of an atom is the amount of time it takes for half of the atoms in a sample to decay. The half-life of  $^{14}\text{C}$  is 5,730 years. For example, a jar starting with all  $^{14}\text{C}$  atoms at time zero will contain half  $^{14}\text{C}$  atoms and half  $^{14}\text{N}$  atoms at the end of 5,730 years (one half-life). At the end of 11,460 years (two half-lives) the jar will contain one-quarter  $^{14}\text{C}$  atoms and three-quarter  $^{14}\text{N}$  atoms.

Since the half-life of  $^{14}\text{C}$  is known (how fast it decays), the only part left to determine is the starting amount of  $^{14}\text{C}$  in a fossil. If scientists know the original amount of  $^{14}\text{C}$  in a creature when it died, they can measure the

current amount and then calculate how many half-lives have passed.



Since no one was there to measure the amount of  $^{14}\text{C}$  when a creature died, scientists need to find a method to determine how much  $^{14}\text{C}$  has decayed. To do this, scientists use the main isotope of carbon, called carbon-12 ( $^{12}\text{C}$ ). Because  $^{12}\text{C}$  is a stable isotope of carbon, it will remain constant; however, the amount of  $^{14}\text{C}$  will decrease after a creature dies. All living things take in carbon ( $^{14}\text{C}$  and  $^{12}\text{C}$ ) from eating and breathing. Therefore, the ratio of  $^{14}\text{C}$  to  $^{12}\text{C}$  in living creatures will be the same as in the atmosphere. This ratio turns out to be about one  $^{14}\text{C}$  atom for every 1 trillion  $^{12}\text{C}$  atoms. Scientists can use this ratio to help determine the starting amount of  $^{14}\text{C}$ .

When an organism dies, this ratio (1 to 1 trillion) will begin to change. The amount of  $^{12}\text{C}$  will remain constant, but the amount of  $^{14}\text{C}$  will become less and less. The smaller the ratio, the longer the organism has been dead. The following illustration demonstrates how the age is estimated using this ratio.

Percent Remaining	$^{14}\text{C}$ Percent Remaining	$^{12}\text{C}$ Ratio	Number of Lives	Half- Years of Fossil	Dead(Age of
100	100	1 to 1T	0	0	
50	100	1 to 2T	1	5,730	
25	100	1 to 4T	2	11,460	
12.5	100	1 to 8T	3	17,190	
6.25	100	1 to 16T	4	22,920	
3.125	100	1 to 32T	5	28,650	

T = Trillion

### A Critical Assumption

A critical assumption used in carbon-14 dating has to do with this ratio. It is assumed that the ratio of  $^{14}\text{C}$  to  $^{12}\text{C}$  in the atmosphere has always been the same as it is today (1 to 1 trillion). If this assumption is true, then the AMS  $^{14}\text{C}$  dating method is valid up to about 80,000 years. Beyond this number, the instruments scientists use would not be able to detect enough remaining  $^{14}\text{C}$  to be useful in age estimates. This is a critical assumption in the dating process. If this assumption is not true, then the method will give incorrect dates. What could cause this ratio to change? If the production rate of  $^{14}\text{C}$  in the atmosphere is not equal to the removal rate (mostly through decay), this ratio will change. In other words, the amount of  $^{14}\text{C}$  being produced in the atmosphere must equal the amount being removed to be in a steady state (also called “equilibrium”). If this is not true, the ratio of  $^{14}\text{C}$  to  $^{12}\text{C}$  is not a constant, which would make knowing the starting amount of  $^{14}\text{C}$  in a specimen difficult or impossible to accurately determine.

Dr. Willard Libby, the founder of the carbon-14 dating method, assumed this ratio to be constant. His reasoning was based on a belief in evolution, which assumes the earth must be billions of years old. Assumptions in the scientific community are extremely important. If the starting assumption is false, all the calculations based on that assumption might be correct but still give a wrong conclusion.

In Dr. Libby’s original work, he noted that the atmosphere did not appear to be in equilibrium. This was a troubling idea for Dr. Libby since he believed the world was billions of years old and enough time had passed to achieve equilibrium. Dr. Libby’s calculations showed that if the earth started with no  $^{14}\text{C}$  in the atmosphere, it would take up to 30,000 years to build up to a steady state (equilibrium).

If the cosmic radiation has remained at its present intensity for 20,000 or 30,000 years, and if the carbon reservoir has not changed appreciably in this time, then there exists at the present time a complete balance between the rate of disintegration of radiocarbon atoms and the rate of assimilation of new radiocarbon atoms for all material in the life-cycle.<sup>2</sup>

Dr. Libby chose to ignore this discrepancy (nonequilibrium state), and he attributed it to experimental error. However, the discrepancy has turned out to be very real. The ratio of  $^{14}\text{C}/^{12}\text{C}$  is not constant.

The Specific Production Rate (SPR) of C-14 is known to be 18.8 atoms per gram of total carbon per minute. The Specific Decay Rate (SDR) is known to be only 16.1 disintegrations per gram per minute.<sup>3</sup>

What does this mean? If it takes about 30,000 years to reach equilibrium and  $^{14}\text{C}$  is still out of equilibrium, then maybe the earth is not very old.

## Magnetic Field of the Earth

Other factors can affect the production rate of  $^{14}\text{C}$  in the atmosphere. The earth has a magnetic field around it which helps protect us from harmful radiation from outer space. This magnetic field is decaying (getting weaker). The stronger the field is around the earth, the fewer the number of cosmic rays that are able to reach the atmosphere. This would result in a smaller production of  $^{14}\text{C}$  in the atmosphere in earth's past.

The cause for the long term variation of the C-14 level is not known. The variation is certainly partially the result of a change in the cosmic ray production rate of radiocarbon. The cosmic-ray flux, and hence the production rate of C-14, is a function not only of the solar activity but also of the magnetic dipole moment of the Earth.<sup>4</sup>

Though complex, this history of the earth's magnetic field agrees with Barnes' basic hypothesis, that the field has always freely decayed.... The field has always been losing energy despite its variations, so it cannot be more than 10,000 years old.<sup>5</sup>

Earth's magnetic field is fading. Today it is about 10 percent weaker than it was when German mathematician Carl Friedrich Gauss started keeping tabs on it in 1845, scientists say.<sup>6</sup>

If the production rate of  $^{14}\text{C}$  in the atmosphere was less in the past, dates given using the carbon-14 method would incorrectly assume that more  $^{14}\text{C}$  had decayed out of a specimen than what has actually occurred. This would result in giving older dates than the [true age](#).

## Genesis Flood

What role might the [Genesis Flood](#) have played in the amount of carbon? The Flood would have buried large amounts of carbon from living organisms (plant and animal) to form today's fossil fuels (coal, oil, etc.). The amount of fossil fuels indicates there must have been a vastly larger quantity of vegetation in existence prior to the Flood than exists today. This means that the biosphere just prior to the Flood might have had 500 times more carbon in living organisms than today. This would further dilute the amount of  $^{14}\text{C}$  and cause the  $^{14}\text{C}/^{12}\text{C}$  ratio to be much smaller than today.

If that were the case, and this C-14 were distributed uniformly throughout the biosphere, and the total amount of biosphere C were, for example, 500 times that of today's world, the resulting C-14/C-12 ratio would be 1/500 of today's level....<sup>7</sup>

When the Flood is taken into account along with the decay of the magnetic field, it is reasonable to believe that the assumption of equilibrium is a false assumption.

Because of this false assumption, any age estimates using  $^{14}\text{C}$  prior to the Flood will give much older dates than the true age. Pre-Flood material would be dated at perhaps ten times the true age.



## The RATE Group Findings

In 1997 an eight-year research project was started to investigate the age of the earth. The group was called the [RATE group](#) (Radioisotopes and the Age of The Earth). The team of scientists included:

- [Larry Vardiman](#), PhD Atmospheric Science
- [Russell Humphreys](#), PhD Physics
- [Eugene Chaffin](#), PhD Physics
- [John Baumgardner](#), PhD Geophysics
- [Donald DeYoung](#), PhD Physics
- [Steven Austin](#), PhD Geology
- [Andrew Snelling](#), PhD Geology
- Steven Boyd, PhD Hebraic and Cognate Studies

The objective was to gather data commonly ignored or censored by evolutionary standards of dating. The scientists reviewed the assumptions and procedures used in estimating the ages of rocks and fossils. The results of the carbon-14 dating demonstrated serious problems for long geologic ages. For example, a series of fossilized wood samples that conventionally have been dated according to their host strata to be from Tertiary to Permian (40-250 million years old) all yielded significant, detectable levels of carbon-14 that would conventionally equate to only 30,000-45,000 years “ages” for the original trees.<sup>8</sup> Similarly, a survey of the conventional radiocarbon journals resulted in more than forty examples of supposedly ancient organic materials, including limestones, that contained carbon-14, as reported by leading laboratories.<sup>9</sup>

Samples were then taken from ten different coal layers that, according to evolutionists, represent different time periods in the geologic column (Cenozoic, Mesozoic, and Paleozoic). The RATE group obtained these ten coal samples from the U.S. Department of Energy Coal Sample Bank, from samples collected from major coalfields across the United States. The chosen coal samples, which dated millions to hundreds of millions of years old based on standard evolution time estimates, all contained measurable amounts of <sup>14</sup>C. In all cases, careful precautions were taken to eliminate any possibility of contamination from other sources. Samples, in all three “time periods”, displayed significant amounts of <sup>14</sup>C. This is a significant discovery. Since the half-life of <sup>14</sup>C is relatively short (5,730 years), there should be no detectable <sup>14</sup>C left after about 100,000 years. The average <sup>14</sup>C estimated age for all the layers from these three time periods was approximately 50,000 years. However, using a more realistic pre-Flood <sup>14</sup>C /<sup>12</sup>C ratio reduces that age to about 5,000 years.



These results indicate that the entire geologic column is less than 100,000 years old—and could be much younger. This confirms the [Bible](#) and challenges the evolutionary idea of long geologic ages.

Because the lifetime of C-14 is so brief, these AMS [Accelerator Mass Spectrometer] measurements pose an obvious challenge to the standard geological timescale that assigns millions to hundreds of millions of years to this part of the rock layer.<sup>[10](#)</sup>

Another noteworthy observation from the RATE group was the amount of  $^{14}\text{C}$  found in diamonds. Secular scientists have estimated the ages of diamonds to be millions to billions of years old using other radiometric dating methods. These methods are also based on questionable assumptions and are discussed elsewhere<sup>[11](#)</sup>. Because of their hardness, diamonds (the hardest known substance) are extremely resistant to contamination through chemical exchange. Since diamonds are considered to be so old by evolutionary standards, finding any  $^{14}\text{C}$  in them would be strong support for a recent creation.

The RATE group analyzed twelve diamond samples for possible carbon-14 content. Similar to the coal results, all twelve diamond samples contained detectable, but lower levels of  $^{14}\text{C}$ . These findings are powerful evidence that coal and diamonds cannot be the millions or billions of years old that evolutionists claim. Indeed, these RATE findings of detectable  $^{14}\text{C}$  in diamonds have been confirmed independently.<sup>[12](#)</sup> Carbon-14 found in fossils at all layers of the geologic column, in coal and in diamonds, is evidence which confirms the biblical timescale of thousands of years and not billions.

Because of C-14's short half-life, such a finding would argue that carbon and probably the entire physical earth as well must have a recent origin.<sup>[13](#)</sup>

## Conclusion

All radiometric dating methods are based on assumptions about events that happened in the past. If the assumptions are accepted as true (as is typically done in the evolutionary dating processes), results can be

biased toward a desired age. In the reported ages given in textbooks and other journals, these evolutionary assumptions have not been questioned, while results inconsistent with long ages have been censored. When the assumptions were evaluated and shown faulty, the results supported the biblical account of a global Flood and young earth. Christians should not be afraid of radiometric dating methods. Carbon-14 dating is really the friend of Christians, and it supports a young earth.

The RATE scientists are convinced that the popular idea attributed to geologist Charles Lyell from nearly two centuries ago, “The present is the key to the past,” is simply not valid for an earth history of millions or billions of years. An alternative interpretation of the carbon-14 data is that the earth experienced a global flood catastrophe which laid down most of the rock strata and fossils.... Whatever the source of the carbon-14, its presence in nearly every sample tested worldwide is a strong challenge to an ancient age. Carbon-14 data is now firmly on the side of the young-earth view of history.<sup>14</sup>

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## Footnotes

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## BIBLICAL OLD TESTAMENT CHRONOLOGY

The Bible genealogy of the old testament book of Genesis, can they be used to set dates in Biblical history?

Nearly all who know about the Biblical Scriptures have at one time wondered when Adam was created and when was the flood! Seems like a simple enough question, just add up the numbers in Genesis 5 and Genesis 11 and you have the dates: right? Unfortunately it is not that simple! When one adds up the numbers it is usually assumed that the genealogies given are a continuous listing of fathers and the year and name of the first direct son, and that there is only one son of that name. We are told that each had many offspring, for example a tradition is that Adam and Eve had 33 sons and 23 daughters. The ancient Hebrew wording has no designation for grandfather, great grandfather, grandson, great grandson, etc.. The son mentioned could possibly be a son who some how distinguished himself or was the most favored son and not the first son. We all know of the custom in some families to have the same name for many generations and use designations like senior and junior or designations like I, II, III, etc.. (In 12th Dynasty Egypt there were 4 kings named Amenem-het, 18th Dynasty had 4 Thutmoses and 4 Amenhoteps, and there were 11 Ramesses in the 19th and 20th Dynasties. Assyria had 4 kings named Shal-maneser. And in the Scriptures there were 2 Abimelech, 2 Jabin and 2 Enoch.) And to further complicate the matter we have number differences between the Masoretic text and the Septuagint translation due to possible transcription or translation differences. And also the Masoretic text omits Cainan ( or Kainan ) which the Septuagint includes in 11:12-13. However, Luke also includes Cainan in his genealogy which seems to support the Septuagint translation.

Therefore, depending upon the preferred translation and interpretations of key passages by those doing the calculations we have greatly different end results. For the creation of Adam for instance different scholars have given us dates of 4,004 BC, 5,490 BC, 10,842 BC, and 12,028 BC as a few examples. And for the date of the flood 2,348 BC, 3,228 BC, 4,819 BC, and 5,799 BC are a few examples. ( see Appendix A ) The numbers from the Septuagint provide later dates than those of the Masoretic text. For millenniums the standard way was to assume that there was a direct father-son relationship for each name given and that the year given was the birth year of the direct son. From these calculations we get the lower values for the creation of Adam and the flood. But many students were not fully satisfied with these values since the archaeological evidences being uncovered did not seem to confirm these early dates. Then along came Harold Camping who proposed that unless it was obvious from the text that there was a direct father-son relationship, there was instead an ancestral relationship with the named descendant being born during the year of the death of the patriarch. This method gives the much later dates and seems to correlate more closely to the information being presented by archaeologists. But again these calculations did not seem to satisfy many since it deviated greatly from the standard interpretations of the Hebrew text.

Well then how does one choose between the various dates given? Not an easy proposition to resolve! However, there is another possibility not so often considered. In the Hebrew text there are overlooked occurrences of a single Hebrew letter separator interjected within the text of chapters 5 and 11 ( see Appendix B ). That is the Hebrew letter "Samech", the fifteenth Hebrew letter which as a numeric stands for sixty and is equivalent to the English letter S. It occurs between sets of verses pertaining to many, but not all, of the patriarchs and would seem to indicate that the information concerning most of the patriarchs stand alone and should be more properly considered as very short separate paragraphs. This we are proposing is a designation of a separation between most of the patriarchs dominion. An indicator that the text is not intended to be treated as one continuous chronological record. The samech break reportedly indicates a break to a lesser degree, however, in the Masoretic text Genesis record paragraph breaks are seldom indicated. And in the case of the samech breaks the majority of them are in chapters 5 and 11. Therefore, we propose that these breaks are very significant and should not be ignored. ( To view a

translation of chapters 5 and 11 with the Hebrew letter separators indicated, and alternate Septuagint year values, take a look at [-\[5\]-](#) and/or [-\[11\]-](#) Use the browser "back" function to return to this page.)

It is proposed that each patriarch is indeed the ancestor of the next listed patriarch, but for many of them it is an ancestral relationship through a number of not listed generations. As many others have suggested, the listing of 10 patriarchs in each of the geneology sequences of chapters 5 and 11 in the Masoretic text are listings of only the most renown men of these periods. That when the Septuagint translation included Cainan there was no error involved, it is just an indication that there were other direct descendants that have been omitted and for some reason one scribe preferred to include Cainan. Could it be that the scribe was a descendant of Cainan? Textual interpretation and placement of the separators would seem to indicate that possibly only in the cases of Adam-Seth, Methuselah-Lamech, Lamech-Noah, Noah-Shem/Ham/ Japheth, Shem-Arphaxad, and Terah-Abram/ Nahor/ Haran are there direct father-son relationships. (See Appendix: C for examples of the use of the Hebrew word "yalad" , translated as begat, to cover multi-generations in additional passages of Genesis.)

Are the listed patriarchs the only ones that lived to such old ages? Of course we can't know the answer to this question. Possibly brevity was of a necessity because early sections of the Genesis record had been passed down orally through many generations before writing came into existence. The narrative can however be used as an indicator that as Josephus puts it "...they attain to so long a duration of life, for those ancients were beloved of God and made by himself; and because their food was then fitter for the prolongation of life,..."

Conclusion: We have briefly reviewed the confusing state of the interpretations of the Genesis record that allows some to propose many varied dates for the creation of Adam and for the flood. And have instead proposed that to use these portions of the Scriptures to determine dates is an incorrect interpretation. Instead for the times in question we will have to depend upon the best estimates that scientific technology can provide for us. And at present it would appear that the best estimates would be 8,000 BC to 10,000 BC for the time of the flood (see [the Flood](#)) and 12,000 BC to 13,000 BC for the time of Adam. Hopefully in the near future the scientists will be able to provide us with better estimates for these dates as technology continues to improve.

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*Now, Lets say it in Different Words*

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Why it is NOT proper to "add up" the genealogies

of Genesis chapter 5 and chapter 11 !

1) "Every word of God is pure; He is a shield unto them that put their trust in him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Proverbs 30:5-6

a) NO where does the Bible "add up" the genealogies !

b) Or say to "add up" the genealogies !

c) Nor hint at how they should be "added up"!



d) Those that do so must assume that they know how the ancients did genealogies! But, in fact they often used different rules than just a strict biological father to son lineage. (See Appendix A below.)

2) The difficulties with assuming one knows how to "add up" the genealogies

a) Luke adds a name: In Luke 3:35-36 he includes a Cainan between Salah and Arphaxad. Genesis 11:12-13 includes No name between Arphaxad and Salah. Cainan is the son of Arphaxad and Shelah is the son of Cainan according to Luke; while in the Chronicle this name is not found. However, in Hebrew traditional lineage this name can be found, it is found in the Greek Septuagint Version. Why was this name not in our Bible and found in Septuagint and tradition? By some Hebrew traditions if a person died when they are very young before they have a chance to establish a name for himself, the child born to them will be known as the child of the living grandfather. This practice is shown in the book of Ruth where Ruth's son Obed is referred to as the son of Naomi. Ruth 4:7. If the son died before he established himself and legally took possession of the properties and rights as a son he would not be listed. Or if they were of bad reputation they might not be listed. Was the latter the case with Cainan?

In *The Patriarchal Age: or, the History and Religion of Mankind* (1854), George Smith writes[1]: *"It is remarkable that, notwithstanding the omission of the name of Cainan from the Hebrew text, and the consequent general rejection of him by historians, there are more traditions preserved of him than of his son Salah. The Alexandrine Chronicle derives the Samaritans from Cainan; Eustachius Antiochenus, the Saggodians; George Syncellus, the Gaspheni; Epiphanius the Cajani. Besides the particulars already mentioned, it is said Cainan was the first after the flood who invented astronomy (astrology), and that his sons made a god of him, and worshipped his image after his death. The founding of the city of Harran in Mesopotamia is also attributed to him; which, it is pretended, is so called from a son he had of that name."* -Anc. Univ. Hist., vol. i, p. 96, note.

Such a deletion would not be acceptable to the gentile world where actual parenthood is always counted. Many scholars have long proposed that due to the poetic similarity of Genesis chapter 5 and chapter 11 verses 10 thru 26 that only the most notable men were listed.

b) Is Luke favoring the Septuagint translation? If Luke is favoring the Septuagint translation that also includes Cainan then we have a problem since the Septuagint has many different numbers in the genealogies, (see the figure below.) "The Bible Knowledge Commentary" by John Walvoord and Roy Zuck reports that though Luke had relatively few direct quotations from the Old Testament, 15 times his "references and quotations .. are based on the Septuagint." (The quote of 7:27 appears to be from an unknown text.)

c) Yalad is multi-generational: The Hebrew word "yalad" (Strong's #3205) can indicate multi-generations, thus some scholars have proposed that Genesis is using the "Patriarchal-Age" method which unless it was obvious from the text that there was a direct father-son relationship, there was instead an ancestral relationship with the named descendant being born during the year of the death of the patriarch. (see Appendix A below)

Following we have the usage of "begat" ("yalad") including not only the patriarch, but entire families/tribes.

**"And Canaan begat ("yalad") Sidon his firstborn, and Heth, And the Jebusite, and the Amorite and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Cannanites spread abroad." (Genesis 10:15-18)**

Following we have the usage of "bare/begat" ("yalad") including 16 offspring in two generations.

**"And sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher; Jimnah, and Ishuah, and Isui,**

**TABLET 11 OF THE EPIC OF GILGAMESH CONTAINS AN EXTENSIVE FLOOD STORY THAT'S SIMILAR IN MANY WAYS TO THE BIBLICAL ACCOUNT IN GENESIS 31**

**SUMERIAN FLOOD STORY, 1740 BCE 32**

**TINY TABLET PROVIDES PROOF FOR OLD TESTAMENT 36**

**MESHA (VULGATE: *MESSA*) "MOABITE STONE" 64**

**AMULET SCROLL 89**

**TOMB OF KING HEROD DISCOVERED AT HERODIUM 107**

"AND CANAAN BEGAT ("YALAD") SIDON HIS FIRSTBORN, AND HETH, AND THE JEBUSITE, AND THE AMORITE AND THE GIRGASITE, AND THE HIVITE, AND THE ARKITE, AND THE SINITE, AND THE ARVADITE, AND THE ZEMARITE, AND THE HAMATHITE: AND AFTERWARD WERE THE FAMILIES OF THE CANNANITES SPREAD ABROAD." (GENESIS 10:15-18) **154**

**FOLLOWING WE HAVE THE USAGE OF "BARE/BEGAT" ("YALAD") INCLUDING 16 OFFSPRING IN TWO GENERATIONS. 155**

"AND SONS OF GAD; ZIPHION, AND HAGGI, SHUNI, AND EZBON, ERI, AND ARODI, AND ARELI. AND THE SONS OF ASHER; JIMNAH, AND ISHUAH, AND ISUI, AND BERIAH, AND SERAH THEIR SISTER: AND THE SONS OF BERIAH; HEBER, AND MALCHIEL. THESE ARE THE SONS OF ZILPAH, WHOM LABAN GAVE TO LEAH HIS DAUGHTER, AND THESE SHE BARE ("YALAD") UNTO JACOB, EVEN SIXTEEN SOULS." **155**

AND BERIAH, AND SERAH THEIR SISTER: AND THE SONS OF BERIAH; HEBER, AND MALCHIEL. THESE ARE THE SONS OF ZILPAH, WHOM LABAN GAVE TO LEAH HIS DAUGHTER, AND THESE SHE BARE ("YALAD") UNTO JACOB, EVEN SIXTEEN SOULS." **156**

**(GENESIS 46:16-18) 156**

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(GENESIS 46:16-18) 156

**and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare ("yalad") unto Jacob, even sixteen souls."**

(Genesis 46:16-18)

e) The use of the term son is completely flexible: Christ was the son of David, and in 1 Chron. 26:24, we read: "Shebuel the son of Gershom, the son of Moses, was ruler of the treasures." This was in David's

Sample Chronological Calculations of Birth Date - BC				
	"Ussher" Method		"Patriarchal-Age" Method	
	Masoretic	Septuagint	Masoretic	Septuagint
Adam	4004	5490	10842	12028
Seth	3874	5260	10712	11798
Enos	3769	5055	10607	11593
Cainan	3679	4865	9702	10688
Mahalaleel	3609	4695	8792	9778
Jared	3544	4530	7897	8883
Enoch	3382	4388	6935	7921
Methuselah	3317	4203	6570	7556
Lamech	3130	4016	5601	6597
Noah	2984	3828	5419	6399
Flood	2348	3228	4819	5799
Shem	2446	3326	4917	5897
Aphaxad	2346	3226	4317	5297
Cainan		3019		4762
Salah	2311	2961	3879	4302
Eber	2281	2831	3446	3842
Peleg	2247	2697	2982	3438
Reu	2217	2567	2743	3099
Serug	2185	2435	2504	2760
Nahor	2155	2305	2274	2430
Terah	2126	2126	2126	2126
Abram	1996	1996	1996	1996

time, several hundred years after Moses. Yet Gershom was the son of Moses, while Shebuel was twelve or fifteen generations from the person whose son he is said to be;

d) **Matthew skips names:** One would possibly think that Matthew in his genealogy for Christ would have copied directly from the Chronicles, but in fact in verse 1:8 there is skipped three names between Jehoram and Uzziah (Azariah) that 1 Chronicles 3:10-11 includes, that of Akaziah, Joash, and Amaziah. Affirming as "The Bible Knowledge Commentary" by Walvoord and Zuck says "Jewish reckoning did not require every name in order to satisfy a genealogy."

Therefore, the Biblical genealogies are often formulated under rules that differ from the strict biological father to son lineage.

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## Appendix A: Sample Chronological Calculations

"Archbishop Ussher, an illustrious prelate of the Irish Church .... His chronological labors were directed toward affording an idea of the time that elapsed between certain events in recorded history. For this purpose he took the year 1 A.D.--the beginning of the Christian era--as his starting point, and calculated backwards as far as reliable recorded history afforded good working ground. He reckoned as far back as 4004 B.C., and then finding no more available material in the form of history, either written or inscribed, he had to stop. He did not mean to imply that he had reached the point of creation at all. On the contrary, he had simply gone as far as recorded history enabled him to go." (from Hebrew Greek Key Study Bible, Compiled and Edited by Spiros Zodhiates, Th.D. 1984)

"Bishop James Ussher (1581-1656) attempted to calculate the date of Creation by adding the generations of the patriarchs before Abraham. He arrived at a date of 4004 BC for the Creation. We now know his calculations were in error. There was simply not enough time between Noah and Abraham based on his figures. Noah is said to have lived for 350 years after the flood. But, adding the generations for the patriarchs between Noah and Abraham yields only 292 years. Thus Abraham would have been 58 years old when Noah died. This does not square with other statements of Scripture which indicate that Abraham's family and certainly his peers, were idolaters when God called him out of his ancestral land (Jos 24:2). If Noah were still alive, or recently deceased, idolatry would not be flourishing and the Flood still fresh in men's memories.

There are gaps, names missing, in the genealogical records in Genesis 11 and Genesis 5. We know this by comparing them with those in Luke 3. The term "begat" can and often did refer not to a son, but to a grandson or great-grand-son. In at least one case, it was an ancestor removed by 400 years! (Compare Ex 6:20 with Nm 3:17-19 and 27-28--see also Matthew 1:8 where three generations are omitted and I Chronicles 26:24 where there are 400 years between Shebuel and Gershom.)

The Bible implies great antiquity for the events of Genesis 11, the Tower of Babel and the separation of nations. By the time Abraham left Ur of the Chaldees and Haran to enter the land of Canaan there were already Kenites, Kennizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites there (Gn 15:19). In Egypt, the Pharaonic dynasties were already powerful (Gn 12:15). Philistines had arrived in Canaan from Caphtor (the island of Crete) and were in Canaan before Abraham arrived (Jer 47:4; Gn 20:2). It is not unreasonable to allow 2,000 years or perhaps as much as 4,000 years between the Flood and Abraham." (from "How Old Are Those Hills?" by Austin Robbins, B&S Vol. 11, No. 3, Summer 1998)

Appendix B: Interlinear Hebrew Text for Genesis 11  
 showing letter "Samech" separators

Following is an extract from "The Interlinear Bible" (1986) by J. P. Green, Sr. , page 9, showing the Hebrew Masoretic text with added bold arrows to indicated the "Samech" separators.

The image shows an interlinear Hebrew text for Genesis 11. Each line of Hebrew text is accompanied by Masoretic numbers above it and an English translation below it. Bold arrows point to the letter 'ס' (samech) which serves as a separator between lines. The text is as follows:

10 אלה תולדת שם שם בן-מאת שנה ויולד את-ארפכשד  
 Arpachshad and years a was Shem :Shem the These  
 fathered hundred old of generations (are)

11 שנתים אחר המבול : ויהי-שם אחר-הולידו את-ארפכשד  
 ,Arpachshad he after Shem And .flood the after two  
 fathered lived years

12 המש מאת שנה ויולד בנים ובנות : וארפכשד  
 And Arpachshad and sons and ,years hundred five  
 fathered

13 חי המש ושלושים שנה ויולד את-שלח : ויהי ארפכשד  
 Arpachshad And .Shalach and years thirty- five lived  
 lived fathered

14 אחר הולידו את-שלח שלש שנים וארבע מאת שנה  
 ,years hundred and years three Shalach he after  
 fathered

15 ויולד בנים ובנות : ושלח חי שלשים שנה ויולד  
 and years thirty lived And and sons and  
 fathered daughters fathered

16 את-עבר : ויהי-שלח אחר הולידו את-עבר שלש שנים  
 years three ,Eber he after Shalach And .Eber  
 fathered lived

17 וארבע מאת שנה ויולד בנים ובנות : ויהי-  
 And lived and sons and years hundred and  
 daughters fathered fathered

17 עבר ארבע ושלושים שנה ויולד את-פלג : ויהי-עבר  
 Eber And lived .Peleg and years thirty- four Eber  
 fathered

..."in the Masoretic texts and is present in our Hebrew Bibles today. A samech (the Hebrew "s") between sentences indicates a paragraph break of smaller degree, while a pe (the Hebrew "p") between the ending of a sentence on one line and the beginning of a new sentence on another indicates a larger break.



The samech break appears 8 times in chapter 5, 8 times in chapter 11, and a total of only 15 more times in the other 48 chapters of Genesis.

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#### Appendix C: Examples of Hebrew word "yalad" (Strong's #3205) indicating multi-generations

Following we have the usage of "begat" ("yalad") including not only the patriarch, but entire families/tribes.

And Canaan begat ("yalad") Sidon his firstborn, and Heth,  
And the Jebusite, and the Amorite and the Girgasite,  
And the Hivite, and the Arkite, and the Sinite,  
And the Arvadite, and the Zemarite, and the Hamathite:  
and afterward were the families of the Cannanites spread abroad.  
(Genesis 10:15-18)

Following we have the usage of "bare/begat" ("yalad") including 16 offspring in two generations.

And sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.  
And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah,  
and Serah their sister: and the sons of Beriah; Heber, and Malchiel.  
These are the sons of Zilpah, whom Laban gave to Leah his daughter,  
and these she bare ("yalad") unto Jacob, even sixteen souls.  
(Genesis 46:16-18)

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#### Appendix D: Chronology of Ancient Egypt

The concept of an exact chronology for any civilization is fraught with danger and that of Egypt is certainly no exception. We are after all, dealing with a society with very little in the way of written history or literature to assist us. The Romans recorded events in relation to the traditional founding of Rome in 753 BC and the accessions of the various consuls and emperors; the Greeks from the date of the first Olympic Games in 776 BC. Egyptian chronology however, is a mixture of legend, fiction, astronomical data, documentary 'evidence' and an awful lot of guesswork!

In theory, history is arranged into 31 'Dynasties', each one being a collection of rulers from the same power base. This system was first employed by Manetho, High Priest and scribe at Heliopolis; who was ordered by Ptolemy II Philadelphus to write a history of the previous rulers. Manetho's list stretches from Menes (traditionally the first king of a unified Egypt) down to his own time. As well as the names of each king, he gives the length and some of the events of each reign. He was able to use the records held at the temple of Heliopolis, such as 'King Lists'. These original source documents have unfortunately, not survived, in many cases having been written on papyrus.

The Ancient Egyptians had no single, continuous era for counting years, such as our modern use of BC and AD. Instead, they dated documents and events by the year of the current pharaoh's reign. It is difficult to establish the exact order and length of each reign, as some

kings ruled simultaneously in different parts of the country. There are ancient 'King-Lists', but these are not complete (sometimes for political or ideological reasons) and there are many gaps to fill.

Egyptian records of astronomical observations were sometimes dated by the king's regnal year. Using these rare occurrences we can attempt to calculate when this took place, giving a possible date BC in our own calendar. These are the cause of many arguments in egyptological circles however, so must be treated with the utmost caution.

Whilst modern research has thrown up many inaccuracies (in particular the individual reign lengths) the order of the various rulers together with the breaks in Dynasty are still very largely as Manetho wrote it in the 4th Century BC. Egyptologists today divide Manetho's Dynastic system into historical eras; reflecting stages of political stability, divided by times of relative internal strife or transition called 'Intermediate Periods'.

The main historical divisions now in general use are:

Dynasty	Approx. Dates	Historical Period	Capital
	5000-3150 BC	PREDYNASTIC PERIOD	
	5000-4000 BC	Badarian	
	4000-3500 BC	Amratian (Naqada I)	
	3500-3150 BC	Gerzean (Naqada II)	
0	3150-3050 BC	ARCHAIC PERIOD	
1	3050-2890 BC		Memphis
2	2890-2686 BC		
3	2686-2613 BC	THE OLD KINGDOM	Memphis
4	2613-2498 BC		
5	2498-2345 BC		
6	2345-2181 BC		
7 & 8	2181-2161 BC	1ST INTERMEDIATE PERIOD	Memphis
9 & 10	2160-2040 BC		Herakleopolis
11	2134-1991 BC	THE MIDDLE KINGDOM	Thebes
12	1991-1782 BC		
13 & 14	1782-1650 BC	2ND INTERMEDIATE PERIOD	Delta
15 & 16	1663-1555 BC		Avaris
17	1663-1570 BC		Thebes
18	1570-1293 BC	THE NEW KINGDOM	Thebes
19	1293-1185 BC		
20	1185-1070 BC		

21	1069-945 BC	3RD INTERMEDIATE PERIOD	Tanis
22	945-715 BC		Bubastis
23	818-715 BC		
24	727-715 BC		Sais
25	747-656 BC		Kush
26	664-525 BC	THE LATE PERIOD	Sais
27	525-404 BC		Persian I
28	404-399 BC		Sais
29	399-380 BC		Mendes
30	380-343 BC		
31	343-332 BC		Persian II
	332BC-323AD	GRAECO-ROMAN ERAS	
	332-305 BC	Macedonian Empire	
	305-30 BC	Ptolemaic Empire	
	30 BC-323 AD	Roman Empire	

The above table starts at around 7000 B.P., however, very interestingly "11,600 years ago marked the beginning of the Rule of Mortal Humans on Earth according to Manetho (Egyptian historian ca. 343 BC)" prior to that was "Rule by Demigods and Spirits of the Dead (followers of Horus)". (from <http://www.innerx.net/personal/tsmith/iceciv.html>) A very close correspondence to the indicated termination of the Younger Dryas (11,550 +/-70 B.P. per the GRIP ice core data) and the time we would choose as the most likely time of the flood, and soon afterward the tribes would start multiplying and migrating from the "Ararat" area into lower lands of the most northern part of the fertile crescent where the archaeologists have uncovered the first evidences of large scale farming and community building, around 10,000 to 11,000 B.P..

You ask, why include a quote from an ancient Egyptian Historian who writes of "demigods and spirits of the dead".? "It is ironic that although great reliance is placed upon Manetho and his "Egyptian History", no full text of his work actually survives. Manetho's history is known to us because several writers whose works have survived quoted extensively from it. These writers included Josephus, writing in the late 1st century AD, Sextus Julius Africanus, writing around the year 220 AD, and Bishop Eusebius of Caesarea, writing in the early 4th century AD. Around five hundred years later, the works of Sextus Julius and Bishop Eusebius were used as a basis for a history of the world, written by George the Monk who was the secretary to the Byzantine Patriarch Tarasius (784-806 AD). All of these writers took only the extracts that they wanted from Manetho's work, so his account exists only in fragments within these later works." (from <http://www.egyptologyonline.com/manetho.htm>)

Concerning "the beginning of the Rule of Mortal Humans on Earth" according to Manetho, even though Adam and his offspring were to multiply and have "dominion", it is not until after the flood that we read: be fruitful, and multiply, and replenish the earth, and the fear of you and the dread of you shall be upon every beast of the earth. (Genesis 9:1-2)

Therefore we can conclude that probably before the flood mankind never fully had "dominion", that this was to happened only after the flood, "the beginning of the Rule of Mortal Humans on Earth".

## The Origin Of All Languages

**"And the whole earth was of one language, and of one speech" Genesis 11:1 (KJV)**

Very few in this modern world now take the above Scripture passage seriously! Let us take a look at the evidence that support it.

**"over 75 percent of English words come direct from Hebrew words"**

The above quote was published in 1985 and was based mainly on the work of a Professor Edward Odlum in his work "God's Covenant Man" (1916).

Wait a minute, I have heard people speak in Hebrew, and it sure don't sound like English!! You have got to be kidding!!

But let us take a closer look at the facts remembering that dialects within the same language can make it difficult for communication between even those who supposedly speak the same language. Just a few of the English dialects of today include New Yorker English, Southern drawl, Texan, Midwestern, and let us not forget the English from the "parent" country, Great Britain. No matter which dialect you speak you may have to ask someone with a different dialect to repeat a sentence or phrase before you can understand it! Then how difficult would it be for the same language a few hundred years ago, or a few thousand years ago? I imagine most of us have seen old writings such as those of the founders of our country and noticed that some of the letters look "funny" and some of the words were spelled different. And most of us are familiar with the truism that most of the languages of modern Europe come from one "parent" language. Cannot we then carry this back even further to the possibly most all languages came from one "parent" language?

Over time languages under go a transformation and spellings change, and meanings change, but still many of the basics stay mostly the same. There are certain transformations that take place that most of us are familiar with. For instance when changing a word to the plural or adding ng to the end of a word we often have to make a letter change or add a letter. This is the type of changes that have happened over time as the various languages evolved. Mostly the vowels are to a large part interchangeable when comparing words from different languages and are to be mostly ignored. The original Biblical Hebrew in effect had no vowels, only the constants were of importance.

Also all letters that are pronounced with the same part of the mouth can be considered as interchangeable. M and N are interchangeable nasal sounds and D, T, and TH can be considered as the "same" letter. This is known as Grimm's law, given to us by the same Jakob Grimm who gave us the fairy tales.

It is also common to reverse letters and even in some cases to reverse the entire word.

Also letters can be dropped or added.

Let us look at the English word "direct". Ignoring the vowels, we have basically a three letter word d-r-ct. By the rules of constant sounds made by the same part of the mouth the following are considered as the same, D-T-DT-TH, R-L-WR, and H-K-Q-KH-G & hard C. Now examine the following figure and notice how various languages have a word that has to do with direct, direction, road, path, pathway, way, track,

journey, all related meanings. In nearly all cases the center sound has stayed the same and mostly the first sound has been retained, but dropped by some, and in some cases the last sound has been dropped.

Hebrew דרך	{way, manner, journey, road}	De	Re	KH
Arabic	{highway, way}	Ta	Ri	Q
Australian	{paths}	Tu	Ri(n)	Gas
Aborigine	{straight, direct}	Thoo	R	Gool
Bouton: Malay	{road}	Da	Ra	
Chinese	{way}	Dau	Lu	
Czech	{track, way}	T	Ra	Ha
Finnish	{course, way}	To	La	
Gaelic	{journey}	Tu	Rus	
Indonesian	{direction}		aRa	H
Indonesian	{manner, way}	Tja	Ra	
Japanese	{journey}		Ryo	Ko
Japanese	{road}	Do	Ro	
Japanese	{street}	To	Ri	
Korean	{manner, way}		Ro	KHe
Korean	{reversal of <i>kil</i> , road, street}		Li	K
Latin	{to direct: source of DIRIGE DIRIGIBLE}	Di	Ri	Gere
Polish	{course, track}	To	R	
Polish	{way}	D	Ro	Ga
Russian	{road, way}	Do	Ro	Ga
Spanish	{straight}	De	Re	Cho
Thai	{direct, straight}	Dt	Ro	Hng

from "The Word" by Isaac E. Mozeson, Shapolsky Publishers, Inc. (1989)

Fig1

Let us also look at a very small sampling of words that have the same sound and meaning in both English and Hebrew in the figure to follow.



ENGLISH	HEBREW	VARIED MEANINGS
Abash, Bashful	Baash	Abashed, uncomfortable, abhorred
Ahah	Ahah	Ahah, an exclamation of surprise
Bag	Bag	Booty, or haul
Bad	Bad	To lie, to be a liar, bad
Batter or bat	Batsah	To destroy or batter
Band	Banat	To band, or make a band
Bear	Baar	Brutish, stupid, coarse, as bearish
Barley	Bar	Corn, as in barley
Bedeck	Bedeck	To repair, to ornament, bedeck
Booth	Bothe	To pass the night in a tent or booth
Bolt	Bala	To swallow, as to bolt his dinner in
Bore	Boar, baar	To bore, or dig
Broth	Baroth	Food, broth, or soup
Carmine	Karmile	Red, crimson
Career	Karar	To go around, dance, roll, turn, career
Carpet	Karpas	Cotton-stuff
Crash	Garash	To crush or to crash
Come	Kum	To advance, join, as come here
Cotton	Kuttoneth	Cotton, flax, linen
Damask	Damesk	A kind of silk
Dagger	Dakar	To stab, a thing that stabs
Delicate	Daleketh	Weak, sick, feverish
Deacon	Dekon	A registrar, or one who registers
Din	Din	Strife, noise, din
Earth	Eretz	Land, earth
Gargle	Gargareth	Throat, gullet, to gargle the throat
Gala	Gal	Exultation, a gala-day, a day to rejoice
Gnaw	Knaw	To bite, sting, gnaw
Grip	Garaph	To grip, seize, snatch
Gush	Gush or goosh	To pour out, as to gush
Grab	Karab	To grab, grip, grasp
Harass	Haras	Destroy, worry, harass
Halleluiah	Halal	To rejoice, to praise, to shout
Holiday	Hulledeth	A holiday, or birthday
Horrid	Orits or arats	Terrify, make terrible, or horrid
Hurrah	Ruah	To shout, to call out, sign of triumph
Keel	Keli	A vessel, a ship
Knee	Kanah	To bend, to kneel
Lad	Galad	To bear, to beget, as to bear a lad or child
Mellow	Melo	Mellow, ripe, fullness, maturity
Mar	Mar	Bitter, spoiled, marred
Ore	Or	Horizon, light, shining metal as zinc, ore, orange
Pass	Pasa	To step, go, go apart, pass
Perish	Parash	Scattered, routed, lost, perished
Pen	Pen	An enclosure, as a sheep pen
Push	Poosh	Scatter, push, rout
Put	Putz	To scatter, to put to flight, push
Puke	Pook	To puke, put out
Rash	Raash	To be angry, to rage
Room	Rum	Make tall, a space, enlargement
Ruts, or rut	Rutz	Rut, runner, run
Raven	Ravah	To satiate, to raven or ravage
Reckon	Arak	To array, set in order, count, reckon
Sake	Sakan	Profit, for the sake of
Sack	Saq	A bag, or sack
Satin	Sadin	Cloth, garments, linen cloth
Shame	Shamen	Amazed, astonished, shamed
Shiver	Sheber	Shiver, break, shiver my timbers
Sore	Tsur	Distress, soreness
Sorrow	Tsarar	Sorrow, inflict with trouble
Suck	Suk	To draw out, as to suck
Soothe	Suth	To persuade, soothe
Terrible	Teruah	A battle shout, awful, terrible
Thrash	Darash	To beat, or thrash
Urge	Ur	To push, press, stir up
Use	Useeah	To employ, use
Vacate	Vuckuck	To empty
Vat	Haveet	a large tank, tub or cask
Veto	Veetale	To forbid
Via	Vah	a way
Vivid	Aveev	Animated, lifelike
Weak	Wrakh	To bend, soft, tender
Wrath	Evrah	raging anger
Yes	Esh, or yesh	Yes, to say yes

A student of the Anglo-Saxon language provided some very interesting old Saxon words for a further illustration. These words are believed to be old enough that they would not be corrupted by more modern influences. The table below may seem rather confusing, but remember ancient Hebrew had only 22 letters, all of which were considered as consonants (see Appendix A), therefore we would have a match when we have matched the meaning and the **consonants only** of the old Saxon word, and considering the interchangeability of the consonants as provided in parenthesis where appropriate. Do we get 100 percent matches? No obviously not, but remember we are examining words whose origins go back many thousands of years, and thus have had considerable opportunity for changes and corruptions.

### OLD SAXON WORDS

<u>Saxon word</u>	<u>meaning</u>	<u>Strong's number</u>	<u>Hebrew</u>	<u>consonants</u>	<u>meaning</u>
lagu	sea water	#3892	לָח	L-KH(G,Q)	to be moist (a form of liquid)
saerima	coast	#2188	זָחַ	Z(S)-Vowel-H	sweat, salty
brimlad	ocean path	#7481	דָּצַם	R-Vowel-M	agitated (like the sea waves)
		#7481	דָּצַם	R-Vowel-M	agitated (same as above) (source of b, and lad unknown)
fleotend	seabird	#6403	פָּלַט	P(F)-L-T	to flee/fly (over the )
		#5067	נָד	N-D	waves
nicor	sea monster	#5170	נָהַר	N-CH-R	snorting, nostrils
gudbill	sword	#1407	נָד	G-D	cutting
		#1101	בָּלַל	B-L-L	to anoint
gebindan	bind	#1366	לָבַן	G-B-L	a cord
		#5084	נָדָן	N-D-N	a sheath like for a sword
bregdan	weave	#707 or	אָרַג	Vowel-R-G	reg part is weaving (source of b and ending dan unknown)
		#708			
banloca	joint	#996	בֵּין	B-Vowel-N	between, distinction
		#3920	לָכַד	L-K(C)-D	cohere, stick together

Fig3

(ref: "A Concise Dictionary of the words in The Hebrew Bible ...", by James Strong)

In his book "The Word" Isaac Mozeson, published by Shapolsky Publishers, Inc. (1989), has documented the connection between English and Hebrew for many thousands of words.

Conclusion: we have documented in a small way the interconnection between English and other languages to the proposed "patriarch" of languages, Hebrew. The references do a much better and thorough job.

It obviously would be much more difficult to show that the Hebrew language was the true language of the time before Babel, but hopefully in the near future there will be found some way to show this relationship as the archeologists make more discoveries. (see Appendix A)

References:

- 1) "God's Covenant" by Professor Edward Odium (1916) as referenced in "Missing Links Discovered in Assyrian Tablets" by E. Raymond Capt, Artisan Sales (1985)

**Appendix A: Keys to Hebrew**

(ref: "The Word" by Isaac E. Mozeson, Shapolsky Publishers, Inc. (1989))

**Key to pronunciation of the Hebrew**

Hebrew	English
א	Vowel
ב	B  BH, F, V
ג	G  K, KH, J
ד	D  DT, T
ה	H
ו	Vowel, BH, V, W, (R)
ז	Z  S
ח	KH  H, Q
ט	T  D, DT
י	Y  J, vowel
כ	K, KH, hard C
ל	L  R
מ	M  N
נ	N  M
ס	S
פ	Vowel, G, KH, K
פ*	P  F, PH, V
צ	TS  S, ST, T
ק	K  Q, H
ר	R  L, WR
ש	S, SH  CH
ת	T  S, TH

\* How the letter appears at the end of a word.

**The Alphabet and Derivatives**

	th,t	sh	r	q	tz	p	u	s	n	m	l	k	i	y	t	h	z	v	h	d	j	b	a
1	𐤏	𐤍	𐤓	𐤑	𐤕	𐤐	𐤀	𐤅	𐤎	𐤌	𐤋	𐤔	𐤙	𐤛	𐤟	𐤠	𐤡	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨
2	𐤏	𐤍	𐤓	𐤑	𐤕	𐤐	𐤀	𐤅	𐤎	𐤌	𐤋	𐤔	𐤙	𐤛	𐤟	𐤠	𐤡	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨
3	𐤏	𐤍	𐤓	𐤑	𐤕	𐤐	𐤀	𐤅	𐤎	𐤌	𐤋	𐤔	𐤙	𐤛	𐤟	𐤠	𐤡	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨
4	𐤏	𐤍	𐤓	𐤑	𐤕	𐤐	𐤀	𐤅	𐤎	𐤌	𐤋	𐤔	𐤙	𐤛	𐤟	𐤠	𐤡	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨
5	𐤏	𐤍	𐤓	𐤑	𐤕	𐤐	𐤀	𐤅	𐤎	𐤌	𐤋	𐤔	𐤙	𐤛	𐤟	𐤠	𐤡	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨
ENGLISH	t	s	r	q	z	p	u	s	n	m	l	c,k	y,i	t	h	z	f	(E)	D,T	J,K	b	a	
GREEK		ψ	ρ		Σ	φ	ου	εο	ν	μ	λ,κ	ι		Η,η	ζ		(E)	Δ	Γ	Β	Α		
OLD JAPANESE	ハ	シ	リ	カ	ク	ウ	ツ	シ	ニ	ミ	リ	キ	イ	ト	ヘ		フ			ク		カ	

### KEY

1. Hebrew-Phoenecian: about 8th century B.C.
2. Hebrew-Aramaic: 6th-4th century B.C.
3. Dead-Sea scrolls: about 1st century B.C.
4. Modern Print Letters
5. Modern cursive letters

### Appendix B: Evidences from Mesopotamia

"In those days, the lands of Subur (and) Hamazi,  
 Harmony-tongued (?) Sumer, the great land of the decrees of princeship,  
 Uri, the land having all that is appropriate(?),  
 The land Martu, resting in security,  
 The whole universe, the people in unison (?)  
 To Enlil in one tongue [spoke]. ...  
 (Then) Enki, the lord of abundance, (whose) commands are trustworthy,  
 The lord of wisdom, who understands the land,  
 The leader of the gods, Endowed with wisdom, the lord of Eridu  
 Changed the speech in their mouths, [brought (?)] contention into it,  
 Into the speech of man that (until then) had been one.  
 (translation from "The Babel of Tongues: A Sumerian Version" by Kramer, S.N.,  
 Journal of the American Oriental Society 88:108-11,1968)

In Babylonia the archaeologists have discovered remains of many towers, called Ziggurats (Akkadian word ziqqurat from zaqaru, to be high). They are of varying sizes from 20 meters on a side to over 90 meters on a side. More than 30 have been discovered and they had names like "Temple of the Foundation of Heaven and Earth", "Temple that Links Heaven and Earth", "Temple of the Exalted Mountain", "Temple of Exalted Splendor", and "Temple of the Stairway to Pure Heaven". It is believed that the earliest was located at Eridu, which according to Sumerian tradition was the first city. Some are multi-

layered, up to 16 layers, with each being built over the remains of earlier structures. The building materials were sun dried bricks in the centers and burnt bricks and bitumen mortar for the outer layers. (Ref. "The Mesopotamian Background of the Tower of Babel Account and its Implications, by John H. Walton, Bible and Spade Vol. 9, No. 3, Summer 1996)

And while the above described structures are the most famous and many have proposed that one of them is the Tower of Babel, in fact none of them are the oldest that have been found to date. Reportedly the oldest found to date is Tepe Sialk which is located south of Tehran, Iran. The main ziggurat has been dated to 2900 BC. And a near by second mound has been dated by a joint study between Iran's Cultural Heritage Organization, The Louvre, and Institute Francais de Recherche en Iran to indicate that the oldest settlements in Sialk date back to 5500 BC. (Ref. <http://www.crystalinks.com/pyramidiraq.html>)



**The Ziggurat at Sialk**

Were any of these the true Tower of Babel ? Answer: NO !

There have long been traditions that the true "Ur of the Chaldees" was located in the north at Urfa, twenty miles northwest of Haran. And supported by many distinguished scholars such as Cyrus H. Gordon in "The World of the Old Testament", New York: Doubleday and Co., 1948, p. 132. Also some of the latest archaeological and language studies support the dividing of the languages as occurring in Anatolia Turkey.

"A family tree of Indo-European languages suggests they began to spread and split about 9,000 years ago. The finding hints that farmers in what is now Turkey drove the language boom - and not later Siberian horsemen, as some linguists reckon. ... Around this time, farming techniques began to spread out of Anatolia - now Turkey - across Europe and Asia, archaeological evidence shows." (From "Language tree rooted in Turkey" by John Whitfield, [http://www.nature.com/nsu/nsu\\_pf/031124/031124-6.html](http://www.nature.com/nsu/nsu_pf/031124/031124-6.html))  
([more](#))

Therefore, this evidence indicates that all of the early history of Genesis 1-11 was located in the Ararat area and the northern most portion of Mesopotamia and there would have been located the true tower of Babel.

The Scriptural Hebrew account is so brief that it is difficult to discern the full story. Many have implied that immediately the workers on the tower were unable to understand each other and quit work in confusion. When in fact, there is no mention of the time factor and the method of "confounding" the languages is also not discussed. The basic meaning of the Hebrew word "balal" (Strong's #1101) is to overflow and then by implication, to mix.

From Flavius Josephus, "The Antiquities of the Jews", we get a quote from "The Sibyl";



"When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon."

Possibly then the manner in which the Lord initiated the confusion, "let us go down", was via a natural catastrophe. If this was the major contributing factor or just a part of the whole of the "confounding" is difficult to understand. The above non-scriptural account would seem to indicate a two part event, with first a blowing over of the tower and then a giving of a "peculiar language" to each person.

Today many that supposedly speak the same language have radically different understandings of the same words. We could on a lighter side theorize that possibly some were enrolled in east side schools (liberal) and the others were educated in west side schools (conservative). We also know that men readily make changes in their languages and often in very short time spans as slangs crop up and then these slangs are more permanently incorporated into the language. Therefore, many like to propose the concept that languages are continuously "evolving" and than over time humans evolved their languages from much simpler languages, grunts and gestures. However some recent studies have indicated that there are no simple "evolving" languages on the present earth and some languages are actually with time being simplified.

"All contemporary modern humans use very complex languages. There are no "primitive" languages: the 5,000 or more spoken today are equally flexible and expressive, and their grammar and syntax are sometimes richer and more precise than that of the more widespread like English and Spanish, which have undergone some simplification over the centuries." (ref: Luigi Lura Cavalli-Sforza, "Genes, People and Languages", New York: North Pointe Press, 2000, page 59)

Therefore as has been proposed by some students, our present languages are not necessarily evolving, but actually doing the opposite and becoming more simplified and less exacting. We may actually have many more words to speak and write with, but we may in fact have languages today that are less capable. Indications such as these have caused some linguists to conclude that the nature of the language situation is almost "insoluble". The Dead Sea Scrolls, however, are evidence that for millenniums the believers were very exacting in maintaining the "sacred" records! We can probably assume that the non-believers were not necessarily so exacting. Could it be that the ones in Babel having strayed from the faith no longer felt it imperative to hold to the "sacredness" of the original language and teachings given of the Lord, and this was a part of the causation of the "confounding"? Or how about the possibility that the only scholars/scribes of the area and their records were destroyed when the tower collapsed?

Possibly we should better consider that the process was not short term, but a long term process occurring over centuries. With first a dividing of the people along ideological/religious lines. Then with each subgroup/clan developing their own rituals and jargon which with time developed into distinct dialects encouraged by the desire for each group to separate from the others. Possibly this process had already started as each subgroup strayed from the original beliefs and was then accelerated when the tower was destroyed. Providing an initiative for each to go off and build a new center of worship which more aligned with their rituals. And of course it is not unreasonable to assume that many fights and wars erupted as part of this process. This long term process could more readily align with the perspective that we have proposed on the [chronologies](#).

## The Red Sea Crossing



First, a history of Moses is found in Egypt, prior to the exodus taking place.

Above, baby Moses or Senmut, Moses or Thutmoses 2 as an adult with serpent on forehead meaning Crown Prince, Caves in Saudi Arabia near modern Al Bad called "Caves of Moses" by the local villagers. Moses was to bring the people back to this area in Saudi Arabia or Midian.

Ron Wyatt believed Thutmoses 1 became Amenhotep 1 when he went from co-regent to emperor. Therefore, these two names are the same person.

THUTMOSES 1/ AMENHOTEP 1 = Pharaoh at Moses' birth

- NEFURE /HATSHEPSUT = "Pharaoh's daughter"
- 
- SENMUT = **Moses**
- 
- HATSHEPSUT XNEM AMEN = **Moses**
- 
- THUTMOSES 2 = **Moses**
- 
- THUTMOSES 3/ AMENHOTEP 2 = Pharaoh when he fled
- 
- THUTMOSES 4/ AMENHOTEP 3 = Pharaoh of the Exodus
- 
- TUTANKHAMEN = 1st-born son of Pharaoh
- 
- BIBLICAL CHRONOLOGY
- 
- 1706 BC - Jacob 130 yrs when comes to Egypt to live (Genesis 47:9)
- 
- 1635 BC - Joseph dies at 110 yrs
- 
- 1526 BC - Moses born
- 
- 1486 BC - Moses flees from Egypt at age 40 yrs
- 
- 1446 BC - **THE EXODUS** (Moses dies at 120 yrs (Deu. 34:7))
- 
- **From Joseph and baby Moses in Egypt, to chariot wheels, to the split rock and the blackened, burned peak of Mt. Sinai in Arabia.**

### **The Traditional Site with zero evidence**

There is a traditional route of the Exodus which has the children of Israel wading in shallow water through an area north of the Gulf of Suez while the tide was out. This area cannot be the crossing site as it does not match the biblical account. A shallow area of water could not drown all of the Egyptian army. Also, they were to leave Egypt proper before encountering the Red Sea crossing. After crossing the Red Sea, the Bible says they encountered the mountain of God or Mount Sinai which is in Midian. Midian is not in the area we call today the Sinai Peninsula. It is instead in Saudi Arabia and can be found on most maps in that location. The traditional Mt. Sinai was "found" by Constantine's "psychic" mother who in the fourth century went around the Holy Land pointing out various sites as the "authentic" biblical sites, such as the birthplace of Christ, the church of the Holy sepulcher (which was a pagan temple during her time), etc. There is no archaeological evidence of the forty year existence of the children of Israel in the Sinai Peninsula.

### **The Majority of Archaeologists**

The majority of archaeologists today do not have enough faith in the Bible as the accurate word of God. The majority of archaeologists do not even believe in the exodus of the children of Israel from Egypt, according to Hershel Shanks, editor of the *Biblical Archaeology Review* magazine. They are skeptical of the biblical account, perhaps because of a lack of archaeological evidence in the Sinai Peninsula and a lack of faith. We cannot look to these men to tell us *where* or *if* the exodus took place.

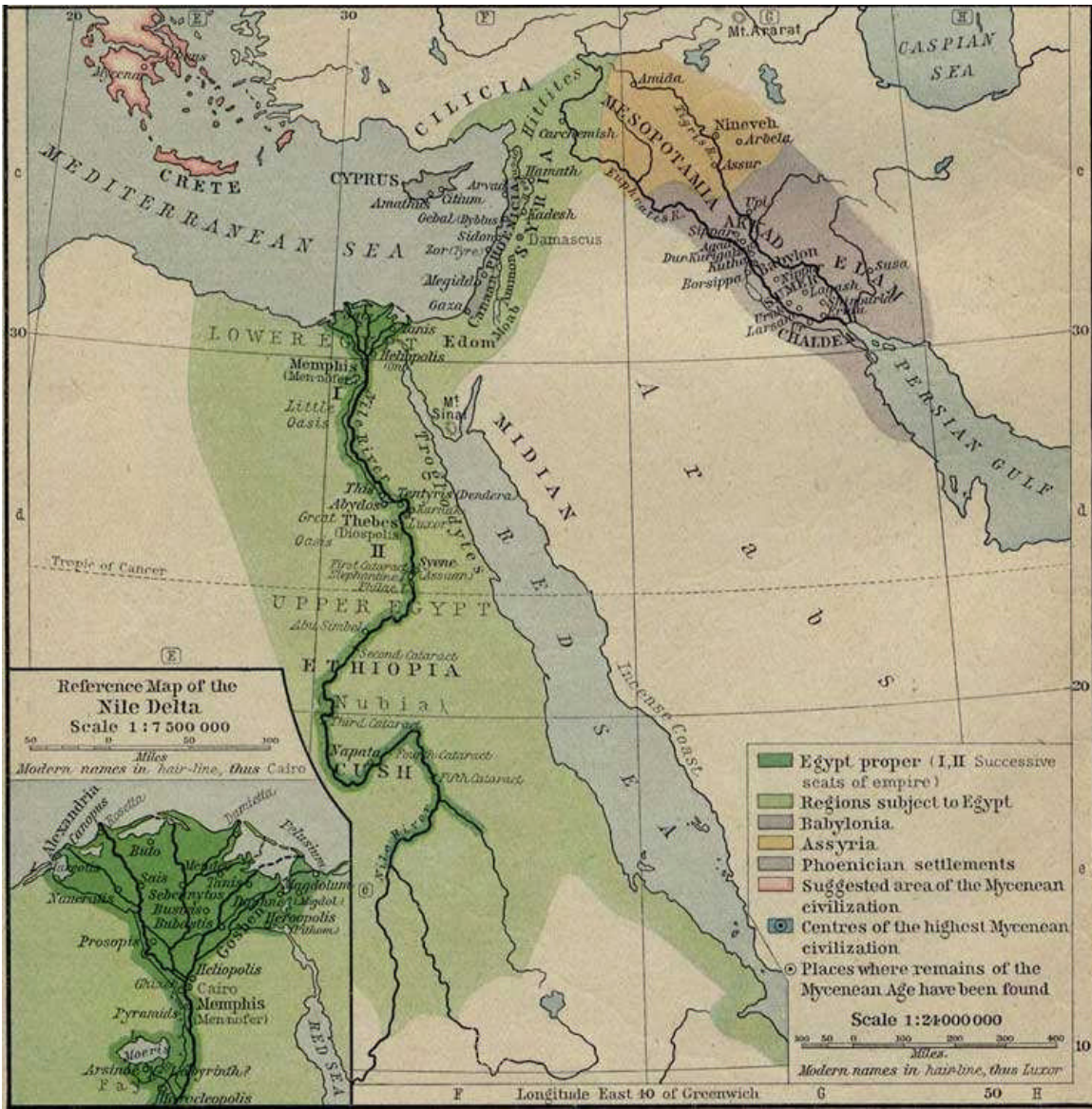
### **The Red Sea Crossing Site Found by Ron Wyatt**

The children of Israel lived in the Nile delta area or the land of Rameses, and first encamped at the northern end of the Gulf of Suez or Succoth at the beginning of the Exodus. This was the first point where they went into the camping mode. Then they traveled through the wilderness of the Red Sea, or what we



call today the Sinai Peninsula, and encountered the Gulf of Aqaba. (1 Kings 9:26 calls this the Red Sea.)





Map above shows us where Midian is located, in Saudi Arabia, not the Sinai Peninsula. Also, Egypt proper is shown in dark green. Light green areas are areas patrolled by Egyptians.

## The Wilderness Has Them Entangled



Wadi Watir had the Children of Israel "entangled." Exit point at the large beach at Nuweiba (2005)

When traveling through "the wilderness of the Red Sea" Ex.13:18, escaping Pharaoh's army, God told Moses to turn south, so they headed through a wadi or canyon area that is called the Wadi Watir which led to the sea. The Bible in Ex. 14:3 says, "They are entangled in the land, the wilderness hath shut them in."



Above, the Wadi Watir winding its way to the Red Sea Crossing site at Nuweiba, had the children of Israel thinking Moses had made a wrong decision to bring them this way.





**The Beach Where the Crossing Took Place**

When arriving at the beach, the children of Israel felt trapped, as they could not turn back, nor head north because at the northern end of the beach was a three story, Egyptian military fortress which is still standing today undergoing restoration.

Egyptian military fortress, possibly Migdol, blocked any northern escape route along the beach (photo 2005). Additionally there were mountains obstructing their escape. To the south the mountains came down to the sea, as mentioned by Josephus, "For there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight" *Antiquities of the Jews*, Bk. 2, 15-3. You can see the mountains at the beach today. The people were about to turn against Moses because he had led them to an area where they were trapped and would surely die, or so they thought.



If one looks on a map for a beach area large enough for 2 million people to encamp on the gulf there is only one candidate: Nuweiba Egypt. The beach at Nuweiba is extremely large and could have accommodated a large number of people at the time of Moses. Pi-Hahiroth means, mouth of the hole, which we would apply to the mouth of the canyon above, as mentioned in The Exodus Revealed DVD. Migdol is a fortress, which we would apply to the ancient fort which is located at the narrowest point on the beach where the gulf and the mountains are in close proximity. Today you will find many hotels there and a village.



## The Granite Column of Solomon:

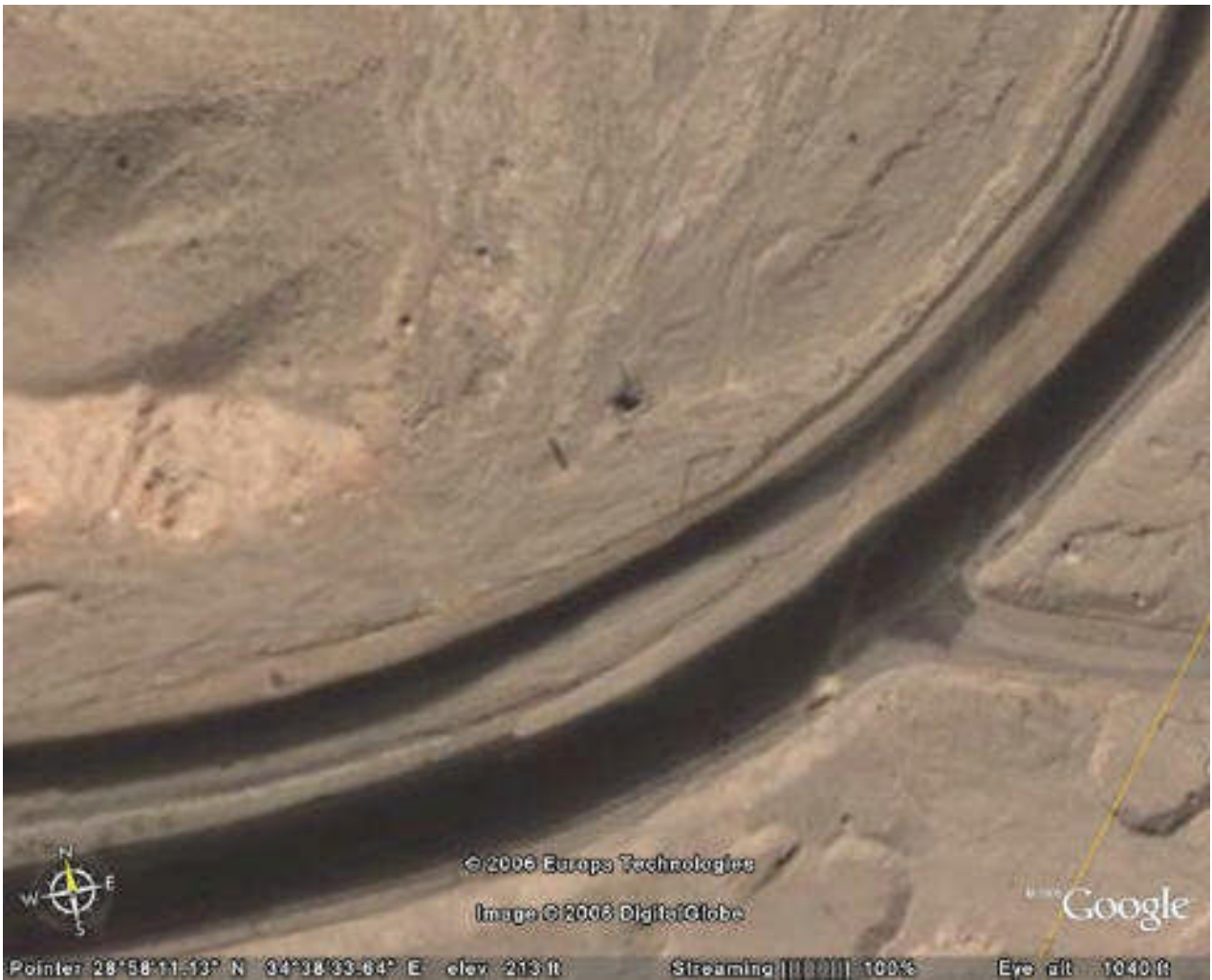


The red granite column, marking the crossing site

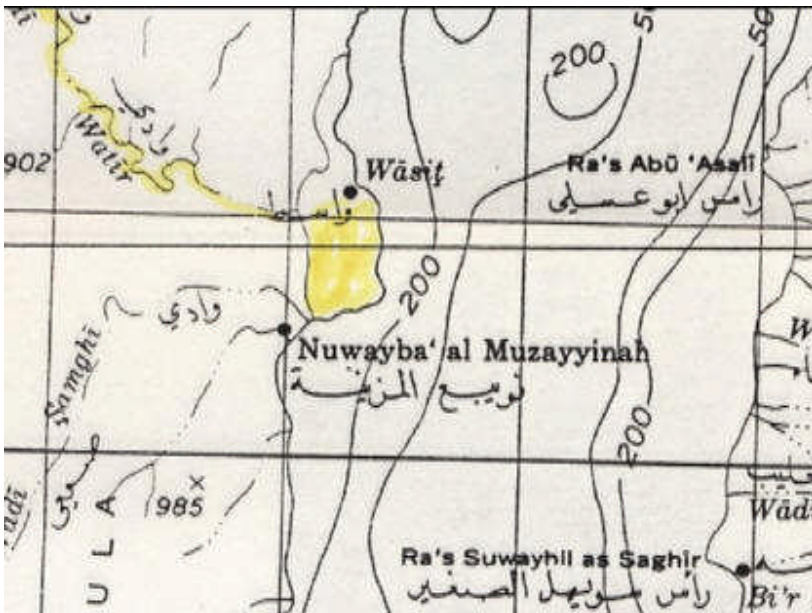
This column matches one on the other side of the gulf in Saudi Arabia which had the inscriptions intact. The Hebrew words Mizram (Egypt), death, water, pharaoh, Edom, Yahweh, and Solomon were on that column. Apparently one can conclude

King Solomon had these columns erected 400 years after the miracle of the crossing of the Red Sea on dry land. Solomon's sea port was at the northern tip of the Gulf of Aqaba at Eilat (I Kings 9:26) and he was very familiar with the Red Sea crossing site, as it was in his neighborhood. The Bible even mentions this column! Isaiah 19:19, "In that day there will be an altar to the Lord in the midst of the land of Egypt, and a **pillar** to the Lord at its border." You can visit the beach today and see the column in person, as I was able to do in Oct. 2005.





Above we can see the pillar on Google Earth, about 500 feet from the Gulf.



Top of photo shows us where the column is today. The right side has Nuweiba labeled on the Google Earth map.

This is the spot where Ron Wyatt found the column lying at the edge of the water.



The name Nuweiba is short for the name listed below:

Above, we see the full name Nuwayba' al Muzayyinah which means . . .  
Above, Nuwayba' al Muzayyinah means . . . "Waters of Moses Opening"  
This is amazing, at the **exact spot** where the crossing took place, we have  
the site confirmed by maps!





### **Gradual Contour of Seabed**

God caused a strong east wind to blow the waters back so the people could walk ten miles through the Red Sea to safety in Arabia. The crossing path is about a quarter to a half mile wide and is on a gradual slope down to the bottom of the Red Sea and then up to the Saudi beach. On either side of this path are the depths of the Red Sea, the Eilat Deep and the Aragonese Deep, each 3000 and 5000 feet deep respectively.

View at Red Sea crossing. Saudi Arabia in distance.

(Brian with our government imposed body guard carrying sub-machine gun under his jacket)

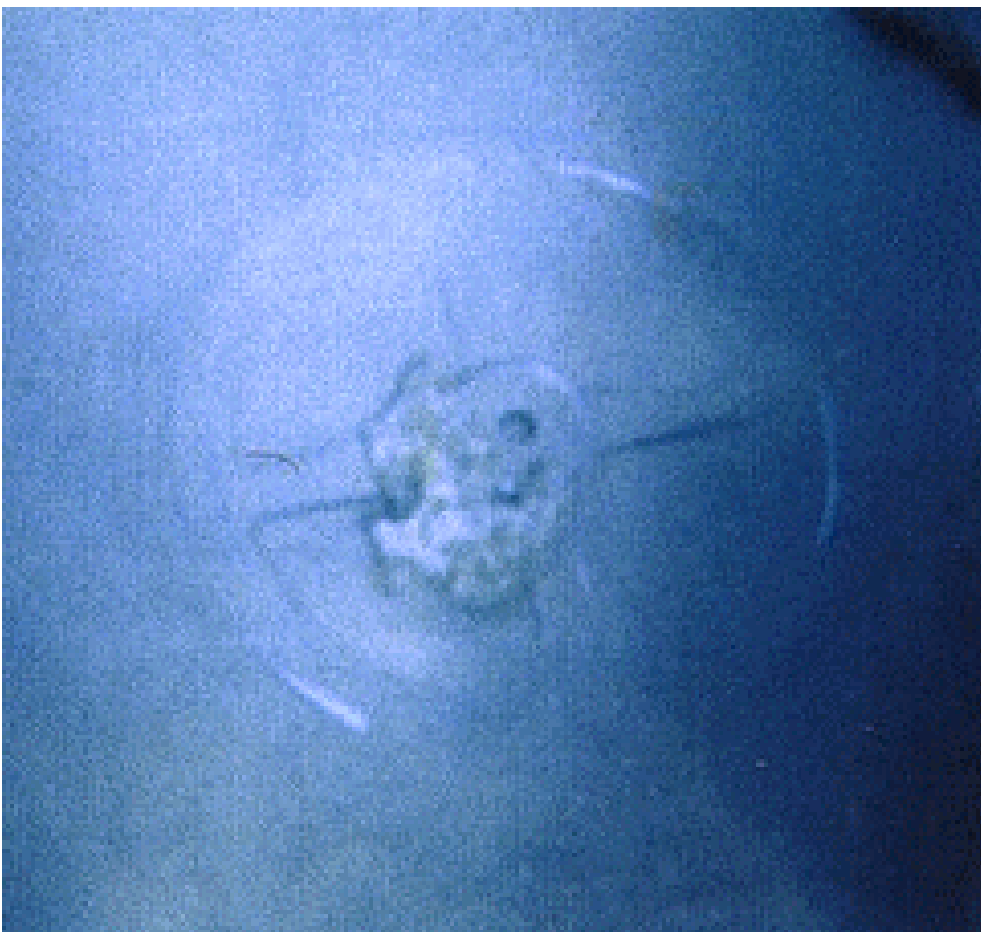


## Chariot Wheels Found in the Sea at Nuweiba!



Above, chariot wheels fixed to axels standing at attention on the seabed.







A photo taken of a gilded chariot wheel that remains on the sea floor. It was found by Ron Wyatt using a molecular frequency generator from his boat above, after he set the equipment to search for gold. The Bible said all the chariots of Egypt and 600 choice chariots, or gold veneered models, were in the army pursuing God's people. It is speculated there were 20,000 chariots destroyed that day. Above, right, is a drawing of a four spoke chariot found in an Egyptian tomb from the same time period. Four, six and eight spoke wheels are found here in the gulf, and were only used at the same time during the 18th dynasty or 1446 BC when the exodus took place.



There are numerous chariot wheels, plus human and horse bones at the crossing site. Above on right, is a human femur bone that is covered by coral, and was tested at Stockholm University. It is from the right leg of a man 165-170cm tall. It is basically mineralized by resting in the Red Sea for such a long time.



Above is a coral covered chariot wheel on a vertical axel that is buried in the sand. Although this is atypical, a diver found this within 10 minutes of searching at Nuweiba



Above is a horse's hoof that is shrunken since drying out. Horses are not found in the Sinai Peninsula today



Visit Nuweiba Egypt at the Red Sea Crossing, Stay at SwissCare Hotel

[www.swisscare-hotels.com](http://www.swisscare-hotels.com)

They can pick you up at Cairo airport or at Taba border crossing at Eilat, Israel



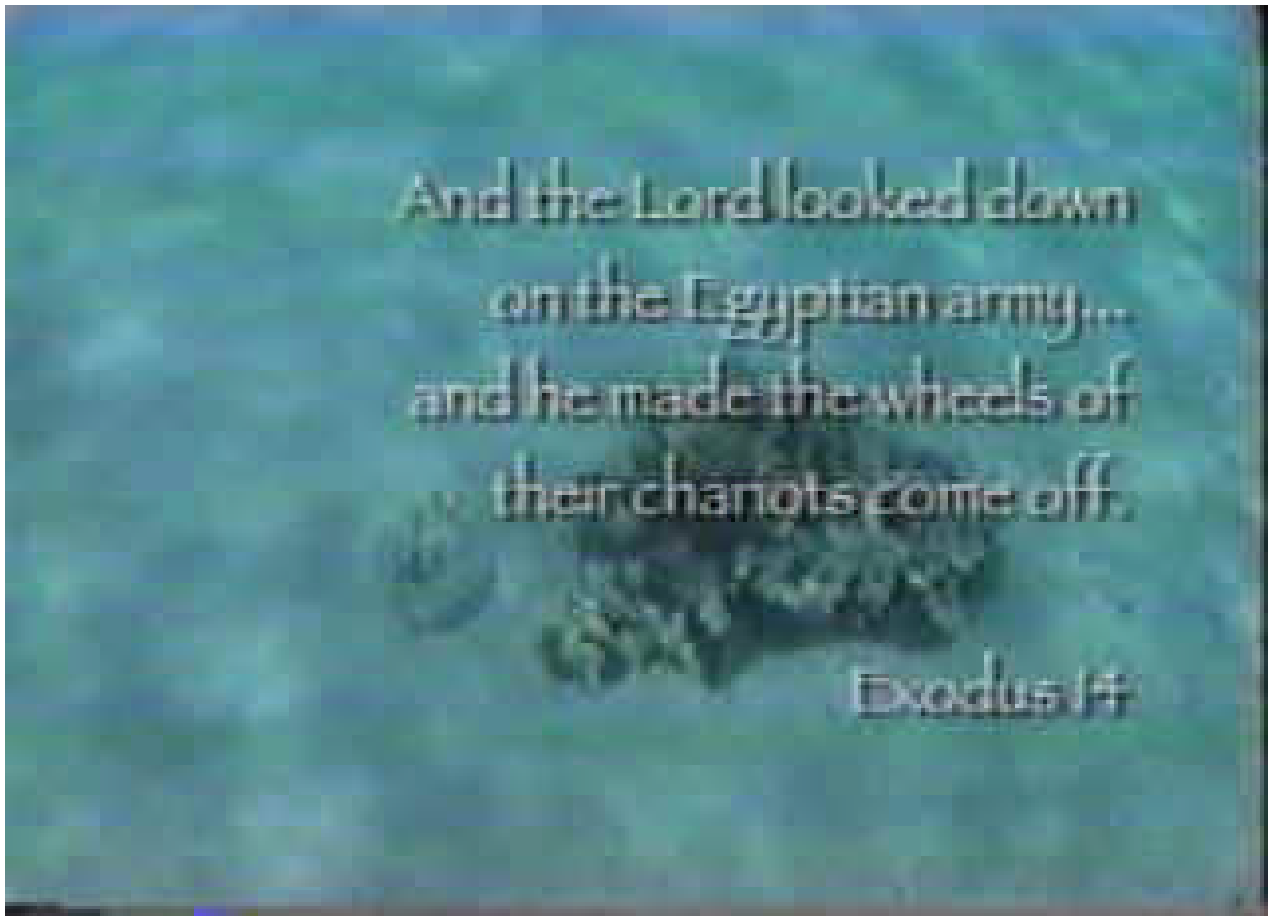
**Mt. Sinai Must be in Saudi Arabia!**



Above: We look across the Gulf of Aqaba and know that Mt. Sinai MUST be in Saudi Arabia

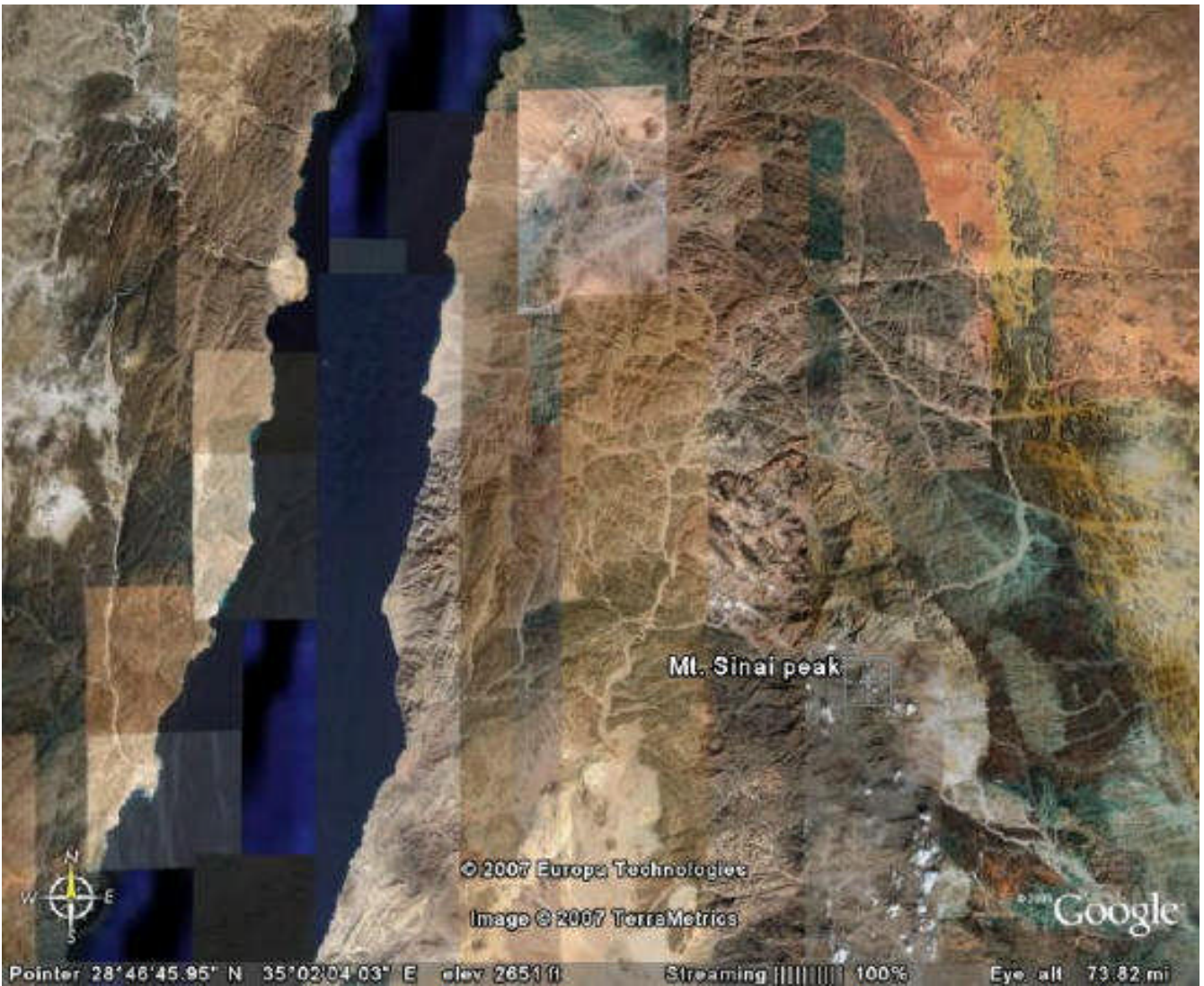


Above - Aaron Sen stands on the Saudi Arabian beach opposite Nuweiba.



**The chariot wheel below was found in these Saudi Arabian waters.**

Above, round chariot wheel found off the Gulf of Aqaba coast of Saudi Arabia, opposite of Nuweiba, Egypt. (photo Viveka Ponten and *The Exodus Revealed*)



Above we see the crossing site at the large beach, and we see the real Mt. Sinai in the lower right in Saudi Arabia, in Midian, named Jebel el Lawz.